

06  
SEAVEN  
TREATISES

Containing such direction as

IS GATHERED OVT OF THE HOLIE  
SCRIPTVRES, LEADING AND GUIDING  
TO TRVE HAPPINES, BOTH IN THIS LIFE,  
and in the life to come : and may be called the  
prais of Christianitie.

one day in thy  
Court is better

PROFITABLE FOR ALL SUCH  
AS HEARTILY DESIRE THE SAME: IN THE  
which, more particularly true Christians may learne how to lead  
a godly and comfortable life euery day, notwith-  
standing their tribulations.

First penned, and now set foorth the second time,  
and corrected by RICHARD ROGERS, Preacher of the word  
of God at Wethersfield in Essex.

DEVT. 33. verse. 12.

*The beloved of the Lord shall dwell in safetie with him, who protecteth him all the  
day long.*

PSAL. 84. vers. 10.

*One day in thy Court is better than a thousand other where.*

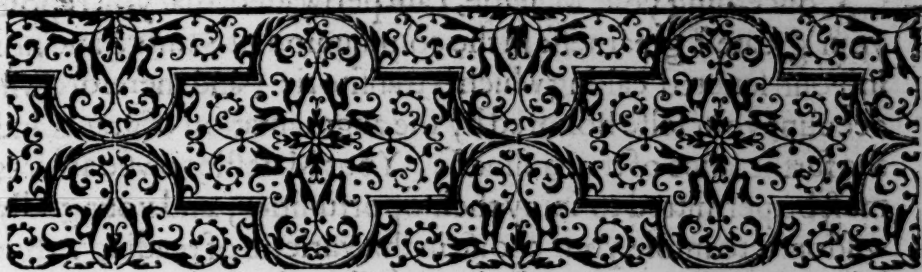


AT LONDON

Imprinted by HUMFREY LOWNES, for THOMAS MAN,  
and are to be sold at the signe of the Talbot in Patern-  
oster-rowe, 1604.



This Book given Me by  
Kathren Countess of Donagall  
Dorothy Upton.



# TO THE RIGHT vertuous, high, and migh-

*tie Prince, King of AMES, our dread Soueraigne, by  
the grace of God, King of England, Scotland, France and  
Ireland, defender of the faith, &c. long life, happie  
daies, and most prosperous  
raigne.*



ost gracious and dread Soueraigne Lord, I  
haue not presumed vpon this dedication, as  
being ouertaken with the forgetfulnesse ei-  
ther of your Maiesties greatnesse, or mine  
owne pouertie: For I confesse, that if com-  
parison were made that way, I might wor-  
thily be blamed of presumption. But the truth is, that I laid in  
balance your mind rather than your Maiestie; and the argu-  
ment rather than my penning of it. In this I confesse I presu-  
med and I trust without desert of blame, that as you haue pre-  
ferred godlinesse before glorie in the midst of this glorie,  
which God hath brought you vnto: so you will preferre a Tre-  
tise of godlinesse, thus simplie furnished, before a glorious stile.  
Which is not seldom repugnant to the simplicity of holy things.  
And yet my meaning is to confesse to your Maiestie, that this  
argument deserued both a more learned and more gracious  
penne then mine. To which I would with all my heart haue gi-  
uen place, if I had either seene before me, or heard behind me  
the footsteps of any tending that way that I goe, though I con-  
fesse, there are some to be seene trauailing in waies nere adioy-  
ning to this.



## THE EPISTLE DEDICATORIE.

Concerning your Maiestie, I am perswaded, that you repose your greatest greatnesse in the communion of Saints, and not in your seuered calling which is transitorie: and therefore will account your selfe honored by the augmentation of grace, and the furtherance of true holinesse. Your Maiesties owne affaires must be permitted to inioy their oportunities, and your godly wilddome to inioie your choise in this varietie of reading. But I doubt not, but your godly heart will perswade you to receiue a booke of this kinde with a gracious hand, though it were to no other end, but to begin to Gods people in the entertaining of anie true hearted motiue vnto holinesse. And this to say the truth, is that wherein I haue made bold to vse your gracious and renowned name, to aduantage my intent of furthering the people committed to your charge in their passage to saluation. Let it therefore (I most humbly supplicate) please your Maiestie to giue allowance to my indeauour and drift, and to pardon my slips: for my meaning hath been to seeke the honour of God in this worke, and to borrow helpe in this Dedication, of the grace he hath giuen you for such purposes.

Thus reioicing, with the rest of Gods people, for the comfort wherewith the Churches heart hath bene comforted by you and hopeth still to be, and desiring the lineall descent of these kingdomes to your maiesties royall posteritie, till Iesus Christ with his glorious comming obscure all the glorie of the world, I beseech the holie ghost to be with your spirit, and keep your Maiestie in Christ vnto the end.

*Your Maiesties most humble subiect*

**RICHARD ROGERS, Minister of the Gospel.**



## To the Christian Reader.

**T**He children of this world are in their generation wiser than the children of light. The truth hereof may appeare in the Papists; who discerning that their bookes of Controversies, stuffed with manifold untruths, fallacions, and corruptions, were not able to gaine sufficiently (though small gaine be too great for such merchants) to their Babylonish kingdome: have set themselves and others on worke (being all set on worke of Hell) to penne certaine Treatises, tending to insuare and intangle the minds of ignorant and simple Christians, in the corrupt and filthie puddle of Popish deuotion. In this respect I perswade my selfe, it is come to passe (not without the gracious prouidence of God) that the Authar hereof hath bene encouraged in himselfe, and by others, to write these Christian directions, as a counterpoison to all such inchauntments of Papists, who would by these meanes beare men in hand, that all true deuotion dwelt amongst them; and were inclosed and tyed so their Cels and Cloysters: In which uncleane cages it is vnpossibile for any true spirituall and holy meditations to haue their abiding: for as much as euen the very mindes and consciences of such uncleane birds, are defiled with damnable errors, and Idolatries: Wherefore I would earnestly aduise, and heartily intreate thee (Christian Reader) to embrace this booke, wherein thou shalt finde good precepts, and holy directions; not deliuered by rate (as from a Parrat) out of the bookes and writings of other men: but confirmed by the singular experience of one, who hath long laboured the conuersion, and confirmation of many other; but especially the mortification and quietning of his owne soule and conscience: one, whom indeed I haue euer esteemed another Greenham: and herein more happy than he; because he hath liued to penne, and peruse his owne labours, and may yet liue (by the mercie of God) to correct and amend whatsoever slip of his penne (for in a long worke one may happily take a nap, two, or three) shall be shewed vnto him. Reade it therefore (beloued Christian) and that with diligence: and thou shalt finde (I doubt not) more true light and direction to a true deuout and holy life, then in all the Resolutions of the Iesuiticall Father Parsons (though neuer so refined, as a brick newly washed) or meditations of Frier Granatensis, or any Popish Directories whatsoever. And so I commend thee and all thy holy labours in this and all other good bookes, especially in the booke of bookes (I meane the holy Bible) to the rich and mercifull blessing of God our Father in Iesus Christ.

Blackfriars London this 26. of October 1604.

Thine in the Lord,

STEPH. EGERTON.





## TO THE CHRIS- tian Reader.



HAT be the priuiledges and high fauours of God Almighty, wherewith he hath preferred this age, & in speciall our nation aboue all before vs, since the daies of the holy Apostles, needeth more meditation to moue our selues to thankfulnessse, then prooffe to conuince our aduersaries, who though they should gainsay it, shall gnash their teeth and pine away in grieve to behold it. Among all (I may say with the Prophet and the Apostle) this is chiefe, that God hath so clearly *shewed his word to Iacob, his statutes and his iudgements to Israel; and hath committed to vs his holy oracles*: Wherein I meane not onely that we haue the Gospell so publicly and plentifully preached, which (though great) is common to vs with many: but withall, that in some admirable manner, God hath reuealed his secrets vnto vs, such as wee know no Church vpon the earth, in which the true sence of the Scriptures and sound doctrine thereof, are more sincerely embraced and professed. Yea with what store of rare and excellent lights the Lord hath furnished this our Church, he is blind that seeth not, and malicious that will not acknowledge it: wherein though generally it falleth out by humane frailtie and Sathans subtiltie, that there is more light of iudgement, then integritie of conscience; yet herein God hath not left himselfe without witnessse of many worthie Christians both Preachers and professors of the truth, who liuely expresse the forme of holy doctrine into which they are cast, such as vpon my vttermost perill I dare professe, the deuoutest Papist neither hath nor possiblie (in that profession) can attaine vnto, lacking true faith the right mother and nurse of a godly life. And heerein to giue one instance in steed of many, take and examine streightly this one worke, and if it breathe not out more sound godlinesse in one leafe, than all their artificiall composed Treatises of Resolution (which in their estimation are chiefe in this argument of a godly life) let me beare my deserued blame. I leaue the life of the writer of that Popish booke to such as seeme vpon better knowledge to haue set out the same. And for the Author of this Treatise, I may not in modestie say what I know, but could and doe desire that his life were so knowne to all, to whom his writing shall come, as it is to such, who haue heard the doctrine and seene the practise hereof in himselfe these well neere thirtie yeeres. But to spare the person for his life time, and to foretell what you shall finde in his labours. In my simple opinion it might in one principall respect be called  
the

## *To the Christian Reader.*

the Anatomie of the soule, wherein not onely the great and principall parts are laid open, but euery veine and little nerue are so discouered, that we may as it were, with the eye behold, as the right constitution of the whole and euery part of a true Christian; so the manifold defects and imperfections thereof. Whereto be added most approoued remedies for the curing of all spirituall diseases, with like preseruatiues to maintaine our health, in such sort as may be enioyed in this contagious ayre, and so in a second respect may be called the physicke of the soule. In both which how welcome it shall be to all that loue their soules health, I need not doubt: onely I would desire the Christian patient, not to be offended with the largenesse of the worke (as too deare for the poore, and too much to be read ouer in long time) but consider with me, that if the Arte of bodily physicke be so long, as the father of that Arte testifieth; then is it no marueile, that this spirituall physicke doth as much exceede the other in length, as it doth in dignitie. And yet for the reliefe of such as desire to profit by his labour, great care hath bene taken so to set out apart euery feuerall matter, that by the helpe of the Table they may be directed to the particulars, which I perswade my selfe will be so farre from glutting any, though neuer so weake stomacke, that it will rather procure him a better appetite. For simply to say, as I feele, I haue not read in any mans writing a more sauourie stile and better relished. All which I leaue to euery one to speake as they find, and so with my strongest desires doe commend the fruit of these labours to the blessing of God.

*Ezechiel Culuerwel.*

A 4

TO





## To the Christian Reader.



Iob. 34. 3

AQ. 7. 51.

Christian Reader, I am constrained in commending this spirit  
all blessing unto thee, to begin with the excuse of a good deed. For  
although it be a good deed to commend this commendable worke,  
yet must I plead the pardon of my defectiuenesse in doing it, by  
allenging my calling thereto; and impleade the fulsomeneffe of the  
maligners of such holy enterprises, who for the most part distast  
all things but vanitie. The care (saith Elihu) trieth words, as  
the mouth tasteth meate, to wit, if the care be truly spirituall;  
otherwise there is an uncircumcised care, where there is an un-  
circumcised heart: And he that hath an unmortified care, which

is an affection to carnall eloquence, cannot escape a reprobate sense in iudging of the wisdom  
of God. An itching care requireth a clawing stile, and the most Readers seeke after  
that which this treatise purposely escheweth. But will dome will bee iustified of her Child-  
ren, and the godly hearted will say that unloued for imputation vpon affectation of brane  
words, which the holy Ghost layeth vpon wome as brauerie, mentioned in the 3. of Elay, which  
soone after in the 4. chap. vers. 4. by passage of speech he calleth the filthinesse of the daugh-  
ters of Sion. Something I grant may be yeilded by way of indulgence to the weak; but he  
that seriously seeketh the Lord, will not be offended nor cloyed with that simplicitie, which of-  
fendeth not God by turning away the mind by trifles from a bent purpose of sound edification.

The matter of this booke is right worthie to occupie the minds of men, and will be recei-  
ued of the gratiuous perusers of it. Therest of the professors, which like wanton and full fed  
children being to play with their meat, and brooke nothing but concerted writing and speaking  
are to be bewailed; and as for the dogs they are to be detested and denied holy things. The blef-  
sing and comfort of grace brought S. Paul to account all things as dung, in comparisou;  
and their illumination (how great soeuer) is vn-sanctified, which are not so minded; and if any  
man loue godlinesse indeed and be good mettall he will blesse the fire which is ordained to melt  
him, and the mould which is made to cast him in: but they which make the foundrie to melt in  
vaine, shall be called reprobate siluer. It is part of the blessing of a worke to be wrought by a  
blessed instrument: and although it be sacrilege to interuert the praise of God; yet it is of re-  
ligion to take notice of Gods chosen vessels, and all men are more affected by such. This is the  
aduantage of this booke, I meane the long approued godlinesse of the Author, as he is a Chri-  
stian; and his zealous painfulnessse, as he is a minister. And if it please God that his pen may  
be as his tongue hath been, a tree of life, the verie leaues thereof will cure him of the sting of  
Serpents tongues. That which S. Luke testifieth of Barnabas, may (after Gods admeasur-  
ment) be spoken of him, and hoped of his labours, that he was a good man, and full of the  
holy Ghost and faith, and much people ioyned themselves to the Lord. Receiue  
therefore (good Reader) this promise which he hath made for thee of wholesome meate,  
not caring for conceited cookerie, but remember that godly hunger is the  
best sauce for heavenly foods.


Philip. 3. 8.

Rom. 6. 17.

Iere. 6. 29 30.

AQ. 11. 34.

Thine in Christ, FRANCIS  
MERBURY.



# The entrance into the booke

OR PREFACE TO THE READER, WHICH CONTAINES THESE FOVRE THINGS: FIRST, THE GE-

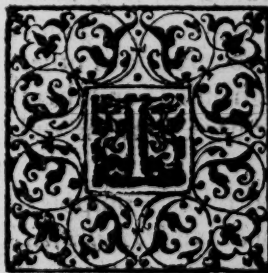
nerall summe of the whole booke. Secondly, the reasons why

*it was set forth. Thirdly, the matter and argument of*

*every particular Treatise. Fourthly, a directing*

*of the Christian Reader, how to reade*

*it with most profit.*



N so great varietie of all learning, as God hath furnished this age withall, it were not onely needlesse, but arrogancie and follie, for me to put any in hope, that I goe about to teach that, which hath not beene taught, and set forth alreadie by godlie and learned brethren. But yet, least any should thinke my labour vaine, in that which I enterprise, I would all such might vnderstand, that howsoever I shall bring no other thing, then some haue, in generall, or in some part heeretofore published; yet they shall not be gluttoned with the same thing in particular, whether they respect the Treatise and argument it selfe, or the manner of following and prosecuting the same. At leastwise, I may say, that there hath not come to my hand anie booke directlie tending to this end, which I propound heere in the seauen Treatises following, to helpe the frailtie of Gods children, and namely, by setting before their eies as in a glasse, the infinite, secret, and deceitfull corruptions of the heart: from whence (without a gracious regarding of the same) sore and dangerous euils doe arise and breake out in their life. Neither haue I seene anie Treatise, and direction particularlie drawne and gathered for mens liues to gouerne and order them, which tieth them to dailie vse of the same throughout their whole course: of both which my purpose is most chieflie, as well faithfullie as louinglie, to intreate, and to aide my poore neighbours and brethren, with that which I haue gathered by reading, and noted by experience, if by anie means I may be able hereby, to make the Christian way any thing more easie and pleasant vnto them, then many finde it: and to bring it into more price, then the most doe value it at.

In few words, this is that which I aime at, that such as *haue tasted how good the Lord is, and haue felt the power of the life to come*, by any worke of faith and Christian life, which they haue obtained by the preaching of the Gospell, may after that, see their wants, their infirmities, their corruptions, rebellions,



## *The Preface, or entrance to the Booke.*

lions, hindrances, and other discouragements from that blessed estate where-into they are entred: and how they may euerie day in the best manner, remedie, or at least wise weaken and diminish them, and that they may also behold their liberties and prerogatiues, which they haue by Christ: as the certaintie of Gods loue, deliuerance from the feare of the great and euill day, peace and comfort through faith, and the blessednesse of such an estate, and daily inioy the same. And therefore, not to be as men that haue no such priuiledges, either cast downe with needlesse feare, or possessed with an earthly or vaine reioycing, or destitute of incouragement to walke forward in an heavenly course: But that they may be merrie in the Lord, and yet without lightnesse; sad and heauie in heart for their owne sinnes, and the abominations of the land, and yet without discouragement, or dumpishnesse: resting and beleeu- ing in God, without bold presumption, and fearing their owne weakenesse, but yet without dreadfull and deadly despairing. And that thus the Christian man, and he who is faithfull indeede, may so carrie himselfe in his course, as he may haue no thought or purpose to reuolt and turne from this hope which is set before him, but be perswaded that he is infinitely incouraged, to hold out constantly therein, against all thar might come in his way to the contrarie. And that the vngodly may see how such are blessed in comparison of other, and what they themselues goe voyde of which they might inioy, and there- fore may seeke how to become not almost, but altogether Christians with them.

*The fruite and  
benefit of it to  
the true Christi-  
an.*

*Note*

*What the vn-  
godly may learne  
by it.*

*The second  
point.  
The reasons of  
setting out this.  
The first.*

*The authors de-  
sire that they  
might profit by  
it.*

*This worke espe-  
cially sendeth to  
better the good.*

But to those who haue set themselves in a full, and resolute purpose to passe their daies godly in the midst of many encombrances, and *to walke with the Lord*, so farre as of fraile flesh may be obtained (how weake so euer in their owne perswasions) to those (I say) I desire in this Treatise of mine to be some helpe and assistance, and to speake plainly, that such as would faine doe well, and yet cannot tell how, may heereby be eased and relieued. And if any (who as yet are in superstition, hypocrisie, prophanenesse, or in darknesse) desire to be partakers thereof also, and so to like of that aduice and instruction, which is written for the beleeuers, that they be willing to depart from the wicked, crooked, and cursed way, which they haue walked in: I should be so farre from enuying them this blessing, that (although this was not set out directly for them) yet they may vnderstand, that with such a willing minde, as I haue vnder- taken this worke for their good who *are in Christ* already; with the like, I am readie to further and helpe forward them, who thinke and know them- selves as yet to be *strangers from Christ* altogether; and to reioyce, if I might vnderstand, that they haue beene moued heereby with their brethren, to be- come the true disciples of Christ. Indeeede I haue not laboured so much, to perswade these to returne from their miserie, and to become penitent, because many both examples of the like, and reasons to moue them, are plentifulle, plainly, and in good order, extant among them already; and for that I know, that for the most part, they profit not by our writing, who doe not before re- gard and take good by our preaching: and yet they shall haue my best aduice in the end.

But as for such as haue already beene in the truth of their hearts con- uerted vnto the Lord, and vnfaignedly beene called backe *from the former lusts*

## *The Preface, or entrance to the Booke.*

*lusts of their ignorance*, and the fashion of the world, after the which sometime they framed themselves: for such (I say) I know it is the earnest desire of their hearts, that they may as well haue a path-way to godlinesse, and a direction to the same lie by them, to the which they may alwayes at neede resort, when publike helpes by Sermons cannot euermore be enioyed: as also to be made more fit thereby, to profit by them, when they doe repaire vnto the same. And although I looke not for it, that such account should bee made of this booke among the greatest number, who haue resolu'd with themselves either not to learne or imbrace any thing more, then alreadie they haue, especially proceeding from a meaner person than themselves: or to scorne whatsoever agreeth not with their humor, and to cauilt and quarrell with that, which naturall reason doth not allow; yet (wishing better things vnto such) I am not discouraged, but for their sake who would desire the same in practise which heere they shall finde by reading, I will goe forward in this enterprise.

I know it can doe the best no harme. I am sure (trusting and looking for the blessing of God) that it shall doe many good, such I meane as would doe well, if they knew how; and would grow wiser, sounder and more constant in faith and a godly life, if they had helpe and direction thereto plainely set before them. And I am not ashamed to say, that for mine owne furtherance as well as other mens, and the better carriage of my selfe through this my pilgrimage; I haue beene willing to gather some such things together, as in this small volume I haue contriued. Neither had it come into the hands of others, vnlesse such as are of account about my selfe for their gifts, as well as my neighbours, among whom I haue preached the doctrine, had perswaded me to let it forth. Besides all that hath beene said, I haue chiefly in this enterprise (as God doth know) sought this, that this vnperfect and weake labour of mine may stirre vp and moue some of my godly brethren (who for the hability and grace which God hath giuen them, if their leasure had beene as much as mine, might tenne fold more profitably and substantially haue vndertaken it) to enlarge and perfect the same, the argument being so needfull and profitable, to the further benefit of Gods Church and people. Another reason of setting out this Treatise was this, that they who desire it, may see, by the diligent marking of the same, the beauties of the Christian life more clearely, then by manie Christians liues it can bee seene, and that it may bee brought into greater account with manie, who thinke it (through error) ouerburdensome.

And partly also I was moued heereunto by this reason, that the Papists cast in our teeth, that wee haue nothing set out for the certaine and daylie direction of a Christian, when yet they haue published (they say) manie Treatises of that argument. For answer to the first poynt of this obiection, they cannot denie (but that they care not what they say, to bring the people out of loue with our religion) they cannot (I say) denie, that both in Catechisines, Sermons, and other Treatises, there is set forth by vs that which may cleerely direct Christians, and stirre vp godly deuotion in them, though all bee not gathered together into one volume: for the second part concerning their Treatises, I graunt there are two which I haue seene,

Not

*It is of use to all  
sorts of good  
christians, and  
that was one  
reason of setting  
it out.*

*The second reason  
of setting it  
forth.*

*The third.*

*The fourth.*

*The fifth.*

*The sixth.*

set



## The Preface, or entrance to the Booke.

set forth by them in our English tongue, the one called a Christian Directorie, the other the Exercise of a Christian life, wherein the Author dooth, though both superstitiously and nothing properly, goe about to teach and giue direction for euerie daie in the weeke; (the one bearing the name of *Robert Parsons* the King of Spaines confessor: the other by an *Italian a Iesuite Doctor in Diuinitie*, and translated into English by some favorite of Poperie) the first is nothing lesse then a direction for a Christian though it bee called a Directorie, tending rather to perswade men to resolue with themselves to leaue some grosse evils, then to shew them soundly how to attaine pardon, or teaching how to liue Christianlie: the other is a ridiculous tying men to a daily taske of reading some part of the story of Christs passion, and saying certaine prayers throughout the weeke euerie daie a taske; but indeed nothing lesse than a daily directing, after the will of God, him who desires to leade a Christian life. Both of them I dare boldly affirme, being deceiued themselves, do deceiue others, especiallie the simple, who are not able to discern and trie the lying spirit in them. The one, that is to say, *Parsons* hath vnder a pretence of holinesse and deuotion, set downe fundrie impediments to resolution: But yet they are put in among other things to take awaie the harshnesse and tartnes of manifold errors, as of merit, and other superstition mixed with them, and vpholden in that religion, & as it were, with sugar to season them, which else no taste could abide, and in the depth of a subtil heart, put in to make the world belecue, that the *Popish religion* is the only holy religion, and the professors thereof the godliest liuers; when yet Antichrist is their captaine, and head, or (as they will not denie) the Pope of Rome, who yet doth, and for these manie yeares hath vpholden and maintained open, & almost infinite heresies and abominations.

And as their religion and worship is composed and framed of heresies and lies, & a confused heap of superstitions, and outward dead works, euen Iewish and heathenish ceremonies, so the persons themselves who professe they know most, & that they are able to giue rules vnto others, vpholding and building vpon so rotten foundations, are furthest off from well guiding others, so that no man may euer look by anie popish direction to liue Christianly. Although I will not dissemble what I thinke, namely, that some doe meane more simply and truly then the rest, and thinke that they serue God aright, hauing deuout minds, but being ignorant of the truth, must needs be deceiued.

But of Maister *Parsons* booke of resolution, seeing he and some other haue set it out in a glosing stile to insinuate with the ignorant and vnlearned Reader, that he seekes no other thing but to draw him to pietie and godlines, I cannot forbear, but I must say a little, which otherwise I would not haue done. And the rather, for that I know, he hath snared many simple peoples consciences thereby, who being themselves willing to be led in a right way, belecue that he meanes as he speaketh; and therefore are left, I say, deceiued, and in a bottomles gulf; out of the which, if God helpe them not some other way, it is not possible for them to get. And this I say first, for the deliuering of such out of the snare and maze in which they

## *The Preface, or entrance to the Booke.*

they haue lost themselves by reading of that booke, that although there be a pretended shew of godlinesse in it, yet the best of it is farre from true pietie and godlinesse, seeing that, and euery part of it proceedeth from faith ioyned with assurance of Gods fauour, which is that alone that purifieth the heart, and maketh it able to bring forth fruits of amendment of life; without which, mens best actions are wrought by the strength of corrupt nature, & are fruits of the flesh, and works of darknesse, and so abhominable: And yet this faith doe Papists make no reckoning of, neither therefore can the booke of Resolution teach or hold it.

Heb. 10. 22.  
Act. 15. 9.

Further, I say that the law onely is vrged in that booke, without teaching the poore soule that may be terrified thereby, how to lay hold on the promise of eternall life, and without the Gospell; the truth and glad tidings whereof is onely able to set at libertie the consciences of such as are strangled by the threats and terrible curse of the law: for if that truth make free (as our Saviour saith) then are men free in deede. And whereas it may be objected to me, that I doe the Author of the booke open wrong in saying, that he ioyneth not the Gospell with the law; for he that readeth it, may finde, that hee speaketh of Iesus Christ, that he was giuen by his father to the world, that many might be saued; and of the promise: and how say I then that hee teacheth the law without the Gospell? I answere, that he doth in deede mention both the promises of the Gospell, and also Christ; and this he doth in that chapter which is intituled (diffidence in Gods mercie) but yet is that true that I say: For the Gospell is the power of God to saluation to him that beleeueth; and it is not the Gospell if it be not beleued; for that is a part of the description of it. Now beleuing or faith hath assurance going with it, as I shewed out of the Epistle to the Hebrues; Which the Author of that booke with the rest of his religion, doth flatly denie; and therefore it is eleere, that hee doth not teach the Gospell, neither in that booke doth plainely and soundly guide the wandering soule which seeth it selfe lost, to finde remission of his sinne, and euerlasting life; and consequently, that he doth not direct his Reader to liue godly, as I laid, but holdeth him in darknesse and in the state of damnation, and so deceiueth him.

Esa. 61. 1.  
Ezech. 34. 4.

Iohn. 8. 32.

Rom. 1. 16.

And what reckoning he maketh of faith (which the word of God preferreth before all other things, and saith, that it ouercommeth all difficulties in the world) wee may see by his owne words, in his preface fol. 6. I exhort the discret Reader (saith hee) of whatsoever religion & faith he be, to enter into the carefull studie and exercise of good deedes, assuring him, that this is the right way, to obtaine at Gods hands the light of true beliefe. And a little after he saith, It is more easie to beleue as we ought, then to liue, as we should. Heere we see, hee preferres good deedes before faith: as if the fruite should be said to be more precious, then the tree that beares it. And yet as not marking what hee laid, hee vttereth these words a little before, which cannot stand with the other: Our fathers receiued one vniforme faith from their mother the holy Catholike Church, and did attend onely to builde vpon that foundation good workes and vertuous life, as holy Scripture commaundeth vs to doe. Heere hee affirmeth, that good life commeth from faith. Thus while he speaketh such contraries, sometime, that good workes

1. Ioh. 5. 4.



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must be built on the foundation of faith; and with another breath, that good life is the right way to bring faith, (and yet all may see he speaketh of one and the selfe same faith in both places) in what sense so euer he taketh faith, must he not needs by so teaching, deceiue the simple reader while he not being able to vnderstand what is taught, cannot possibly practise that which he ought?

In the preface of  
his booke of re-  
solution.

And it was not to be doubted (to speake euen in charitie as in conscience wee ought) that the said Author promising in that his booke of Resolution, that he would adde two other parts to it, (as thereby confessing, that it alone was an insufficient worke of it selfe, to be set forth; and therefore dangerous to intangle and snare the ignorant) and yet cannot in eightene yeares finde a time to fulfill his promise; it was not to be doubted (I say) but that hee was well content to deceiue and trouble many that should reade it: As if one should but preach the wrath of God for sinne to a hundred persons, (whereas his booke hath bene in the hands of thousands) and should come no more in eightene yeares, to helpe them out of feare and doubt, and how to liue afterwards, it would be condemned and that iustly, and cried out of by all aduised people. And yet we may conclude, without any doubt, knowing his religion what it is, (if euer hee had any such meaning, to set out two other parts) that they should haue bene as sound as this one is, that is to say, vnhole some, full of damnable errors, and vncomfortable: For can men gather grapes of thornes, or Figges of thistles? No more can any sound fruite be reaped or comfort gotten by false and vsauourie doctrine. But for *Parsons* deuotion (whereof his booke beares so great a shew) or how little of the labour was his, or how little honestie is in the man, yea rather how great iniquitie; let them of his owne religion testifie, I meane the secular priests in their bookes against the Iesuites.

But to say no more of *Parsons*; The other hath little in him worthie anie account or reckoning, and to this purpose very nothing. To goe forward therefore, seeing this was one cause why I tooke this worke in hand, because the Iesuites cast in our teeth the want of such bookes, as may direct a Christian aright through his whole course towards the kingdome of heauen, and yet that which they teach tending thereto, is but as poyson in a golden cup; although, as I haue said, there are many of my brethren, who had bene fitter for this seruice then my selfe, if they had not bene employed some other way: yet I nothing doubt by the helpe of God, to frame out of the word of God by that little helpe of my knowledge and experience, such a direction for Christians, (all ostentation, and comparison of learning set aside) as shall give them small aduantage of boasting, and shall be both more pleasing to God, and more for the comforting the heart of him, who listeth to be directed by it, then poperie can affoord; and withall, a direction, that hath not onely bene shaped after the rules of the Scripture, but also such as hath bene and is practized and followed so farre forth, as of sinfull flesh may be looked for, both of minister and people, and approoued of those who haue excelled, and gone before many, in both. And although I denie not, but that many things might haue bene farre better set downe, and expressed, then I am able to doe; yet that none thinke me to haue taken in hand a matter aboue my reach, and wherein I haue no skill, thus much I say, that for these twentie yeares and  
more

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more I haue aymed at this, in my reading, preaching, and liuing, and in the obseruing of my selfe, and the example of others, what communion and neere acquaintance there may be betwixt God and a Christian, what hold may be laid on the promises of God, what strength may be gotten against sinne, what freedome and libertie wee may haue by faith, what settlednes and constancie in a godly life, what comfort, and reioycing the children of God by his free graunt, may haue, euen in this life, and that both sound and constant, which shall not be taken from them: also how farre the spirit may overcome the flesh, and how the diuell may be resisted. And more especially for these seauen yeares and more, I haue more particularly set my selfe about the matter, which in this booke is contained, (which how weakely soeuer it be performed, I haue therein a good conscience: First shewing, how a man may become a true beleuer, and see himselfe brought into the fauour of God, and afterwards how he may be directed to leade his life daily:) And therefore I haue not suddenly nor vnadvisedly set vpon this, And what helpe I haue beene able to get from others, as my conuenient opportunitie hath giuen leaue, I haue not neglected: The which I set downe (as I said) that none may thinke me fantastically to haue gone about to broach some noueltie, but rather to offer that to the people of God, which hath with good aduise beene gathered for their edifying. But now to returne, the last reason mouing me to take this worke in hand, is, that they who haue inioyed my ministerie these thirtie yeares, might haue mee (as many of them haue oft desired) after a sort putting them in remembrance of that which I haue taught them in my life time, many yeares after I shall be taken from among them. This shall suffice to be spoken of my intent and purpose in this Treatise, with the reasons thereof.

Now it remaineth further to acquaint the Reader with the order, which I vse in the same, and to giue some instructions, that he may reade it with the more profit; and that it may be more plaine and easie to vnderstand, (which I doe especiallie intend) then otherwise it should be. First, therefore, because I haue written it for their sakes chiefly, which are truly called to be Gods Children, and haue an interest in his promises, as being conuerted to him from the subiection of the diuell; first I say, my purpose is in the formost treatise to shew, who are his, and who they are which in an holy, and humble manner may rest satisfied in his promises, against all dreadfull feare and doubt which might disquiet them; that so neither the loose liuers may deceiue themselves with an opinion of that, which belongeth not to them; nor Gods Children be deprived of that, which is their owne, and the ignorant of both sorts that list, may learne to know better and amend their estate. In the second, I meane to shew; what course of life such persons must walke in, throughout their dayes, and how they are to carie themselves both towards GOD and men, which I thinke expedient to lay foorth as cleerely as I can, and in some ample manner for the more full satisfying of the ignorant sort. From these two, all the other points handled in this booke doe arise. Therefore in the third, I will shew what are the meanes whereby this life may be maintained, and how the beleuer shall vse the same, to the end that this whole and great worke of worshipping and seruing God; may not be taken

Now

*The fourth reason.*

*The third point in the preface.*

*The contents and particularly, of the whole booke, in seuen severall treatises.*

*The first treatise.*

*The second treatise.*

*The third treatise.*



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for a bare matter of knowledge, as the most doe make it: or (which is little better) for a seruing of God by halfes, as too many professors of the Gospell doe vse it: but for a faithfull regarding of our wayes, that they may be shaped out after Gods will.

*The fourth treatise.*

Now this practising of the godly life is performed by following a daily direction to guide vs, and whiles wee doe euery day with conscience set our selues to honour and obey God, as in our callings, and by other occasions offered, we shall be able, and not wanderingly and vncertainly, as wee haue beene wont to doe. And this shall be set downe in the fourth Treatise. And this is one of the points in this booke which requireth to be reade againe and againe, as being neither commonly intreated of, and of singular vse to such as desire to take good by it, especially not being able otherwise to guide themselves.

*The fifth treatise.*

In the fift, I make the Reader acquainted with the lets which will hinder him (though he be willing to be directed daily) from this course, except he will be perswaded to arme himselfe with such helpes, as whereby hee may withstand them: and remedies against these lets shall in this fift Treatise be set downe, as farre as shall be thought expedient. The sixt shall set before thee fundrie priuiledges and blessings, which God doth peculiarly bequeath vnto, and bestow vpon his beloued ones, besides such benefits as they haue in common with the men of the world. By the which, as by other reasons, the faithfull may see themselves perswaded, with much more chearefulnesse, and greater willingnesse to leade a Christian life daily, and to shine as lights in example to others.

*The sixth treatise.*

*The seventh treatise.*

In the seauenth and last, such obiections as may bee brought and alledged by anie, either weake Christians, or carnall cauillers, against the practising of the daily direction, shall bee sufficiently answered; that thereby the trueth appearing more clearely, many such as desire vnfaignedly to doe well, and yet haue not learned to guide themselves by any plaine direction, out of the Scriptures, may haue this as an helpe vnto them to see that which the Scripture hath reuealed heereof. All which, though I direct not this worke to the vnreformed, may be in stead of an exhortation vnto all loose and carelesse persons, (though more briefly, seeing there is enough written of that argument) to moue them to rouse vp themselves, and to awake out of their deadly sleepe, and not to cast away their soules for the loue of their sinnes, (which they may be sure that GOD will finde out howsoeuer they hide them) but to seeke betimes, that they be vnburthened of them, cast them vp as a most filthie gorge, and auoide the vengeance of Gods wrath which will otherwise most surely come vpon them for it: For though sinne be sweete in the committing of it, yet it will be bitter, when it comes to be repented of: and most bitter, when without repentance, it must be accounted for.

*Nota*

*The fourth point of the preface, directing the reader how to read this booke with most profita-*

Now it remaineth to direct the Reader how to bestow his time profitably herein, and how he may reade it to his benefit. For I doubt nothing, but hee that shall be conuersant in it, desiring to be directed in his course, shall think his time well spent, so as he be helped to vnderstand the same. First therefore let him reade the contents of it briefly set downe in the table before the booke, to helpe his memorie; then the marginall notes of the chapters. And if he conceiue and vnderstand the short summe of it so set downe; then let him

reade

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reade the booke it selfe, till he be acquainted with and vnderstand it: wherein if his capacitie be the weaker and shallower, hee must desire the helpe of some which are more skilfull (and better able to see the drift, scope and meaning of it) then him selfe, especially in such points of it, as are more hard and difficult, either to vnderstand, or to practise: For although manie shall haue no neede of this directing of them to reade it with profit, because they can easily direct themselues when they once know the generall parts, and argument of it, as before is mentioned: yet because my desire herein is as well to helpe and benefit the plaine, and simple, (such as many of them are, amongst whom I haue preached the same) as well as to bring the wiler and more learned sort acquainted with the practise of it, therefore I know they shall haue neede thereof.

Now when they shall vnderstand it in some good sort, let them weigh and consider, how fare forth they haue had vse of it heeretofore, as, whether they haue according to the first part of this booke, by the ministerie of any sound preacher of the Gospell, attained to the assurance of their saluation, and of the forgiuenes of their sinnes, wherein if any will take it as granted, though falsly, (as they are most readie to doe so, who haue least felt the burthen of their sinnes, and therefore are indeede furthest off from it) herein, I say, if any will needs deceiue themselues, I cannot helpe it, but they are like to reade the rest with lesse fruit and comfort, & to goe without the vse of it in their liues, whatsoever they hope for. And therefore such I aduise to take most paine in the first part: I meane in the doctrine of it, & reading other treatises concerning the matter, as Maister *Mores* & other Catechismes, and Maister *Perkins* works, namely, his booke intitled the graine of mustard seede: And to raise all the doubts they can to any experienced teacher or brother, and to looke for, and see those things worke vpon them which are taught there, both the doctrine of humiliation, and also of iustification and deliuerance.

If this be attained, let them consider for the better assuring themselues hereof, that they cannot but affect, loue, imbrace, and delight in the doctrine of sanctification, and *repentance from dead workes*. I meane they shall desire to practise the godly and christian life when they see that it is the commandement of him who loueth them most dearely, and what it is, and wherein it consisteth, which is the summe of the second treatise of this booke. And to this end, let them reade, and by marking seeke, (as such who would find) that they may see what sinne there is in them which they are nor willing nor desirous to forsake (if there be any) or among duties generally appertaining to all, or particularly touching themselues, which they cannot submit themselues vnto. If there be either of these found in them, as that they cannot leaue nor be brought to renounce some particular sinnes, nor obayne of themselues to be subiect to some speciall duties, as thinking to do strict to be, (as thus it may be with many, and no doubt is) such must know, that this doctrine of the Scripture, that all the commandements of God be true in account of vs, and conscience made of one as well as of another: which if they loe and acknowledge according to the word of God, they cannot but submit themselues thereunto, if they haue rightly imbraced the doctrine of the former treatise, that as in iudgement and knowledge they yeeld; so their hearts and

Jam. 2, 10.  
Heb. 13, 18.  
Math. 5, 18.



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affections may goe with the same. And so doing, God will worke in them by little & little, (seeking it by prayer of faith) euen as he wrought the like in them before, and weakned such rebelliousnes in their hearts alreadye.

If therefore the teachable and christian reader be thus farre wrought vpon by the spirit of God, that he thus fauour, approoue, and giue ouer himselfe to be made truely repentant, which is that that is required in the second treatise of this booke; then is he fit to occupie himselfe about, and to be conuersant in the third and fourth part of it, that is to say, in the doctrine which requireth a daily walking in a Christian course, by the vse of such helpes as are appointed of God for that purpose; and some of them also daily, as in the proper place shall appeare. For euery true Christian is to know, that the religion and worship of God must be in vse and practise among the imbracers of it, as well one day as another. But how shall any be able to keepe his heart in frame, and reforme his life daily by the meanes which GOD hath appointed, as in the third and fourth part of this booke is required: except he be first a liker, and an allower of all knowne points of dutie, and doe heartily renounce all euill as is required in the second part? Which being done, let him looke to grow daily more strong in faith, whereby he may hold, and keepe fast the certaintie of Gods fauour daily, and constantly. And not as too many (and yet the people of God) doe, who are not acquainted with this, and therefore are not perswaded, that their confidence should be maintained daily, or a good conscience in their particular actions regarded, and that on one day as another, but thinke it enough at sometimes to haue this care: Neither let any looke to repell this as too strict, vnder pretence of weightie affaires, and their owne infirmitie. For this is but the delusion of the diuell, as shall be shewed, who will easily perswade it to be more than needeth. This is that which must be learned out of the third and fourth part.

And when this is vnderstood, approoued, consented vnto, and aymed at, the fift part of the booke shall be cleare and easie to vnderstand, and what vse he should make of it, namely, of the lets and hinderances which the diuell raiseth vp to hold him backe from this course of life, and the practise of the same: of the which some I will set downe, and helpe him the better to know manie others thereby. And he that shall indeuour to direct his life, and take heed to his wayes, as he shall by Gods word be taught, shall breake through many of the lettes, which yet shall strongly hold backe and hinder other men, as the fift part will shew: and if hee be for a season withdrawne from a godly course, yet he shall there finde helpes and remedies to recouer againe; and little ease, otherwise.

And if there be any difficultie in conforming a mans selfe after this fore-mentioned doctrine, (as I denie not but the flesh will finde manie) yet against them all, let him proceed and reade with good regard the sixt Treatise, wherein are set downe the manifold and goodly prerogatiues and priuiledges, which God hath bequeathed to his people to hearken them on, and encourage them to godlinesse, and to make the christian life easie; and he shall see great light, and finde exceeding force therein, to stirre him vp to goe forward mightily against all fainting. And then he shall not be moued for all the objections, cauls and fleshly reasons which hee shall reade in the seventh part. For the

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comfort and experience, which he shall partly enjoy already, and partly hope for and expect afterwards, shall make them vanish away as smoke; although otherwise they are able to hurt and sting, as fire. And then when in the due consideration of the whole, he shall see what the blessedness & manifold good things are, which he in part hath already, and shall afterwards enjoy both here and in the life to come, hee shall see what infinite cause he hath to praise God for his portion, that hee hath rather beautified and blessed him with his favour and graces then many other, whereby hee may walke so comfortably, and that in this vale of miseries, toward Gods kingdom.

And thus I advise thee (good reader, as I know it shall be best for thee) to bestow thy travaile about this booke: wherein I appoint thee no certaine time, nor houre; seeing all which would profit by it, cannot spend their time alike about this, or any other such exercise. But this know, that this booke tendeth to teach thee the practise of thy knowledge, and not to know onely: and that I have gathered together into this one, the things which are dispersedly contained in many other. And therefore in that respect, over and besides the ordinarie reading of the holy Scriptures, thou maiest bestow the more time about it, as thy leisure will permit, considering that once or twice reading a booke for practise, is not enough.

Lastly, seeing the whole matter heerein contained, is to serve thee and stand thee in steed, as setting before thee a direction to governe thy whole life, thou must not thinke thy labour and time much, though thou beest occupied in it for many yeares together: for as much as the fruite shall be greater, the longer that thou hast bene exercised in it: and yet thy labour lesse, yea easie and pleasant: for so shalt thou grow better acquainted with the use of it, which in one word is to make thy life more sweet and savourie, then thou couldest looke for, that is, happie heere, and heereafter, for ever. Reade therefore not onely to be able to report what thou hast found here, but especially to finde it thine owne which I do teach: and to be settled daily in the government which this doctrine drawne out of Gods word offereth thee, so as thou maiest see that he in the setting forth of it, hath directed me.

Reade with a quiet, teachable and a meeke spirit, desirous of that which I labour to bring thee to, rather than with a curious head to carpe and cavill; or censure that which thou dost not practise nor follow. A dramme of grace is better than a pound of censorious wittinesse: remember that all our naturall gifts, and faculties of our soules should be sanctified: I goe about to make thee see thy selfe inwardly and outwardly to be trained up in Gods familie: where the heart must bee well seasoned, as well as thy whole life well ordered, till thou findest that which many a thriftie person doth in his outward estate; namely, that diet to be ordinarie with him, which sometime had beene fasting cheere: for, when a poore man by his travaile and paine hath brought this to passe, hee thinkes his estate good, and that which pleaseth him exceedingly well: So, labour thou in thy spirituall worke and serving of God, to finde that gaine, and thriving therein, that thou maiest make thy soule as ioyfull euery day, and at as great peace with God, as sometime thou scarcely haddest obtained once in the weeke or month. Which grace and prerogative that thou mayest make much of, when thou hast it, looke back and remember with



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thanks vnfaigned how farre thou hast beene off from it, and how little hope  
thou once haddest of obtaining it, when thou wert easily mastered of  
thy finnes and passions, and know that it must cost him many  
a prayer, and groane for it, who is yet without it, be-  
fore he shall be partaker of it.

## *Thine in Christ*

RICHARD ROGERS.

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A



B

# THE FIRST TRETISE, SHEWING VVHO BE THE true Children of God.

## CHAP. I.

*The summe and order of this first Treatise.*

C



D

Lthoug my chiefe purpose be to direct the true Christian, (who is already a beleeuer,) howe to walke daily through the course of this life, in such wise as he may find a very sweet and effectuall taste of eternall happines, euen here, (which few do thinke can bee obtained) yet I haue thought it meet: first, to shew who are true beleeuers, and the children of God, and how men are brought vnto this estate, and thereby may knowe that they are so. Partly for them who desire to be directed in a Christian life, that they may haue this readie at hand by them, to shewe them that they are the Lords, notwithstanding many doubts bee oft raised by Sathan against them, and that others may learne to know it, who are yet ignorant of it, as without the which, they should go about a godly life in vaine, and to no purpose: Which as it is the weightiest and chiefe point of all others in diuinitie, and the ground of the rest which I haue taken in hand to intreate of; so it is with the greatest regard to be dealt in, whether we respect those, which vnfold and lay open the same, or those, which desire to be instructed, and perswaded in the truth thereof.

E

For it comes to passe by our corrupt nature, and slownesse of heart to beleeue, and through Sathans subtilltie many wayes beguiling vs, that we in nothing more deceiue our selues, than in, and about the assurance of saluation: (and no meruaile, for that foundation being soundly layed, the building vp of the Christian life will follow) for prooffe hereof, we may vnderstand that some, yea, many thousands thinke that no man can know, whiles he liueth here, that he is the Lords, neither can haue any assurance of his fauour till his death, vnlesse

*The scope of the Author in this booke.*

*The summe of this first Treatise.*

*Two sorts may take good by it.*  
1.

2.  
*Assurance of saluation, the ground of all. With greatest regard to be dealt in both of teacher and hearer.*

*Most are deceiued about it.*

*Papists thinke it impossible.*

C

lesse



## *The summe of this Treatise.*

2. Carnall Protestants thinke it easie.

Luk. 12. 32.

Math. 7. 14.

Luk. 19.

Math. 7. 21.

3. Weake Christians full of doubting.

Assurance of Gods loue, the strongest persuasion to true godlinesse.

Luke. 16.

Three generall heads, or parts of this first treatise.

Three branches of the first head.

lesse it be by speciall reuelation. And this is the error of the Papists. On the other side, many thinke that this is not so hard a question, as that any that professe the Gospell should doubt of their saluation (notwithstanding our Sauiour Christ saith that *his flocke is but small*, and that in comparison, *but few shall be saued*.) And this is the opinion of our common Protestants, which say *Lord Lord*, and yet are not prepared to doe the will of the Lord, and therefore are farre from entring into the Kingdome of Heauen.

Besides both these, many poore ignorant soules thinke, whiles they doe well and serue God, they may be assured of their redemption by Christ: but if they be by any meanes hindered from pleasing of God, yea, though it be by meere frailtie, and corruption of nature, then they can haue no holde thereof. Which vncertaintie, though it cleaue vnto many who are deere vnto the Lord, yet it is to be counted their error and sinne, and they must bee brought to a more staied iudgment, than thus to thinke: that either there is changeablenesse with God, or to be so much their owne enemies, as by meanes of this error to fill their liues with such vncomfortablenesse, and depriue themselves hereby of this assurance of Gods ioue, which is the strongest persuasion to true godlinesse, 2. Cor. 5. 14.

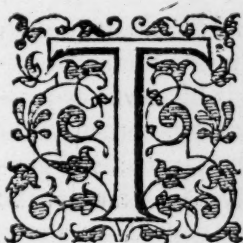
These are some few of a great many doubts and erroneous opinions about this matter, as after shall appeare. For resolution whereof, though many things must be said, yet the matter it selfe may cleerely and soundly bee set downe in few words.

To the end therefore that these and such like may see how far differing Gods thoughts are from mans, and (as I haue saide before) that al which haue receiued this doctrine, may haue it before their eyes daily in some easie and familiar manner to confirme them, I will, as God hath made me able, set downe that which is expedient about this point: and this I haue thought good to referre to these three heads. First, to shew how a man may attaine to this, to know that he is the childe of God, and how God worketh it by his spirit in the hearts of those which are his. Secondly, how the weake beleeuers may vphold themselves in temptation and so be staied, as seeing that they differ apparantly from those which are not the Lords. And thirdly, how they may afterwards throughout the whole course of their life more easily proue that they haue true faith, and be able to confirme and preserue the same: and so may finde how much such an esta te is to be desired.

And for the plaine declaratiō of the first point hereof, these three things must be handled. The first, the cleere knowledge of mans miserie. The second, of his redemption and deliuerance out of the same. And the third, how both these ought to worke vpon their harts, and what fruite they will bring forth by the operation of the holy Ghost in such as shall be saued: That is to say, that the one which is the knowledge of miserie, will wound and humble their harts, when they shall see thereby, that they are but dead and damned people. The other will heale the sores of their hearts, and lift them vp againe, to the beholding of their sinnes pardoned, and their woe remooued so, as if they had neuer bene pressed downe with the same. And to this shall be adioyned a discourse of the lets of faith, and what desire it is from which it commeth.

CHAP. 2.

Of mans miserie.



O begin therefore with their miserie first, and briefly to speake of it, and then of the next branch namely of their redemption, (seeing they are of others largely handled) no man must think that it is the estate wherein God at the first created them, either *Adam* the father of al the world, or his posteritie which was then in his loines.

*The first head.*

*The first point, of mans miserie.*

Sure it is (I say) that it was not thus with mankind in the beginning: for God then made all things good, and man amongst other creatures hee made holie, and happie, the Lord of them all, which were vpon the earth, little inferiour to the Angels, indued with infinite blessings, full of beautie and glorie. So that when it might be seene that nothing was wanting but this, that he was not altogether free from losing this blessed estate, yet euen there the diuell tooke an occasion against him, & deceiued him, and his posteritie, and cast them from that happie condition which before they enioyed.

*Gen. 1. 26.*

*Heb. 2. 7.*

*Reuel. 12. 9.*

*Gen. 3. 13.*

And yet if this had bene all the harme that Mankinde by the malice of the Diuell sustained, it had bene little in respect of that which fell vpon him. For behold, besides the losse of his felicitie, hee was plunged in extreame miserie and desolation, which consisteth of these two branches, that he dooth alwaies, and in all things offend God, beeing able to doe nothing but that which displeaseth him, as hauing his heart alwaies and onely euill. And secondly, that hee in all this estate is odious to God, and most iustly accursed of him. Mans sinne is not onely that transgression of *Adam* in most vnnaturall and treacherous rebellion, and disobedience, whereof hee is iustly guiltie with *Adam*, and hath his part (as being to stand or fall with him) but another which riseth out of this, euen that infection of all the powers and members both of the soule and bodie, which as poison put into a cup of wine doth make it deadly, dispersing it selfe to the same: in like manner his corruption or concupiscence, which by the first sinne of *Adam* is spread ouer his posteritie, doth poison his whole nature: so that no sound part is found in him from the crowne of the head, to the sole of the foot. And from hence it is, that the vnderstanding, euen the excellentest power of the mind, is filled with blindnesse and darknes, and sauoureth not the things which are of God. The conscience is wounded, seared or defiled some other way, and neuer soundly peaceable. The memorie forgetting good things wholly, or remembering neither good or euill aright, and as it ought, as experience forceth the best to complaine. The will is captiue and of no strength to doo good, neither wanteth habilitie to that which is euill. And thereafter is he caried of his affections, as a Chariot on her wheelles, onely to that which displeaseth GOD. What should I say more? For who can chuse but bewaile and lament such a distressed and wofull estate of the mind of man, which sometimes hauing bene framed after the image of GOD, in true holines and righteousness, is now both emptie of that grace, and filled with all filthinesse of sinne and

*Two parts of mans miserie: first his sinne.*  
*Gen. 6. 5.*

*Hosea. 1. 2.*  
*Colos. 1. 21.*  
*Mans sinne*  
*What?*

*Euery part corrupted.*

*Vnderstanding.*

*Ephes. 4. 17.*

*Conscience.*

*1. Cor. 2. 14.*

*Heb. 10. 22.*

*Memorie.*

*Will.*

*Rom. 8. 5. 6.*

*Affections.*



Conuersation.

Thoughts.  
Desires.

Outward beha-  
viour.

1. Tim. 1. 13.  
Rom. 8. 7.

Mans best acti-  
ons abominable.

Prou. 28. 9.  
Io hn 9. 31.  
Psalme 50. 16.

Few thinke  
it thus.

\* In the second  
Treatise Chap. 6.

The second part  
of mans misery.  
The curse which  
bringeth all  
plagues.  
After this life.  
In this life.

uncleannesse? But alas, who beleeueth this or consenteth to it, that it is true, **F**  
that man (who hath so good an opinion and high conceit of himselfe) should  
yet be indeed so farre off from that which hee dreameth of, and in such bon-  
dage and flauerie, as hee would seeme to be farthest off from the least part  
thereof? But (to go forward) if his conuersation and course of liuing, which  
is the vntimely fruite of this bitter roote, were laid out in her colours (which  
I must onely very briefly touch) it were able to make him who thinketh him-  
selfe most innocent, to appeare most vile and loathsome in his owne eyes, a-  
shamed of himselfe, and to hide himselfe in a dungeon that no other might  
behold him. For (to speake of the actions of the minde) what are his cogita-  
tions about heauenly matters, but errors, falsehood and lyes? What are the **G**  
wishes and desires of his heart, but earthly, and fleshly, in degree one aboue  
another, till hee being led away of his concupiscence, is inticed, and so con-  
senteth thereto, defendeth it, and is hardened? What is the outward beha-  
viour, but a yeelding vp of the members of the bodie, as instruments and  
weapons of sinne, euen the sinne of the tongue, and sinne of the life? in so  
much that he is all wayes, and in all things, and therefore out of measure, sin-  
full. As Paule though he liued after the most strict order of the Pharisees,  
which was in shew farre aboue many, yet when hee was conuerted could say, *I*  
*was a blasphemers, an oppressor, a persecutor:* So that it is most truly verified which  
is written, *that he neither is, nor can be obedient to the law of God,* and therefore **H**  
that he can do nothing but sinne.

The finnes of man are as the haire of his head, and sand of the sea shore,  
innumerable, and his best actions (as his prayers) are no better than abomi-  
nable before God, as Salomon speaketh saying: *He that turneth his eare from*  
*hearing the law, euen his prayer shall be abominable.* Oh, it is not imagined of  
thousands that there is any such euidence to be brought against the inhabitants  
of the earth, euen the vnworthy sonnes of men, which yet were sometime by  
creation the sonnes of God. For the most vngodly which can be heard of, will  
haue some goodnesse to be found in them: so farre off is it, that they will yeeld  
to this censure, that all their life is sinfull. And therefore it is no marueile though **I**  
men account of themselues as they do, euery one flying to this shelter, that  
he hopeth he is not the worst of others. For the cleerer laying open of these  
finnes particularly, some view of Gods law through euery commandement is  
to be taken: which I would here my selfe haue set downe, but that I shall be oc-  
casioned in another \* place to do the same.

But all this sinne which thus ruleth and raigneth in man, making him not  
much vnlike the diuels themselues, is but one part of the misery which he is in,  
yea and the least of the two, in their eyes and iudgement, who are the greatest  
number in the world.

The other part thereof is, that for this sinne he is subiect to all those feare- **K**  
full and horrible plagues which God hath threatned, and executeth in the  
world vpon the committers thereof, and to that endlesse punishment of con-  
demnation in the world to come, which is the principall and most iust de-  
sert of euery sinne. The particular vexations and calamities which belong to  
sinners in this life are innumerable, and not to be expressed: but some for the  
rest it shall be fit to mention, and the rather for that many thousands neuer  
dreame

## Of mans miserie.

5

**A** dreame of, and much lesse are troubled with any such matter. And first, as the curse of God is vpon all creatures of the earth, for mans cause; so it is lesse to be doubted, that it is cast vpon man himselfe. So that whatsoeuer he doth, or wheresoever he becommeth, the wrath and anger of God followeth and accompanieth him: *Cursed he is in the field, and cursed in the house, cursed in his basket, and in his store:* and as *Moses* speaketh of all the creatures, wherein hee should take his repast and delight, saying: *Cursed is the earth for thy sake, thornes and briers it shall bring forth vnto thee.* From hence come al the dearths, famines, penurie, and pouertie, which euery where are cried out of. In his body, sicknesse, diseases of many kinds, aches, gripings, swellings, burstings, and other paines intollerable. In the senses, deafnesse, blindnesse, numnesse, and such

*The creatures  
curfed for mans  
cause.  
much more him-  
selfe.  
In all he takes  
in hand.  
Deut. 28. 15.  
Gen. 3. 17.*

**B** like, which should make any heart to quake and tremble to heare them but named. As for friends and kindred, wife and children, father and mother, or whatsoeuer may be thought of, which men are wont to take greatest pleasure in: how can they delight mans heart soundly, or be pleasant vnto him, when they are mixed with this fause? The Lord accurseth them, he will bring him to iudgement for them, euen for enioying them whereto he hath no right nor lawfull libertie, as being not intitled to them by Christ, who is heire and Lord of all. If there were but a sword hanging with the point downeward ouer a mans head, which were sitting at a royall banquet, what pleasure could he take in the varietie of his dainties? But it is another manner of disquieting and vexing the heart of man, when oft in one houre he must be constrained with feare to remember and thinke on it, this moment will they take thy soule from thee, and yet when he thinketh not on it, his daunger is greatest.

*In his body.  
Senses.  
Friends, kindred  
&c.  
God will bring  
him to iudgements  
for all that he en-  
ioyeth.  
Heb. 1. 2.  
A simile.*

**C** But this goeth not so neere mens hearts as it ought, whiles they haue one obiection or other (as it were water) to quench the force and heate of it. For all men (they say) are not in this miserable estate, except some one or few, who be wearie of their liues, and make all their other delights vnpleasant to them for the same. This (as vnwise) they obiection, because they are moued with nothing but that which they see with their outward eyes, the voyce of God

*Mens shift off  
this.  
This curse is to  
all.*

**D** pierceth not their hearts, although it pronounceth as well to him that escapeth all these, (if any such could bee found) as to him who hath beene plagued with them all, euen to one as to another without respect of persons: *Woe be to the inhabitants of the earth, because they haue sinned!* So long as this word shall bee true, no mans estate is better than another, all are vnder the wrath of God: Therefore let no man deceiue himselfe, *God is not mocked.* How this ought to affect the heart of him that heareth it, wee shall see hereafter \*: but hee that hardneth his heart at the hearing of this, because hee feeleth not, neither seeth any such thing, shall surely come to euill.

*Gal. 6. 7.  
\* Chap. 4.  
To harden the  
hart against it,  
dangerous.*

**E** I haue not yet spoken of the plagues and punishments which take hold vpon the soule, which are yet more fearefull than those of the bodie, if so be they could as easily be discerned. A man to bee giuen vp to his owne vile lusts, like a brute beast to wallow in filthinesse, who might haue shined as an Angell in goodnesse, is there any of iudgement, which counteth it not amongst the most fearefull iudgements? To be vterly darkened and destitute of the true knowledge of God and of the life to come (the knowledge whereof is the

*The curse vpon  
the soule.  
To be giuen vp  
to vile lusts.  
Darkned in his  
vnderstanding.*



Hardnesse of  
heart.  
Desperation,  
madnesse, &c.

Remedilesse  
feares.

Hell-paines, ex-  
treme, easelesse,  
and endlesse.

The necessitie of  
this knowledge  
of mans misery.

If this doctrine  
displease mens  
they may thanke  
themselves.

The doctrine of  
the Gospell must  
go with this.

beautie of the world) and to be hastning to endlesse woe, and yet not to vnder- F  
stand it: what part of miserie can be greater in this world? To be so hard-  
ned in heart as to be past all feeling and remorse, to fall into vtter desperation  
without recovery by any thing he can do: to be possessed of such madnesse,  
frensie, and heapes of the like, can any thing be thought more full of horror?  
and all these is wofull man vnder. There is none which hath not brought him-  
selfe into the depth of them all: which is all (I may say truly) that he hath to  
glorie of. So that, I thinke, it cannot be denied but that he is miserable: vnto  
the which to adde (as the shutting vp of all) the remedilesse feares, and deepe  
doubts, which oft bring anguish here, the paines and torture of both soule and  
bodie in the end of this life, when both must take vp their dwelling in hell; G  
who so shall heare it, must needs confesse, that there wanteth herein no peece  
of miserie. But seeing the Scripture it selfe calleth it paine vnspeakeable, I  
will not go about to describe it, least I should any way seeme to make it lesse  
than it is. It is sufficient for this purpose that it is most extreame, easelesse,  
and endlesse. This I haue said of the miserie of man, and of both the parts of  
it, as I did purpose, and that in as few sentences as well I might, and fewer in-  
deed, than such a weightie matter would haue required, but that it is else-  
where handled by others. And I haue determined to say no more then I must  
needs, of those things, which are set forth at large both plainly by many learn-  
ed brethren, and in very good sort and order already.

These two points of mans miserie are to be knowne as an especiall part of  
Gods truth, of him whom the Lord will saue. For he which knoweth not this,  
swelleth and is puffed vp, and goeth on in deepe security, and cannot do other-  
wise as long as hee is ignorant of this point: therefore the Lord bringeth  
him, on whom hee purposeth to shewe mercie, to the preaching of his  
word, and namely his law, which sheweth him his sinne and damnation: so  
that he shall cleerely vnderstand it, and that he, as well as any other, is vnder  
the power of it. H

But here I thinke it not vnseasonable to adde this (seeing ignorant people,  
which lie yet in their sinnes, do harden their hearts at the hearing of this) that I  
none haue iust cause to quarrell with the Lord: for if any thing spoken of in  
this argument, displease them, they may thanke themselves. But to him they  
are infinitely beholding, that hee brings this hidden secret to light among  
them, that they seeing the plague which is comming towards them, may a-  
uoid it, and be roused out of the present danger in which they are. And fur-  
ther they may vnderstand, that God alloweth not his Ministers, who publish  
this message of mans wofull estate, to deliuer it barely and nakedly, and to  
preach the law onely, but to ioyne the glad tidings of the Gospell with it  
in their Ministerie, and to preach remission of sinnes and repentance  
to new life, with the pricking of the peoples hearts by terror and sorrow K  
for their sinnes: as our Sauour, *Iohn Baptist*, and other his faithfull ser-  
uants did.

And therefore, I also, in the former point hauing shewed how this know-  
ledge of his miserable estate must be preached vnto him that shall be saued,  
am now to shew, that he prepareth other doctrine most fit for him that hath  
learned the former: namely, that he causeth most ioyfull and glad tidings of a  
full

## Of the knowledge of redemption, &c.

7

A full and sufficient remedie against all such miserie to be preached vnto him, without which, how intolerable should the condition of such be?

### CHAP. 3.

*Of the knowledge of redemption and deliuerance from the fore-mentioned bondage and miserie.*

**B** His remedie therefore I will first lay foorth, and then shew how God will haue him to vnderstand and know it, that when he is inlightened to know the will of God both in the miserie of man and in his redemption, he may (as God hath appointed) haue them both, worke kindly on him, and so know himselfe the child of God, and heire of saluation; seeing without some knowledge of both, no man is either rightly humbled or exalted. And although there be many which know both points, so as some can teach them to others, and yet haue vse of neither: yet can none be saued without the knowledge of both. The summe of all, which is to be knowne of him, is contained in this short sentence: *Christ Iesus preached* (as he is reuealed in the Gospel) *is saluation vnto all that beleeu*: and more fully in this saying of S. Iohn: *God so loued the world that he gaue his onely begotten sonne, that whosoever beleueth in him should not perish, but haue everlasting life*. And againe, S. Paul: *This is a true saying, and by all meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners*.

*It must be knowne as well as our miserie.*

Ioh. 3. 16.  
1. Tim. 1. 15.  
2. Cor. 5. 21.  
Act. 4. 12.  
1. Ioh. 2. 1.

Out of these places, as also many other, to the full and plaine declaration of this remedie, these foure things are to be considered. First, what it is, and wherein it consisteth. Secondly, by whom it is wrought. Thirdly, how it is brought to light and reuealed. And fourthly, how it is to be receiued and embraced. Now as concerning the first, the onely sufficient remedie for the sauing of man, is to satisfie Gods iustice, which by sinne is violated: without which satisfaction, the wrath of God cannot be appeased, nor his fauour obtained, & so there can be no redemption. For how should the Lord be perfectly iust, if he should change this righteous sentence of his law, that euery transgressor is cursed, and onely the perfect keeper of the law blessed? Now then, Gods iustice is satisfied onely by these two meanes: First, by suffering the punishment due to sinne, which is the curse of God; and secondly, by the perfect keeping of the law, without which there can be no deliuerance from sinne and condemnation. The onely remedie of our miserie consisting heerein, wee may cleerely see that it is out of our selues, and not in any other creature: for neither we, nor any other creature for vs, is able either to sustaine the curse, much lesse to ouercome it: or perfectly to fulfill the law, which is impossible to flesh.

**E** Whereby is quite ouerthrowne the foundation of Poperie, and all opinion of merite, or of any thing in man to auaille to his iustification.

*Foure things to be considered in it.*

*1. What it is, and wherein it consisteth.*

Gal. 3. 10. 12.

Heb. 9. 22. and 12. 14.

Rom. 8. 3.  
*Merite ouerthrowne.*

*2. By whom it is wrought.*

But to goe forward to the second point, to shew by whom it is purchased: This remedie, which could be had by no other, is appointed by the Father, vnderaken and wrought by Christ, and sealed in mens hearts by the holie Ghost. It is wrought (I say) and found only and wholly in Iesus Christ, God and man, who being perfect God tooke our humane nature on him; and in



both became a most mercifull Mediatour betwixt his father and vs, to reconcile vs to him: and both suffered the full weight of Gods curse due to our sinne, by the power of his Godhead ouercomming the same, as also fulfilled the law for vs, whereby he fully satisfied the iustice of God. So that most truly it is said, that saluation is in no other, but that in him onely is the whole remedie of the miserie of mankinde to be found: *There is giuen no other name vnder heauen* (as the holy Ghost speaketh) *whereby we must be saued*: So that whosoever hath the Sonne (as S. Iohn saith) for to redeeme him, hath life, and he that hath not the Sonne, hath not life. And to make vp the whole matter: if any should aske how Christs redemption is made mans, he is to know, that God his father of his marueilous loue gaue him freely (euen as he had long before promised him) with all his whole worke of redemption, as the Apostle saith: *God declared his loue to vs, that when wee were yet his enemies, he sent Christ to die for vs, that whosoever beleeueth in him, should not any longer lie vnder Gods wrath and perish, but haue euerlasting life; he being giuen vs of his father to be our wisdom, righteousness, sanctification and redemption*, 1. Cor. 1. 30. Now if by him alone God hath brought this most soueraigne remedie to mankinde, against the intolerable woe, which by sinne is come into the world, and is (as hath beene said) gone ouer all men, the popish practizers may blush and be ashamed, who part stakes betwixt him and creatures, & so ascribe not the whole worke of our saluation to Christ alone.

The third thing, namely how this diuine mysterie and secret is brought to light, is (in the peaceable & flourishing estate of Christs Church) the glorious Gospel: which because it containeth the most worthie & acceptable message of mans full redemption by Iesus Christ, is called of S. Paul, *the power of God to saluation to all that beleue*. The vse of the which Gospel is, to manifest that righteousness in Christ, whereby the whole law is fully satisfied and saluation attained. The which being soundly and plainly published and preached by the faithfull ministers and messengers of God, and namely this part of it, that mankind is fully redeemed by the blood of Christ Iesus, the onely begotten sonne of God, manifested in the flesh, doth bring great and exceeding ioy: and is embraced of them which know the value and price of it, with all possible welcoming of it. And this, though more darkly, as the times were, the Lord caused to be taught vnder the law in types and shadowes, prefiguring Christ to come and to be exhibited; euen as he saith in Ioh. 5. 46. *Moses wrote of me*: though indeede now vnder the Gospell farre more cleerely and plainly, that it may now be verified, if euer; that Christ by the preaching of him, hath beene crucified in our eyes. So that by this, is this mysterie of saluation (which is purchased by his death) manifested vnto vs.

Now the fourth point remaines, how this tidings of Christs deliuering man from the feare of the wrath to come, is to be receiued in the world: and that is, by faith. For there is no way to receiue Christ and all his merits (the full medicine of mans miserie) but by faith. This true faith therefore is to be knowne, what it is, and how it is wrought: that so by it, hee may receiue Christ and be saued. Now this true faith, which for the worthie effect of it, wee call iustifying faith, is nothing else but a sound beliefe in that promise of life, that poore sinners comming vnto Christ, hee will ease them, that is, free

Act. 4. 12.

1. Ioh. 5. 12.

Rom. 5. 8.

Ioh. 3. 16.

3. How it is received.

Rom. 1. 16.

Luk. 2. 10.

Math. 11. 12.

4. How it is to be received and embraced.

Faith what?

Math. 11. 28.

## *How this knowledge worketh, &c.*

9

- A** free them from all woe, and restore them to all happines here and for euer: and to be short, so to giue credit to Gods word, as he rest thereon that he will saue him. Which true faith is wrought in him by the ministerie of the word, reuealing this mercie and truth of God: and by these, the holy Ghost inlightening him to conceiue, and drawing him to belecue, and so vniting him to Christ: which whosoever hath thus receiued, is hereby made the childe of God (so as he himselfe shall see it) and an inheritour by sure hope of eternall life. This therefore is to be knowne of him who shall be saued, and his iudgement is to be setled in this truth, before he enioy it as his owne, or can haue his part in it. He must be able to see cleerely and soundly that God hath made this Christ Iesus his sonne Lord ouer all creatures, conqueror of the deuils, deliuerer of the captiues, and comforter of the heauie hearts: so that by him there is as full pardon of sinne purchased, as euer was by *Adam* procured guiltines and condemnation. And now hauing briefly laid out the foure things mentioned in this chapter, let it suffice to haue said thus much of these two first points, that hee whom God will effectually call to the assurance of saluation, must haue knowledge in generall of mans miserie and Gods mercie by Christs redemption.

*Act. 26. 18.*

*Hebr. 4. 1.  
Rom. 10. 17.  
How it is wrought.*

*Rom. 9. 15.*

### **C** CHAP. 4.

*How this knowledge worketh, and that the first worke is this: that God maketh them belecue their miserie, and to be troubled in minde for it.*

- D** Here is yet wanting the true imbracing and applying of Christ, with all the merits of his death and passion, to this man that hath the foresaid knowledge, or else he can in no wise be happie. Let vs see therefore how this knowledge worketh in him, on whom God will shew mercie, how God by the light and helpe of it draweth him forward, vntill he belecue for his owne part, and in his owne person, which the other, who haue onely the generall knowledge before mentioned, neuer attaine to. And this is the last of the three points, which I purposed to handle about this matter, namely in shewing who is the child of God. Which being done, the question in hand shall easily and cleerely be answered. This onely by the way it shall be fit to admonish the reader of, (as I said before) that they are in no wise toward the kingdome of heauen, who are yet voide of this knowledge altogether, of their miserie (I meane) and of the remedie: which kinde of people, although they are least troubled in their consciences of all other men, (because they know not that which is the cause of their greatest sorrow) but are merrie, as though no danger were comming toward them (and therefore keepe a course in their liues which is after the fashion of the world) are to be pitied and prayed for, and to be perswaded to heare the word preached, rather than to be allowed in their madnes and follie. Who verifie most rightly the saying of the Wiseman: *That there is a way that seemeth pleasant to them, but the issues thereof are the way of death.* God suffering them (as hee did the Gentiles) to walke in their owne waies.

*The third point of the first part of this Treatise.*

*How this knowledge worketh.*

*Ignorance how dangerous.*

*Rom. 7. 9.  
They are most light, who haue most cause to mourne.*

*Prover. 14. 12.  
Act. 14. 16.*

But



## How this knowledge worketh, &c.

*The person that shall be saved beleueth and applieth generall things particularly to himselfe.*

Col. 1. 9.

Rom. 15. 4.

*Few hearing the doctrine of miserie, thinke it to be their owne case.*

*They that doe, are pricked in their hearts.*

*Example.*  
Act. 2. 37.

But to leaue them as sufficiently conuinc'd of a wofull estate, euen by the testimonie of men, who haue any iudgement, and to goe forward with that which is in hand, that is, to shew how this doctrine worketh in him, who by it shall come to true faith and assured hope of saluation, we are to know, that he remaineth not an idle and vnprofitable hearer, as sometime, and as many other still doe, but is secretly drawne, he cannot tell how, by the vnspeakable worke of the spirit of God to be perswaded, that the doctrine taught doth concerne him; the Lord giuing him with his knowledge, wiledome, which is a gift of the spirit, whereby he applieth generall things particularly to himselfe: and that he thereby speaketh vnto him, as well as he doth to any other, in the denouncing the threats of the law, and euerlasting damnation: and (his eyes being now opened to beleue this) he thinketh himselfe the miserablest of all other, who before nothing at all regarded the welfare of his soule, but thought himselfe in as good case to Godward, as any other. He now perceiueth (I say) himselfe not onely a loathsome creature in Gods sight, through the leprosie of sinne, but withall a most cursed & damned person, subiect to all Gods plagues in this world, and to condemnation in the world to come. For although the world lie in darknes, and beleueth not the law of God, least it should be conuicted by it, (and therefore cannot beleue the promises of the Gospell) least they should be sau'd, yet God otherwise prouideth for his, that they by seeing and feeling the desert of their sinnes, may haue an appetite thereby to seeke mercie and forgiuenes, which without it, is vnsauourie to them: as our Saviour Christ saith, *The whole haue no neede of the Physition, but the sicke*, Matth. 9. 12. Neither let this deepe impressiō of the doctrine of the law preached (being no lesse sensible to the partie that fees it, than the print of the seale is to our eye in the soft waxe:) let it not (I say) be counted a meane and common mercie: In deede it is meanly accounted of, the doctrine of it being so common and oft taught. For as it is said of faith, Luk. 18. 8. that when the Sonne of man commeth, he shall finde it rare in the world: so in some sort wee may say of this, that it is rare, that men, who know that all are vnder the wrath of God, till the Sonne of God make them free, doe beleue indeede that it is so with them, and euen their owne case.

Oh, men shunne this as death (and yet without beleeuing it, there is no life) for did they beleue it personally for their owne parts, they could not but lay it to heart: so as the whole powers thereof should be taken vp with the cogitation of it (as it is with vs at the suddaine hearing of heauie newes) yea all the powers of the minde and heart would be affected with it, euen as a man is by the sting of an Adder, or when hee is pricked with the point of a sword: so (I say) it is with him that doth vnfainedly beleue his owne miserie, without exception casting away all deluding conceites which might hinder it: such a sudden alteration it shall worke in him, how farre off so euer hee was before that, from it. And that is liuely set foorth in the example of the three thousand that were conuerted at *Peters* sermon: who for their estate before, had beene of them that crucified Christ, and euen at that present time were mockers and railers on the Apostles, saying, *they were drunken with new wine*: yet when on the sudden the Lord arrested them by his word and challenge, and with his spirituall sword, by *Peters* skilfull handling the same, had

A had wounded and stricken them (so as they could not scape nor resist the power and stroke of it) they were pricked in their harts, as if an arrow had pierced their liuer, crying out immediatly, that the paine which they felt within them was intolerable: which they expressed in their words when they made their moane euen vnto them whom they had so lately railed vpon; now speaking with new tongues (which is admirable) *Men and brethren, what shall wee doe?* Euen thus in some sort doth the Lord worke, when hee maketh them to giue credit to this his thundring voyce by his law arrainging men for their sinnes: which is no lesse fearefull to them than the roaring of a Lion, when yet other men, whose sinnes are as great, and who haue as good cause to

B feare, and to faint vnder the burthen of them, are not a whit moued thereat: not moued, I say, through the commonnes of it, any more than the fowles are afraid of the scarecrow, after they haue been long accustomed to it, who in time dare sit vpon the head of it, and plucke strawes out of the very nose thereof.

*Most are hardened, and make it common.*

And this I doe the more stand vpon, to make this point cleere, because I haue obserued by long experience, how grossely the people of our age doe suffer themselues to be bewitched about this matter. For to bewaile them who are soone healed, if they be pricked at all, and them who fall deadly to raging at the Minister, if their hearts be vexed by hearing their danger. I say, to

C bewaile the estate of them, there is yet a third sort (in number an hundred for one of the other) who were neuer troubled in conscience for their sinne, or the woe that it hath purchased them; neither doe once dreame that such a thing is needfull for them: but eate, drinke and sleepe, some play, and some worke; and, as they did in the daies of *Noah*, imbrace this present euill world, prophane, merrie, yea and light-hearted, when (as *S. James* saith) they should

*Math. 24. 27.  
Iam. 4. 9.*

D houle and mourne: and as though they feared no more than they would make men beleue they doe, are neuer scared, till the very time and houre of death, or deadly danger. But what doe they then? when they haue called in lustily, as men at a banquet, I meane, when they haue taken their pleasure and liued therein? I say, when they see their reckoning, and day of accounts is neere, then what doe they? where is their mirth become? Oh, they die as *Nabal*, that is, as fooles, and are as he was, when he heard hee should die as a stone, and a blocke: or despaire, as *Iudas* did, and some of them die as he died, that is, sooner than they needed (as well as they loued their life.) And the best sort of them are but as they that are spoken of by the Prophet, that is, they haue no bands in their death: they die quietly, perhaps with (a Lord haue mercie on vs:) but they not regarding blessing in their life, it is now farre from them at their death, and therefore dying without repentance, let other be feared by them.

*Their woe at the time of death.*

*Psal. 74. 4.  
Luk. 13. 2.*

E And yet while the world is full of such people (as I haue said) behold, as if they yet wanted something to make them miserable, how this vsauourie and dangerous speech is spread farre and neere among such, by many ministers as well as common persons: who crie out, that it is pitie that some are suffered to preach the lawe: and that such vrging of mens consciences for their sinnes, is enough to driue the people to desperation: and such like. When yet *S. Paul* commaunds that the word be preached with all authoritie,

*The law is to be preached.*

*2. Tim. 4. 2.*

which



Act. 2. 37.

*But not without  
the Gospell.*

which men may not be able to resist, and with conuincing of the conscience. **F**  
 And *S. Luke* in the Acts commends the fruite of that doctrine so highly, euen  
 that they were pricked in their harts for their sinnes, without which they had  
 neither repented, nor obtained pardon of their sinnes. Indee, if any preach  
 the law alone without the glad tidings of the Gospell, or vrge repentance with-  
 out the incouragement of Gods mercie through Christ and forgiuenes of  
 sinnes, he were worthe to be sharply reprov'd, and to be restrained till hee  
 should amend so dangerous an error and so grievous a fault. But if any finde  
 fault with the ioyning of both together, when experience and Scripture doe  
 shew, that no other kind of preaching can profit and doe good in the Church,  
 they are earnestly to be desired, if they doe it of ignorance, to be taught; if **G**  
 of a worse minde, to desist from it. But this shall suffice for answer to this  
 speech, rashly and vnwisely cast forth to cause many to stumble at. I returne  
 to that from which I went aside a little, to perswade those which are teachable,  
 that God doth vse to make his law to cast downe such as he purposeth to lift vp  
 againe, as I haue said.

*Effects of this  
doctrine in the  
faithfull.*

1. Tim. 1. 13.

Jerem. 31. 38.

Judg. 2. 3, &amp; 10

1. Sam. 7. 2, 3.

The Scripture yeeldeth many complaints and cryings out of Gods ser-  
 uants, who acknowledged as much: Some when they had once escaped the  
 danger of their former woe; as that of *Paul* to *Timothie* doth testifie; *I was a*  
*blasphemer, a persecutor, and an oppressor*: Some in the time of their distresse,  
 as by that in *Jeremie*; *I heard Ephraim complaining thus: Conuert me O Lord,* **H**  
*or else I cannot be conuerted*: and they in 1. Sam. 12. 20. with many other. And  
 God be thanked, although they are but a few of so many thousands as haue li-  
 ued in former ages, yet hee hath not left this vnwitnessed by many in this our  
 age, of whom some are fallen asleepe, and others remaine amongst vs vnto  
 this day, who with bitter complaints, salt teares, and dolefull groanes, no lesse  
 sensibly than *Iacob* sorrowed when he thought that a wild beast had deuoured  
 his sonne *Ioseph*, Gen. 37. 34. haue confessed the depth of their woe, sighing and  
 seeking, if by any meanes they might finde ease and deliuerance: although the  
 most are hardned, and can be brought to no such abasement.

*Obiection.  
Most men are  
merrie and feare  
no danger.**Answer.  
Such lie in igno-  
rance and vnbe-  
liefe.*

And if that which I haue said before to this purpose perswade not men to **I**  
 thinke so: but this which I say, is the lesse beleeu'd and regarded, seeing man-  
 nie, and those as great sinners as most others, are as merrie, or at least as farre  
 from any wound or sting of conscience as any, which a man would thinke  
 were not like to be, if they were in such depth of miserie: Let them know, they  
 haue little to take comfort in that; for (as I haue said) this is so with some, be-  
 cause they neither know nor beleue that they are in any such danger, but they  
 lie in ignorance & vnbeliefe, and therefore neither suspect, nor feare any such  
 thing, and so it is with all the world vntill they haue knowledge by the law:  
 and *Paul* sheweth that it was so with him, till the law reuealed it to him, for so  
 he saith, Rom. 7. 8. *I once was alive before the Lawe*, that is, I thought my selfe **K**  
 in most perfect safetie: euen through this ignorance I say, and vnbeliefe it is,  
 that this which I haue said, lieth as dead, and not a man of a thousand drea-  
 meth of, or is feared with any such matter. And this is furthered by the vn-  
 skillfulnesse and carelesnesse of the Ministers, who as the Lords watchmen  
 should awake their people out of their deepe and deadly sleepe, when they yet  
 haue oft-times healed the hurt of the daughter of Gods people with sweete  
 words,

*Vnskilfull and  
carelesse Mini-  
sters rocke them  
a sleepe.*

A words, saying, *peace, peace, when there is no peace*, Ierem. 6. 14. For with such as by the loue and labour of their faithfull teachers haue been wisely plied and followed, it may be seene to be otherwise; and there ye may find many (though all take not good thereby) which haue knowledge of, and beleue these things, which bewrayeth the blindnes & bondage of the rest, almost the whole world, who would laugh out, and mocke at this doctrine, and make all beleue that there is no such matter. But I haue beene long in this; I will now proceede to the next point, and shew further how God worketh in him, whom he will saue, when he hath brought him thus farre.

B *The second worke: they consult in this case what to doe.*

TO proceede therefore in shewing how God worketh farther in him, whom he will saue, after that the party seeth by the doctrine which he hath heard, how the case standeth with him, namely that he is guiltie before God of eternall punishment and wrath, and seeth not how to escape the same hanging ouer him; beleeuing it to be so in deede, and being sore pricked with thinking on it, (as I haue said) the Lord directeth him and guideth his heart to enter into further consideration with himselfe of and about his present estate, and consulteth what to doe in that his extremitie. Neither doth he this lightly or howlerly (as many) after he hath heard the necessitie of that dutie taught him, and the same earnestly vrged vnto him: but mindeth it seriously, and goeth about it as a matter of life and death.

That God thus moueth him to deliberate in so weightie and doubtfull a case, no man neede to call it into question, when nothing is well done without it, in earthly matters of any moment, where the wit of man is the chiefe or only agent and dealer. For wee know that rashnes doth nothing well: how much more then may we thinke, that God will not suffer him, whom he meaneth to bring to so great honour as the assured hope of saluation is, to goe about it without due regard and consideration? especially, he dealing by ordinarie meanes, where they may be had and come by? But that hee entreth into consultation what to doe, it is euident by that the Prophet *Ieremie* saith with a vehement complaint, when the people were called to repentance, and the Prophet waited to see what fruite should follow, that there was none that said, *What haue I done?* that is, none entred into consultation about the matter. Therefore it is said, that the prodigall sonne, who resembleth most rightlie the sinner, and in his returning home to his father resembleth the penitent sinner in turning to God: that he did before that, come to himselfe, and say, *How many hired seruants in my fathers house haue bread enough, and I die for hunger?* Which, what other thing was it, than to consider and deliberate what he were best to doe? And the Steward questioning with himselfe what to doe, when he was warned to giue an account of his stewardship, doth plainly teach this.

Besides all that hath beene said, if the godly who had fallen, could not repent before they remembred and considered their fall, and from whom they were fallen, as wee reade of the Church of *Ephesus*, and *Peter* before he wept bitterly remembred the words of Iesus, and how hee had transgressed against them:

D

them:



*They consult in this case what to doe.*

*Without it, sorrow for sinne profiteth little.*

*They that cannot counsell themselves, must aske.*

*The complaint of the penitent sinner.*

them: Vpon all these considerations, let vs not doubt, but that God draweth **F** his, to consult about their estate what they should doe, being in anguish and distresse of mind. And that they may looke for little good to come of their casting downe, and sorrow, which by the law is conceiued and wrought in them, if they doe not in the most serious manner, as they be able, and as the case requireth, thinke and deliberate about it. And therefore they whom God watcheth ouer, if they be not able to counsell themselves, yet the Lord guides them to aske counsell of others, as the forementioned example in the Acts, and of the woman of Samaria doth teach: And in what manner he doth this, and what thoughts he hath about the same, is not hard to coniecture; but euen as other in the same estate, mentioned in the Scripture doe testifie: namely **G** what he is to doe, and whether there be any hope, how hee was bewitched to come to that estate; what he hath lost, and deprived himselfe of, in this his estrangement from God, by following and seeking his owne will, and foolish libertie: he seeth an end is come of the cursed race which he hath runne; and that little time which he hath yet remaining, will also full soone be gone: His delights, iests, merrie conceites, dreames, and vaine hope that he had of long life, of promotion, increase of riches, of good cheere with his companions, or such like, alas they are gone! hee is ashamed to thinke what deceiueable pleasures they were. And as for safetie and sound peace, he seeth how farre off from them hee is. Hee seeth that his former life will be called to an account, **H** and is alreadie. And although he thinketh of delaies, excuses, or other vaine shifts and deceiuing of himselfe: yet hee seeth that these cannot put away the deadly remembrance of his wofull estate, especially when he considereth, that *God will not be mocked*, nor his word be frustrate, which hath bewraied his imserie.

He will therefore neither common nor *consult any longer with flesh & bloud* as he hath done, but putteth away all fleshly and carnall shifts & holds; and by Gods gracious direction taketh counsell by the knowledge that he hath; & considereth that *no man can come to Christ, if the heavenly father draw him not* by his spirit: And therefore although the sorrow of hypocrites vanisheth away, **I** and commeth to nothing, yet by Gods mercifull working in him, it becometh an occasion of humbling and breaking of heart vnto him, and of much other good, as hereafter we shall see. Also he considereth that *God is slow to anger, and readie to forgine sinners, being gracious and full of mercie*: And though that thought be repelled through the remembrance of the greatnes of his sinne, and vnacquaintednes with the promise; yet there is no doubt, but that he is secretly vpholden by it from dreadfull despaire. Thus while present comfort faileth hee sorroweth still, and the more deeply, for that hee thinketh verely that hee hath no part in it: and therefore being cut off that way for the time, he cannot but returne to thinke of his desolation and wofull condition, which breedeth **K** deepe sighs and sorrowes afresh: And hee breaking forth, as one full, which can hold no longer, it wrings out such strong cryes from him, *Oh miserable man that I am!* what shall I doe? how shall I escape this fearefull vengeance? In this heauines, he accuseth himselfe, and complaineth: but to auoide that miserie, he seeth it impossible; and to goe vnder it still, he feesles it intolerable. And although hee knoweth that there is a remedie, and what it is (which yet many

*Notes.*

A many in such heauines and abasement doe dimlie and weakely knowe, and therefore their sorrow is the more) yet can hee not applie it to himselfe by any meanes. In this extremitie therefore of his, and being in this streight and distresse, he crieth out with *Paul: O wretched man that I am! who shall deliuer me?* And therefore the Lord guideth him to some instructour, as he did *Paul* to *Ananias*, *Act. 9. 17.* or stayeth him by the publike ministerie, or by his owne knowledge bringeth him, as wee reade of the prodigall child, *Luk. 15. 17.* to counsell himselfe by that, which he hath heard. And this consultation about his estate, which is the second worke of Gods spirit in him whom God will bring to the assurance of his saluation, is well to be marked, for though other haue cause as well as hee, to enter into deliberation what to doe, when they feelee the sting of sinne smartie, and their feare to be great, yet they loue not to enter into any cogitation about the matter, it is too harsh and vnwelcome to them: for why? they haue no desire that their former course should be sifted and disliked of them, and therefore they haste out of all thought thereof, so that their sorrowe vanisheth and commeth to no good effect, or else if they cannot auoid a more deepe thinking on it, then it ouerwhelmeth them, and raiseth bitternes and hardnes of heart, and leadeth them to desperation. But I will goe forward.

C

*The third worke: they are broken hearted and humbled.*

THE former consultation by Gods working, bringeth this resolution to him, that he will no more looke backe to his olde Sodom, what hard conditions soeuer he goe vnder, and so he falleth to relenting, his heart is broken, and he humbled and abased, and in this spirit of meekenes saith, as *Paul* did after hee was cast downe, *Act. 9. 6. Lord, what wilt thou haue me to doe?* And now he seeth that the Lord hath him at aduantage (as a man bound in chaines) readie and attendant to whatsoeuer it pleaseth him, who before, for his stiff-necked stubbornnes was neither to be entreated, commaunded, nor feared. This vnfaired humbling of himselfe before God, for all his wants, breaches, and wounds in conscience, is a beginning of all goodnes & grace, which man feeleth in himselfe, and casteth off pride, and the strength of an high minde: and what knowledge of religion, or any other good gifts soeuer a man hath without humilitie, he is but vnreformed and vnmortified. And although this broken hartednes and abacing of him be not void of some measure of true faith, and resist doubting and distrust, as shall appeare afterward: yet I must distinctly speake of the diuers workes of the spirit in the person now mentioned, as I haue propounded to doe. And happie discipline and nurture to be wondred at, that can so soone and suddenly breake the clods of so hard an heart, and so easily winde him as a twigge or wand, whether it listeth him, who could not before, any more than the great tree in the least manner, be bowed.

*Humiliation  
Luk. 17. 9.*

*How necessarie.*

Thus must the Lord worke and shew his wisedome and power vpon this vnframed and crooked person, before he can be made right and straight. But what then (perhaps you will say) and what is this man the neerer to Gods king-



*A secret desire of forgiuenes.**What great fruit  
it brings.*

kingdome, and the sight and knowledge of his redemption, out of his fore-  
mentioned miserie? I answere, *Very much euery manner of way.* For being thus  
humbled, hee is now easily to be perswaded: and being by the same spirit of  
God enlightened, whereby he was cast downe with heauines and feare before,  
he is fit to thinke of, and to remember the sweete promises of God, which be-  
fore though he had heard, yet saw that he had nothing to doe with them, and  
therefore durst not hearken after them: Now hee can thinke of that, which by  
preaching hee sometime heard, as one who may be in hope to be the better  
for it, that God is of that nature, that hee may be entreated, and reconciled to  
him.

G

*The fourth worke: a secret desire of forgiuenes.*

And by such considerations hee raiseth vp himselfe, and the Lord kindleth  
in him an especiall desire of the forgiuenes of sinnes, and of the fauour of  
God, which cannot be right and well ordered, if it did not proceede from some  
hope that God will be entreated of him.

*What breedeth  
this desire.*

Heere therefore hee setteth before his eyes, more cleerely than hee could  
before, the nature of GOD, *how louing and kinde he is: how readie to pardon:*  
and how great sinners (who might more easily be dismaied than hee) haue  
found fauour with him. It is also (by Gods good directing of him) much to  
the helping forward of him, that hee remembreth none are exempted from  
this benefit, but such as exempt themselues: And that *the brused reede especi-  
ally, shall not be broken, nor the contrite heart despised, but the heauie laden com-  
ming to him shall be eased, and they who mourne shall be comforted, being blessed  
alreadie.*

Math. 12. 20.  
Math. 11. 24.  
Math. 5. 4.

*Many long ere  
they come to it;  
and why?*

And although through ignorance, and ill building vp, many are farre from  
those thoughts and affections a long time, (the diuell working vpon their  
weakenes) and God so disposeth it also, that euen some such as haue the best  
meanes and helpes to set them forward, may feeble and see their owne weak-  
nes for a time; yet doth he worke those things in them at one time or other, if  
he purpose to saue them: and this feruent desire (I meane) though in some  
with more timorousnes, and this hungering after mercie which God stirreth  
vp in him, and this earnest longing after a remedie by Christ, is such and so  
feruent in him, that as a man appointed to death setteth not by all the plea-  
sures and gaine in the world, in comparison of a pardon, without which hee  
cannot haue ioy in any thing: So this poore sinner feeling the terroure of Gods  
curse, and knowing that there is no release for him, but onely in Christ, (whom  
if he haue, he shall be saued; and if he haue not, he shall perish euerlastingly)  
doth aboue all things in the world sigh after him, longing to be made partaker  
of him.

*How feruent this  
desire ought to  
be.*

Math. 9. 12.  
Luk. 7. 38.

*To the humbled  
soule, the tidings  
of saluation  
most welcome,  
and till then lit-  
tle set by.*

In this hunger therefore and thirst of his, after pardon, how welcome think  
we shall good tidings be now vnto him? Such a man so low brought, and so  
abased in his owne eyes, and so farre from all hope of worldly remedie ei-  
ther in himselfe or in other; if hee might be staied with any word of comfort  
at that time, how acceptable were it like to bee vnto him? Much more wel-  
come

K

- A come doubtlesse, than all the promises of the Gospell haue euer beene to him before, or than all things in the world be now to him besides. Then if hee might haue the courtest diet, it would be sweete and most sauourie, *to whom an honey combe before, was not pleasant: nay, crummes vnder the table* are comfortable refrethings to him; who before, was glutted with the childrens dainties. Oh, how glad such an one would be, if he might be receiued of his heauenly father to be *but as an hired seruant*, who could not before be brought to like of the place of a sonne? But he that could bring him tidings of righteousness, that is, *a messenger sent of God to tell him that God will be mercifull to his offences, and thinke vpon his sinnes no more*, this should be vnto him an odde man, *and one of a thousand*. Then to heare that Iesus Christ hath vanquished sinne, death and the deuill, who had power ouer him, and brought to light immortalitie and life to him, and hath giuen him perfect righteousness to couer his shame, and to make him comely and well fauoured in the sight of God, and that hereby he is fully reconciled to him againe: all the former disgrace, anguish of minde, and deadly thraldome abandoned, what thinke wee can be more welcome?

Prou. 28.9:  
Math. 15. 27.  
Luk. 15. 17. 18.

Iob. 33. 23.

- Is it to be thought, that a man being in this case before mentioned, filled with miserie from top to the toe, not knowing where to hide himselfe, not seeing how to goe vnder the burthen of his griefe, would make no reckoning of this message? as if a man thirsting almost to death should refuse to drinke, or one at the place of execution should reiect his pardon. Among other thoughts, this is not the least profitable which God enableth him to fasten vpon, that laying (as it were) his estate in a paire of ballances, he seeth that there is no hope of mercie, but certaine condemnation by lying still in the estate, wherein he hath liued; and that hee cannot appeare before Gods iudgement seate in it: now on the other side, he considering that God calling sinners to repentance, and giuing his sonne to redeeme euen great offenders, *that it may be (as the King of Ninueh said) he will haue mercie vpon him*; so that there is some hope by suing and seeking in humilitie and remorse vnto God: thus the Lord still bringeth him on.

- And whereas some other in this case hasteth out of his sorrow, if by anie meanes hee may either breake through it, before it hath humbled him, or wrought any such effect, as to long after a remedie and deliuerance, or else overcome of it: yet the soule of the poore sinner whom God meaneth to saue, being meekned and humbled, waiteth till God doth further stay and vphold it, with continued sighs and desires, that the bright beames of his fauour through Christ might shine vpon him, he desiring about all things to be vnburthened of this woe, and to haue pardon of his sinnes, and yet hath no power perhaps to pray in his feare and anguish, for that which his soule most feruently desireth. After this & such like manner (as hath been said) is his consultation and resolution: and this is his mind, and thus he deliberateth & casteth with himselfe: for though hee in this case is not able to expresse his meaning, yet if hee could vtter that which hee conceiueth, hee would say, that these are his very thoughts and considerations with himselfe.

*This desire continueth till the thing be obtained.*

In which estate of his, although I affirme not that he is able to applie the remedie to himselfe, yet this generall hope which he hath found by the promises,

*What vpholdeth him in this case.*



*A secret desire of forgiveness.*

He resolueth, ne-  
uer to walke in  
his former e-  
state, and why?

that God is kind and mercifull to broken hearted sinners, doth cause him to stay himselfe, that he may perhaps be so to him: and resolueth vnfeinedly and with full purpose, to goe forward in seeking forgiveness of his sinnes at Gods hands, this way he will take, *if he perisheth he perisheth*: yet some hope he hath; he resoluing with himselfe that he will neuer walke in his former deadly estate, but that he will confesse and lay foorth his long continued wickednes, vnto the Lord, though it be against himselfe: neither will he spare himselfe, wherein he hath most pleased his owne heart: for why? he seeth what and how vaine the desires of it be: and therefore is resolute neuer to returne to them any more: yet (he being well instructed) maketh not this purpose of forsaking sinne any meanes of his iustification, but in detestation of his former wickednes is mo-  
ued and drawne by God so to doe.

How Satan let-  
teth men from  
this resolution.

This resoluing therefore, is one step or degree by which hee passeth vnto the fuller certaintie of that happines which he seeketh: and he hath receiued a great measure of grace and fauour, when he hath attained to it: therefore Satan who knoweth this, holdeth men by many strong cords from it, that although they be long about it, yet as faint chapmen who are bidding still, for the ware which they would haue, but yet buy it not: euen so doe they. For when they haue beene well counselled to make haste in seeking the Lord, as that which is best of all for them, yet profit or pleasure, friendship or feare holdeth them backe: who although in their heate and haste, being fore driven by  
sicknes, tempests, feare of death, or the like occasions, they doe rashly pur-  
pose and protest, that they will neuer be the men, which they haue beene; yet  
*doe but bow for a day* (as it were) *like the bulrush, with the wind*: and therefore they are farre from the truth of it: But he of whom I heere speake, who hath so neerely and deeply looked into his estate (which the other haue not done) hee (I say) cannot be drawne backe, to his former loosenes and licentiousnes, nor holden and kept in it any longer by any torture, because he well knoweth that none is like terrible to it.

The profit that  
commeth of it.

Acts, 9. 6.

Ezech. 36, 26.

Now if it be asked, what he is the better for his resoluing: to the end it may more cleerely appeare, I answer, that when this is wrought in him, his heart is mollified, humbled and softened, as *Pauls* was; who after he saw that God set himselfe against his going to Damascus to persecute his Saints, and threw him downe on the ground, said: *Lord, what wilt thou haue me to doe?* And when he is brought to this point, his heart is both full of relenting, and sorrow for displeasing God, though not in such sort as afterward it shall be, (which from another not hauing thus resolved, is farre off) and is now *an heart of flesh, not of stone*, in which, the sauing grace of God being offered, may be planted and receiued. And all this is wrought in him by the marueilous and secret operation of Gods holy spirit; who as he beginneth, and finisheth the whole worke of his receiuing Christ; so doth he the middle part of the same: for it is not in any other, thus to bow and bend mans heart. Neither doth Gods spirit that onely, as with an hammer breaking and brusing the clods of it, but also doth  
leade him further.

The

A

*The first worke: they confesse and aske pardon.*

FOR with these holie affections in this poore sinner, there is wrought an encouragement and some more bold accessse to God by the same spirit, to confesse his sins to God, euen as particularly as he can, especially those in which he hath taken most pleasure, & which haue most preuailed in him: and to say with the prodigall child, *I will go vnto my father, and confesse father, I haue sinned against Heauen and thee, &c.* How much soeuer it goeth against him: and as he confesseth his sin, so he powreth out earnest praier to him

*The manner of confession.*

*Luke. 15. 18.*

B

for the pardon of them, through the mediation of Christ. All which, how-soeuer they seeme to him to be no great matters (who is not as yet a competent & sufficient iudge in this case) yet the Scripture commendeth them to be great, euen the fruite of some little and weake faith, & him, who obtaineth them, to be in especiall fauour with God: as in the forenamed parable is most liuely to be seene: where *the father* (resembling God) is said to haue met his lost sonne before he came at him, and to haue imbraced and kissed him, after that he was resolu'd in himselfe to goe and seeke to him for fauour and pardon, & to acknowledge his faults vnto him, &c. Now was there any thing (thinke we in the naturall father, which is not much more in *the father of mercie*) Who exceedeth all the fathers of the earth in kindnesse and compassion.

*How great a matter it is.*  
*Rom. 10. 14.*

C

Thus the Lord by his holy spirit worketh in the hearts of his children; neither let this trouble any, that I set downe this as one worke of Gods spirite, namely the confession of sinne and prayer for pardon, because the Hypocrite may haue both: for I grant he may, and yet this neede not trouble him whom I goe about to assure of Gods fauour, neither shall the other, that is, the hypocrite receiue any comfort hereby. For these works of the spirit must go together and not be separated. An hypocrite may do both these, and doth (without question) confesse and aske pardon, but

*How Gods childe differeth from the hypocrite herein.*

D

not from an humbled hart, that is broken for offending God, and without that, his confession and prayer are but words in the ayre, and no better: but in this partie contrite in heart and vnfeinedly cast downe for his sinne, these two duties are effectually, and wrought by the spirit of God: For with the first, that is, confession of sinne (which also is made of those particular sinnes, that lye most heauie vpon his conscience,) there goeth (I say) with that, an accusing, iudging, and condemning of him selfe, that he may not be iudged and condemned of the Lord. The second which is deprecation, or prayer for remission, is made with grones and desires of his heart, in which he intreateth for nothing but pardon of sinnes, and that for Christs sake, till such time as the conscience be pacified. And such confession and prayer can be in no hypocrite.

E

*The sixth worke: they forsake all for it, and highly prize it.*

BUT what then? (some perhaps will say) do you affirme that these things can do any man good without faith? (for of this nothing almost hath

*Obiect. 1.*



yet bin faide) and do you affirme a man to be iustified (for such an one is hee **F**  
 who is in fauour with God) hauing no faith? or that any thing is accepted of  
 God which hee doth (as his desire to be forgiven, his hungering after it, his  
 humiliation, access to God in prayer and confession of finnes) all these being  
 without faith? or if not so, do ye then say that we our selues must thus pre-  
 pare our selues to receiue faith? but that is to attribute free will vnto man  
 being yet in the estate of miserie and bondage, and vnrenewed, as being yet  
 without faith. To the first I say, that although none of these be faith, yet I  
 say, that they are not without it; as I will more fully shew afterward: neither  
 that God is pleased with any man, neither he himselfe is iustified, but onely  
 by it: but wee cannot discerne or set downe the very moment when faith **G**  
 is wrought: but when the other forenamed graces of God are effectually  
 wrought in the heart, then is this of faith wrought also by the same spirit:  
 neither can hee that hath receiued this faith into his heart, so certainly and  
 easily iudge of it, as of those other gifts which accompanie it. To the latter  
 objection, I answere, that I am farr from ascribing to man vnrenewed, any  
 inherent goodnes, whereby he may prepare himselfe to receiue faith: he is,  
 I say, destitute of all goodnes in his will, and of power to doe good: such  
 graces are giuen him of God, as was said before. For God findeth all *men in*  
*their filthines and gore blood*, as the Prophet *Ezekiel* speaketh: and she whom  
 he vouchsafeth to make his beloued spouse (I meane his Church) he raiseth **H**  
 out of the dust, washeth and clenseth her from her filthinesse wherein hee  
 found her, and then taketh her to him to delight in, as his deere and onely  
 spouse. It is the Lord therefore which is *the author, and finisher of his faith*  
 who shall bee saued: and he, as hee hath abased him and filled his heart with  
 sorrowes for the same purpose; so it is he that toketh it by little and little, and  
 seasoneth it in time with faith, hope, and comfort: This is his onely worke.  
 And although it be hard to determine when faith is wrought (as I haue said)  
 and how long dreadfull feare continueth: yet by meanes of the knowledge  
 of his miserie, and redemption, God worketh them both in his heart, and  
 that when, and in what manner it seemeth best to his wisdom; so that it **I**  
 may be seene that it is so. And thus hauing answered these two objections,  
 I will now proccede, more fully to shew how he guideth and bringeth home  
 this lost sheep, as I had in some sort proceeded to do, before I was occasioned  
 to digresse while, by reason of the two former questions now answered.

Many held long  
 at a stay, and  
 why?

To proccede therefore with this person whom the Lord will saue, when  
 he hath wrought thus farre in him earnestly to desire the remedie against his  
 miserie, he leaueh him not there, as many through ignorance and want of  
 wise building up, are held longer at this stay: and although not lying in vtter  
 vnbeliefe, yet not bold to apply Gods promise to their soules; euen as there **K**  
 are many, who haue had compunction of heart, that neuer goe further; but  
 waueringly are off and on; and *when the desire is not accomplished, the heart*  
*fainteth*, and they for all their desire that they had of the remedie and pricke of  
 conscience, yet because it vanisheth away, and is not constant, fall away alto-  
 gether. But God goeth further with this person, as I haue saide.

Matth. 13. 44.

For hee hauing now with the skilfull merchant weighed the price of this  
 pearle, namely, to haue Christ to become his, hath it in such estimation, that  
 he

- A he counteth meanly of all things, in comparifon of this : and in good aduifedneffe felleth all that he hath, to buy it. Ifay, God doth with all the forementioned graces which he giueth him, draw him to value the benefite of redemption fo highly, that he counteth all as dongue, that he may winne Chrift, and is carried with this minde, that he will forsake whatfoeuer may hinder him from obtaining him. But what hath he (you will aske) of his owne to purchase or come into the poffeffion of it? As for his goods and riches, whatfoeuer he inioyeth, they are not his owne, but an others, and borrowed: (yet many thousand poore foules which shall be faued, haue little or no wealth at all) but this precious pearle is not bought with money. What hath he then (ye will fay) to procure it? verily, hee hath nothing; but an intereft and holde in finfull pleasures, and wordly lufte. But alas (some man will fay) what doe ye naming of them, as things any thing worth? But I fay againe, I must mention that which hee hath of his owne, and that is his finne: which though euery reasonable man wil fay, that it is not worth the mentioning, yet it was sometime, more precious to him than filuer, and in account aboute the pureft gold: and therefore to renounce it, is no easie nor small matter. And yet (fo well it falleth out for him) there is no other thing required of him, to the attaining of the forementioned pearle, than the casting away and the forsaking of that his finne. For fo the Lord plainly testifieth: he that denieth himselfe, hee shall bee my disciple: and whosoever forsaketh any thing (that is, which God condemneth) he shall haue an hundreth fold more than he forgoeth, (fo bountifull a rewarder is the Lord of all that seeke him) and afterward eternall life.
- Luke. 16. 12.  
Esay. 55. 1.  
He hath nothing  
of his owne but  
finne.  
Yet hard to re-  
nounce that.
- C

Therefore, when this filly sinner vnderstandeth, and giueth credit vnto it: as deare and pleasant as his finnes were vnto him, that he could neither by feare nor shame, neither by allurements or perswasions before that, be brought to abandon and waxe wearie of them; yet now, he disclaimeth and cryeth out of them, and in an vtter detestation of them, saith: as *Ephraim* said of Iodols (in which she had fo much delighted) *What haue I to doe with them?*

But he de'pifeth  
it.  
Hof. 14. 9.

- D A thing all may see to bee verie admirable. A man to forgoe that, which he loued best of all, yea better than life it selfe, (for how many loose their liues for their finfull pleasures?) yea and that willingly and readily, only for the hope of that, which as yet he hath not, is it not admirable? and must not that hope (thinke we) be sure and certaine, though in him so weake as yet, that he cannot professe it? Thus doth the Lord worke in the heart of him, who shall embrace Chrift for his Sauour, that nothing shall separate betwixt them. But it may well be said, *No man commeth to him, except the father drawe him* by his spirit: for otherwise, we reade, that it is as hard for a wicked man to become good, as for the blacke More to change his skinne, or the Leopard his spots.
- This is a great  
worke of God.  
Ioh. 6. 44.  
Ier. 13. 23.
- E

And whereas it may be faide, there are many, when they are pricked in conscience for their finnes, who doe thus cry out of them, for the time; but it appeareth afterwards to haue beene but a blast, and as it may seeme, a fadaine passion, which vanissheth away and commeth to nothing: I affirme the same, and grant it to be so: but this is a farre other thing, and this worke of grace to forsake all, for the hope of mercie and forgiuenesse of sinne, differeth



*Examples.**Ahab.*

1. King. 21. 27.

1.ocl. 2. 13.

1. King. 22.

8. 26.

*Zaccheus*

Luke. 19. 9.

*The Israelites.*

1. Sam. 7. 3. 4.

Pro. 28. 13.

Psal. 78. 36.

*High esteeming  
of heavenly things  
and despising of  
earthly go to-  
gether.*

Phil. 1. 7. 8.

reth as much from that rash and sodaine cracke of fearefull crying out of sin while onely terror oppresseth; as Cannon shot differeth from the shot of paper: the one casting out the diuel for bearing any more dominio in him, the other seeming to fray him with bold and lowd words, (I defie the diuell, &c.) but driuing him away indeed, no otherwise than the popish holie-water doth: as may be scene in comparing both sorts together. For example: though *Ahab* gaue signes that he forsooke his sinnes, by rending his cloathes, (but not his heart) putting sackcloth vpon him, and fasting; when he heard the message of *Elias*, yet he shewed by and by after, that all was but a ceremonie, by wilfull resisting and disobeying the message of God by the Prophet *Michaia*, & boldly affirming, that he hated him: Yet on the other side, *Zaccheus* did farre otherwise: for how he receiued Christs doctrine, he declareth by the fruites following: reuenging himselfe for his ill gotten goods with a restoring fourefolde, and giuing halfe the rest to the poore: and Christ also testified of his forsaking and leauing his gainefull vnlawfull trade, by open affirming him to be the sonne of *Abraham*. An other example: the people, whom *Samuel* perswaded to forsake their sinne, for the hope of the promise, did not onely lament after God, but they did indeed forsake it: they did cast away *Baalim* & *Astharoth*, idoles, which they so delighted in: declaring therby, that they foind by the Prophets ministerie, a far greater treasure: that is, the mercie of God in forgiuing them their sins: according to that, which is written since; but true before, euen since the first mans repentance: *He that confesseth and forsaketh his sinne, shall finde mercie*. But their fathers, who made as great profession and shew as they, returning to God and seeking him early: yet they did but flatter him with their mouth, and dissemble with their tongue, for they were not faithfull in his couenant.

But these shall suffice: like vnto the which, there are many more: Let it be graunted therefore, that this is a mightie and admirable worke of Gods spirit, which thus perswadeth this sillie soule, which is trauailing hard to finde peace and rest vnto his heart, thus (I say) to bid farewell of his sweetest delightes for the hope of the gaine that is set before him, (though the counterfaite hypocrite doo not so.) For these two goe together: highly to esteeme and prise the promise of life and happinesse: and for the same, to despise and set light by the things which were best beloued. And yet this, as impossible as it is to any other, in those whō God chooseth out of the world, he worketh it as sensibly as we may discerne the wild beast to be tamed; & the cleere & sunshine day to be ouercast and darkned. For God kindled a feruent desire and longing after that glad tidings (namely that he will freely bestow it vpon him that thirsteth after it) till he hold and inioy it, as his owne. And thar which *S. Paul* saith of himselfe, that when he began to see the bewtie of this blessed message, he counted those things losse, which had beene vantage to him, yea very dung for Christs sake, that he might win him: the same is verified in all such as I now speake of, euen whosoever he be: and then they are truly come home, no more to be cast off or forsaken of the Lord. And this gracious affection is thus riuited into him, of whom I speake and as it were written with an adamant pen, neuer to be rased out any more, to the end it may alwaies after remaine and be found in him after experience: as it standeth with great reason it should: euen as it was

A was with *Moses*, when he was of a ripe age, full fortie yeeres olde, he did shew the fruite of it, as many other wayes, so this one: that *he refused to be called the son of Pharaohs daughter, and to enjoy the pleasures of sin for a season.* And when this worke is wrought in him, that he forsaketh all things for this which he seeketh, and so highly priseth it, then he is fit to apply it: as followeth: which is the last worke.

*The seuenth worke: they apply Christ and his promise.*

B For by the doctrine of the promises, which he heareth, or hath heard published and preached vnto him, God draweth his heart to apply the to himselfe, and to fasten vpon the as his owne, euen as if they had him properly made to him: he perswadeth him by that which he heareth, no longer to feare God as a terrible Iudge, and so flauishly to abide in his former bondage, as one in danger of damnation stil, & vnder the curse; but sealeth vp his saluation in his hart, and maketh it as effectually his, as any bargaine is made sure to vs, when he, who sold it, had sealed it vnto vs, and set to his hand for the performing of it. And therefore it is that the Scripture dooth so often vse this phrased of speech, *We are sealed up by the spirit of promise, and by the spirit of our God:* to giue vs to vnderstand, that as nothing is with greater securitie assured vnto vs than a writing sealed; so there can bee no surer way for a man to hold this redemption and saluatiō, than by hauing it sealed vnto him by the spirit of God: who only knowing the minde of the Father and of the Sonne, doth make the same knowne vnto his minde, and beare witnes to his spirit that he is the Lords: and teach him thus to reason. If God will forgieue him, who hath receiued grace to seeke forgiuenesse without fainting and wearinesse, and who longeth for it in a melting heart, (griued sore for offending him) who desireth it more than all earthly pleasure and profit, and is willing to cast away all impediments that may hinder it: if he will forgieue such, and he hath framed me to be such a one; then (doubtlesse) he will forgieue me also.

C Thus God maketh him (of whom I speake) to see cleerely that he is his, no more to be separated from him, *when he hath opened his heart, as he did the heart of Lydia,* and causeth him to beleeeue that the sonne of God, who was giuen to the vnworthie world, is giuen to him, being one of the same. For if earthly fathers be kind to their children crying to them, how much more the father of fathers? For we must thinke that this afflicted person now mentioned, doth often and deeply weigh the truth, vnchangeablenesse, and perpetuities of the precious promises which hee heareth preached vnto him; yea and that with more delight, than he doth any thing els; he weigheth what may be like to hinder and hold him from hauing his part in them: and when he considereth that God who willet him not to feare, is greater than all that letteth him; what hee may, hee remooueth it, though neuer so precious to him; and considereth what doth giue him greatest encouragement, and so imbraceth the same: we must thinke when he once conceiueth the incomprehensible excellencie of eternall life, and how it maketh the soule alwaies cheerefull euen here: we must thinke (I say) that he weighing what his miserie is without it, counteth it the most souereigne medicine to heale his sore: and

*God sealeth vp his promises to the beleener.*

2. Cor. 1. 22.

Rom. 8. 16.  
*The beleener reasoning with himselfe.*

Act. 16. 15.

Luke. 15. 20.  
*He weigheth all things here to belonging.*



*The applying of Christ and his promise.*

and therefore he is readie to vse any meanes, and bestow any diligence to come into the possession of it, and make it his owne, especiallie when he seeth that it is so freely and mercifully offered. F

*He seekes helpe  
of others.*

*He groweth settled  
in beleewing.  
Ioh. 7. 37.*

*Gen. 45. 26. 27*

Thus setting his heart vpon it, as that which he seeth would make him more happie, than all the world; though for a time he hath not bene able to attaine vnto the assurance of it, (the diuell holding him backe by many lets and subtilties, abusing his error, weakenesse, and simplicitie thereto) yet the Lord suffereth him not to giue ouer, till he hath waded through, and ouercome all hinderances. And if this be too hard to do by himselfe, he seeketh the helpe of others, wherefoeuer they may be come by, men of deeper insight, and greater iudgement and experience in, and about the will and purpose of God, concerning saluation, by whose louing trauaile, counsaile and labour, he groweth more expert and resolute, and so setteth his heart in beleewing, as he seeth he hath good cause, and strong incouragement, to his full quiet and contentation: The Lord himselfe speaking thus: *If any thirst, let him come to me, and I will giue him the water of life to drink.* So that as *Iacobs* hart failed when he beleewed not his *Sonnes* report that *Ioseph* was aliue, and the chiefe *Gouernour* vnder *Pharaoh*; yet when they told him the words of *Ioseph*, & shewed him the *Chariots* which he had sent to carrie him, the spirit of *Iacob* reuiued, & he said, *I haue enough, &c. Ioseph my sonne is yet a liue.* So though the goodnesse of the message shall be so farre beyond the expectation of him to whom it is brought (as fearing the cleane contrarie) yet when he shall weigh and consider aduisedly the truth of the matter, and certaintie of the promises, and therein behold the depth of loue which is in God, and that to the broken hearted, though vnworthie, it quickneth the soule, & refresheth it aboue all that can be expressed: And so hee beholding his estate without these promises, and what neede he hath of them, and who it is that offereth them, euen hee who cannot bee gainsaide, that is, the Almighty, hee imbraceth them, and by little and little, as hee gathereth more strength by the infalliblenes of them; so hee beleeueth them; and taketh exceeding comfort by them; giueth God thanks, and (as he hath good cause) he cannot satisfie himselfe therewith, nor (as he thinketh) haue enough of them. H

*What wil follow  
of applying  
Christ.*

*1. Cor. 1. 30.*

*Ioh. 10. 27. &c.*

And thus doth his soule stay vp it selfe: for seeing God doth giue it freely to him, and he desireth it aboue all other things, as seeing that he cannot bee safe without it, who is he which shall hinder it? Thus are *all teares wiped away*, the rags are cast off, the robes are put on: the spouse is betrothed to Christ her husband, & she by faith made partaker of al the good things which he bringeth with him: who is ginen vnto his Church, not poorely nor bare; but to be *her wisdom, righteousness, sanctification, and redemption.* And he that hath thus put on the Lord Iesus, God will know him for his, wherefoeuer he findeth him, *neither shall any take him out of his hands*, so saith our Sauour himselfe: *My sheepe* (whom in the verse before he calleth those which beleue in him) *My sheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hands: for my father which gaue them me, is greater than all, and none is able to take them out of my fathers hand.* Like vnto these are they all, who shall glorifie GOD in this life, separated from the world, though annoyed by the people of it, as the fillie K

- A fülle sheepe are by the goates : whose conuerſation what it is, another \* place shall declare, and lay foorth hereafter. And this is faith, which making them inwardly perſwaded in ſome ſort by ſo cleere euidence, (as I haue ſaid) cauſeth them outwardly in time to profeſſe the ſame more boldly, and without feare, as occaſion ſhould be offered : and although it be for the time, both weake & faint, yet is it ſound and ſure; and after experieſce in a godly life (I meane the life that is led by faith) it ſhall be ſtrengthened, better confirmed, and procure withall, reſt to their ſoules. For where the forementioned graces are, as true contrition, the heart broken with ſorrow, and meekened, hungry & pining for mercie and grace, confeſſing and forſaking the ſinne, with accuſation and deepe groanes for pardon; there is ſome true meaſure of ſauing faith; for Gods graces are not ſeparated : for our Sauour pronounceth *them bleſſed which haue theſe graces* : but none are bleſſed without faith : therefore faith is there alſo; becauſe the ſpirit of Chriſt dwelleth in ſuch, and *he dwelleth in his by faith*, therefore it muſt needes be in them. Which thing I doe the rather ſtand vpon to proue, ſeeing it is rather tried and diſcerned by theſe, than known by it ſelfe without other holy affections going with it, and for that many of tender age in Chriſt, and yonglings, cannot be certaine and throughly perſwaded that they haue faith, and conſequently, that their ſinnes are forgiven them, and yet by infallible ſignes and tokens we know that it is ſo. I ſpeake of the leaſt meaſure of it : for of the ſtronger faith, the queſtion is eaſier. And the weakeſt meaſure of faith I call that, when an humbled ſoule longeth, and almoſt fainteth for Gods mercie in Chriſt; and although he be not aſſured of it, yet he ſeeth that it cannot be denied, but that God doth grant pardon to him againſt his ſin : becauſe he ſeeth himſelfe to haue obtained many graces and workes of the Holy Ghoſt, which cannot bee in a reprobate, as was ſaide before; and thereby he is holden from deſpaire and dreadfull feare. And yet through weakenefſe and want of experieſce cannot call God father, though he cannot ſuffer the contrarie thought to haue any place in himſelfe: and therefore the thing that he moſt laboureth to be ſatiſfied in and reſolued of, is that he may haue ſome cleerer light, and lay better hold of it, that Chriſt had redeemed him indeed; yet is he as the childe firſt taught to goe alone, who is weake in the ioints, but in time can runne about : ſo ſhall it be with the ſoule which thus longeth and lamenteth after God.

\* The 2. Treatiſe

Weake faith, yet ſound ſhall grow.

Matth. 5. 4. 5.

It is rather diſcerned by the graces that goe with it, than by it ſelfe.

A deſcription of the ſmalleſt meaſure of faith.

A ſimile.

Note.

How God worketh faith.

This I haue ſpoken for their ſakes, who more hardly do lay hold on Gods mercie, and doe with more difficultie applie the promiſe to themſelues : the which to do with all poſſible care, and not to be turned aſide from examining themſelues ſoundly and throughly, by any let, but to reſiſt diſtreſſe and doubting (as they may be bold to doe) is a grace of the greateſt importance. And he is wiſe indeede, who will not ſtay before he haue it : which wiſdome God will teach them whom hee loueth : for though many very ignorant and careleſſe hearts do hardly, yea neuer come to any reſolution of faith; yet ordinarily, where the people are ſoundly, cleerely and wiſely taught, it is otherwiſe : (for to ſpeake of them, who ſhall be ſaued) the word ſo preached, by little and little ſoketh and diſtilleth into the hearts of many of them. And though they knowe not when this gracious worke of God was wrought, for the moſt part, as neither can wee diſcerne and ſee the plantes and hearbes

E

when



The speciall pri-  
uiledge of some.

Luke. 19. 9.

Faith vniteth to  
Christ.

Matth. 16. 17

Common profes-  
sors haue not this  
faith.

Phil. 1. 29.

By what meanes  
God worketh  
faith.

Act. 14. 1.

Why many want  
faith.

when they shoote out, though in time we see it is so: yet some there are, F  
whom GOD in speciall manner dooth priuiledge at one time and in one  
day to receiue that grace and gift of assurance, which others are long labour-  
ing and trauailing for, before they attaine it: As our Sauour Christ pro-  
nounceth of *Zacheus*: *This day is this man become the Sonne of Abraham, and*  
*saluation is come into his house.* So *Lydia*, and they in the Acts. 2. 37. And this  
is the faith whether it bee weake or strong which vniteth to Christ; and ma-  
keth them haue it (which is a mysterie and riddle to the World) to haue and  
enjoy their hearts desire; yea and indeede more than they could desire or  
thinke, namely, to be truly the children of God, and thereby happy. Enen the  
same faith, for which Christ pronounced *Peter* blessed: who when he saw G  
him but in base estate the Sonne of man, yet for the words which Christ had  
spoken, and his miracles, had beleued him to be also the Sonne of God, the  
annointed of the Lord, and his Sauour, hee pronounced this of him: *Blessed*  
*art thou Simaon, for flesh and bloud hath not reueiled it vnto thee, but my father*  
*which is in heauen.*

This faith though *Peter* had, and he hath it of whom I speake, euen who-  
fouer it bee whom the Lord maketh blessed (for both weake and strong are  
partakers of one and the same precious faith, 2. Pet. 1. 1.) yet the common  
professors and hearers of the Gospell haue it not, because they doo not looke  
that the Lord should reueale it to them, without which they cannot haue it, H  
but take counsell of their owne wisdom and reason, which doo hinder and  
hold them backe from it. For reason thinketh it an absurd thing, and to bee  
laughed at, that a man simple in the world, & a sinner, especiallie fore burthe-  
ned with his miserie, and confessing the same, should yet be more happie be-  
fore GOD, and his owne knowledge, than all the worlds good can make  
him: Mans wisdom (I say) can neuer be perswaded of this; but faith hol-  
deth it for a truth, and enioyeth such an estate with good securitie. And how  
God reuealeth any such thing vnto men (which yet is plainly said he did vn-  
to *Peter*) they cannot tell nor see: except this bee it, when they thinke and  
haue a good hope that it is so: as though such a thing might be wrought in I  
them, and they not know how, the change which it worketh being so appa-  
rant: or that God might reueale this secret mysterie of faith to them, and they  
not aware of it; yea and that (which is more) especiall signes accompanying  
it.

But such men should vnderstand, that as *it is the gift of God to beleue*, and  
hee draweth men hereto by his secret working grace: so yet, hee dooth it by  
meanes outward, euen whiles men obey his ordinance in attending vppon  
the preaching of his word, and waite for this worke, seeking it and praying  
for it dayly: his Ministers so speaking, and the people so reuerently hearing, K  
that they may beleue: and if not in the time of hearing, yet after by their  
owne examining of their estate, and comparing it with the doctrine taught;  
as I haue shewed before in the person whom the Lord will saue. And this  
thing verily men doo not, that is heare, trie their estate by the rule taught  
thē, weigh after examination, & rememouers, vntill they may see that they  
haue found that which they sought, and that there is no iust cause to hinder  
it. Few will bestow any labour, or beate their braines about any such matter,  
nor

**A** nor sustaine any trauaile of the minde: for that is vnfaourie and vnwelcome vnto them. Therefore it is, that after so long preaching of faith, there is (as our Sauour foretolde) *little faith in the World*, few haue acquaintance with it, Luke. 18.8. (though they cannot like in any wise to be so thought of) as by this which I haue saide may appeare, and shall better appeare (I trust) by that which shall follow.

But before I goe any further, I will for the more better remembrance, conclude that which I haue taken in hand in this third branch of the first part of this Treatise, to proue, that is to say, although there bee many departings from the right way leading to eternall life, and many breakings off from it, The conclusion of this third part. and though it be easily conceiued but of few: yet he whō the Lord will chuse and repute for his, shall both see into it; and discern it from all by-paths, and walke in it; and so be partaker of happines by beleeuing. Whereby also appeareth who is the Lords, and who it is that in reuerent boldnes may (though it is at the first hardly obtained) assure himselte against all the subtilties of the diuell & other cursed spirits, *that he shall see the Lord in the land of the liuing*: euen he who hath beene truly humbled in the sight of his miserie, seene Christ Iesus the onely deliuerer of such, and therefore himselte hath, & doth belieue in him vnfeignedly.

**C** And thus I haue shewed how both the doctrine of miserie and redemption ought to worke, which is the third point. But seeing we are so fearefull at the first beginning of our effectuall calling, that wee dare not rest perswaded that wee haue any faith: these fewe markes of it following I haue set downe in a brieft manner, which both accompanie the weakeft faith: and where they bee found, are infallible tokens, that in such a person there is some true measure of iustifying faith. That is to say, first if wee strue against doubting, Markes of faith. Ioh. 3.23. Seeing God commandeth vs so beleue. Psal. 77.3.8. 9.10. 1. Pet. 2.2. Psal. 32.5. Iudg. 6. 17. Secondly, if we not feeling faith, complaine bitterly of the want of it. Thirdly, if we seeke feruently to be settled in beleeuing. Fourthly, if we desire to search out the sinne which may possibly hinder vs, and to expell it. And some one of these, or other graces like them, shall neuer bee seene in the beleeuers by such as can iudge, though not alwaies perceiued of the partie himselte.

CHAP. 5.

*Of the lets of faith, and namely on the behalfe of the Minister.*

**E** Nd now that I haue shewed, how by faith men are made the people of God (and consequently iustified thereby) who were before his enemies, and *his beloued which sometimes were not beloued*, Hof. 1.10. I would here cease to say any more of this matter, but that I consider that euery trath is not by & by receiued; & so I feare, I may say of this, especiallie because it is oft bewailed and complained of in the scriptures, that *few haue this faith*, & that it is seldome or rarely found in the world: which thing, we who mark the course and practise of the greatest part of them



## *Lets of faith, on the behalfe of the Minister.*

*Many deceived  
in faith.*

*Isai. 8. 18.*

*A generall let of  
faith, the diuels  
bewitching.  
2. Cor. 4. 3. 4.*

*Fault of not be-  
leeuing in Mi-  
nister & people.*

*In the Minister.  
Prou. 29. 18.  
1. Not teaching*

*Rom. 10. 17.  
Matth. 15. 14*

whom we liue amongst, do see may well be so: I will therefore here speake **F**  
to my deare and weake brethren somewhat more at large to satisfie them, and  
set downe the chiefe lets that hinder faith on the behalfe of the Minister: and  
in the next Chapter what the lets are on the behalfe of the people. Now see-  
ing that faith so honoureth, inricheth, and beautifieth men, as we haue heard  
and more shall heare: it should (doubtles) be farre otherwise with thousands  
of them which thinke they haue it (but are deceiued) than now it is, if they did  
enjoy it. Yea, and to come more neere to our selues, for whose cause chiefly  
I wrote this, the multitudes in our parts of the land which professe that they  
haue it, and by no meanes can abide the contrarie speech to goe, or opinion  
to be conceiued of them, should, if they had it indeede, astonish and feare all **G**  
Epicures, Atheists, and Papists, and other Hypocrites, which now differ little  
from them. They should make the religion (I say) of those which haue any  
(as it is in it selfe, a lumpe of lies, and an heape of herisies) to appeare so in-  
deed; and the other, who regard none at all, to be abhorred, as they deserue to  
be: whereas now, they being the fewest which haue attained to any true fruite  
of the Gospell, are gazing stocks, and reproches to such as haue no more than a  
bare name, or vaine opinion thereof, euen to many of the professors them-  
selues, as to the rest of them, which are enemies to the truth. According to the  
complaint which the Prophet *Esay* made in his time, saying: *Behold, I and the*  
*children whom the LORD hath giuen me, are as signes and as wonders in Is-* **H**  
*rael.* In fewe words therefore let vs see what is the cause why so many, who  
boldly affirme that they belecue, and looke verily to bee saued by the death of  
Christ, are yet vtterly destitute of the same. It is briefly set downe by *S Paul* in  
generall, to be this: *If our Gospel be hidden, (as it is hidden to none but to them*  
*that are lost) the God of this world hath blinded their mindes, that the light of the*  
*glorious Gospel of Christ should not shine vnto them.* Hee plainly sheweth, that  
the fault is in men, that they are content to bee blindfolded and holden  
backe, though the diuell be the bewitcher of them, and so keepeth them from  
this so great a treasure, as is communicated vnto them by the Gospell. But as  
we trulie say that man is faultie in this, that he openeth his eares, and giueth  
credit to Sathans deceitfull suggestions: so because God did see what would **I**  
come to passe thereby, he did therefore set watchmen, who should giue his  
people warning thereof, namely, how Sathan holdeth them from beleeuing  
by some of his subtil traines, to the end they might preuent them: therefore  
we must know that this fault, wherby men are letted fro beleeuing, is through  
Sathans bewitching and beguiling of them, either in him who should bring  
the tidings, that is, the watchman, who is the Minister, or in them who should  
receiue the same, that is, the people and hearers: for if the lets be not remo-  
ued in both, faith is rarely, or not at all come by.

It is cleere therefore (to begin with the Minister) that if he be one which **K**  
teacheth not at all, they that depend vpon him cannot know what loue God  
beareth to them through Christ, or at least they cannot know it to belong  
vnto them: for as much as *faith commeth by hearing of the word of God preached*  
*vnto them*: and as our Sauionr saith: *If the blinde leade the blinde, both will fall*  
*into the ditch.* Therefore it is too manifest, that in some parishes, not one man  
knoweth himselfe to bee saued (I say, if he depend vpon his Minister) but all  
such

A such knowledge is a myſterie to them. And yet if that were the onely let on the Miniſters behalfe, it were well with many people: but where ſeldome teaching is, the hearers muſt needs bee ignorant of this matter alſo: becauſe this heavenly truth, to teach how men may know that they are the elect of God, and without wauering, cannot be ſufficiently and cleerely enough laide foorth by the ſkilfulleſt teachers ſeldome teaching; neither, if it could, were the hearers able to *conceiue & vnderſtand, remember and be familiarly acquainted with it*; ſo as they may be able to *trie themſelues, and to proue their eſtate to bee good*; all which yet is meete and neceſſarie. For though I know that the grounds and generall truths are few, vpon which this matter dependeth: yet the breaking of them ſmal to the peoples benefite, requireth labour, and time, plaineneſſe, and loue: yea, *to teach the ſame thing oft, for their ſafetie*; and in a *nurſelike or motherly affection* to ſtut and ſtammer with them: that is, to apply our ſelues vnto them, and to giue them *here a little and there a little, now a line and then a line*; and yet to count all little enough to make them fauour our meſſage at leaſt, and to bee ſaued by i. Howſoeuer many Miniſterh make their reckoning, that a little may ſerue; and the people bee ſo blockiſh (they ſay) that nothing will enter into them: yet the well aduiſed will not reſuſe to heare and weigh the rule of S. Paul to Tymo-  
 B *thy, that attendance ſhould be giuen to teaching*, and that they ſhould be readie to doe *that dutie in ſeaſon and out of ſeaſon*, and to put the people in minde of the ſame daily, (*though they know this thing*) as well as to attend to reading priuately, to make them fitter for that duty: Chriſt hath laide no weightier buſineſſe vpon them, calling it the *pawne of their loue to him*, to who he hath giuen this charge to this end that this may be well and thoroughly done, and the rather ſeeing the *people depend vpon them*.

They will alſo conſider, that the people haue many infirmities, much dullneſſe, ſlipperie memories, and ſundrie other pulbackes; all which do ſhew the neceſſitie of often teaching. The which being ſo, I profeſſe with greife, it aſtoniſheth me oft, when I thinke of the too great ſlackneſſe, and vnwillingnes of many who haue gifts; that they hearing and knowing, *that he who hath an*

D *office muſt attend vpon it*: and againe, *that woe is pronounced to them who do it not*: and that *as they loue Chriſt, they ſhould feede his Lambes, & his ſheep*: & alſo *that the flocke dependeth vpon them*: Yet that they can be content to take the commoditie and to reſuſe the labour, and as ſome do, to count it, too baſe a thing, faithfully and diligently to diſcharge that dutie. But howſoeuer they can eaſily ſhift it off before men, they ſhall not bee able to goe away with it to eaſily, nor to anſwere it with peace, when they thinke of their account to God. And yet where this is remedied, there may be lets enough on the Miniſters behalfe to hinder the hearers, (yea though they ſhould be willing to be taught) from comming by faith. As if he ſhould teach often, & yet doth not carefully

E acquaint himſelfe with the peoples weakneſſe, & wants in concerning the doctrine, which is to be deliuered vnto them; but ſhould ſpeake about their reach, little to their vnderſtanding, and capacity, and conſequently little to their edifying. There is nothing more like to hurt the people, than ſuch a kinde of teaching, when they ſhall haue a learned man to preach vnto them (whereby they are readie to thinke their caſe farre more happie than others) and yet they ſhall not be able thereby to receiue light, edification in faith and god-



lines and sound comfort : that is not easie and plaine to them, which he himselfe vnderstandeth. Although it were to bee wished that some things were not put forth oft times by them to the people, which they themselves haue not tried by the Scripture, neither were cleerely seene into of the speakers, before they vttered them. I say not this to grieue any of my bretheren, who desire to doe good in the Church of God, hauing receiued gifts thereunto : but to put all in minde to labour to be vnderstoode, as well as to speake the truth. And that some may more especiallie know, that the neglecting of plaine speaking, is a chiefe cause of little fruite of their labours; it neede not be taken heauilie : for I know men of singular learning, and gifts, who haue already much altered their manner of their teaching, framing themselves to the diligent hearers capacitie, and more and more desire to doo the same daily, rather than to be commended for learned men, of them which neither conceiue nor vnderstand them. Yet my meaning is not to nourish or perswade to rude, absurde, and barbarous teaching, which were more fit to make them which should teach, ridiculous, and the Scriptures themselves without authority or credit, as also to mocke the people : but that by their plainenes, *in the euidence of the spirit*, reuerence might be procured to the ministerie among the hearers: and that their doctrine might be approued in their consciences, which is approued of the Lord, as being drawne from his word, and easilie conueied to their vnderstandings, that *so they may proue that they preach with power and authoritie, and not as the Scribes.*

2 Cor. 4. 5. 11.

Matth. 7. 29.

4. Want of Catechising.

Matth. 9. 12.

2 Cor. 5. 17.

1. Pet. 2. 2.

Ministers should  
haue authoritie  
to examine the  
People.

What good would  
come of it.

There is but one thing more, which in my iudgment doth hinder profiting on the Teachers behalfe : and that is, Catechising, the chiefe grounds of faith be not briefly and cleerely taught, in right and good order, he one depending vpon, or following the other, as they ought, by fit coherence and agreeing together, that the people may see by such a maner of teaching, the way to saluatiō cleerely & manifestly: & may therby the better make profit of their whol preaching and ministerie also. As that repentance be not required of the people before faith : that faith be not warranted to be in the people, when they see no neede thereof by their sinne and miserie; because it is cleere, that they can finde no sweetenesse in Christ, who feelee not their sinnes bitter and sower. Also that a man be taught, that he no sooner beleeueth, than he is made a new creature, and so is changed in heart and in life : and that *the new borne desire to grow by the sincere milke of the Word.* It were a great furtherance to their Ministerie, if, where the grounds of Religion be plainely and soundly taught, the Minister did by conference and questioning, in his Catechising, and by examination at Communion, trie how the doctrine is receiued; seeing for want of this, a better opinion being conceiued of many by the teacher, than he knoweth cause why; they remain vnsoūd in many chiefe & weighty things, who yet for their ostē hearing are thought to be ignorāt of no necessary point of knowledge, which the Minister hath often taught. It were much to be wished that the Minister, who is willing to take this paine (for it is tedious and vnwelcome to many) might haue authoritie to proue such as heare him, how they profit : as well to build vp those which are weake the better, when hee seeth wherein their want is greatest; as also to purge out the leauen of Poperie, and other errors out of them which are infected therewith. Whereby also

A also this benefit might come, that if any sculking Iesuits or Priests, or other Papists, or heretikes, should creepe into any of their Parishes and Townes, they might by the diligent care of the Minister well furnished with knowledge and authoritie, be remoued, or reclaimed. And otherwise the people being neuer proued how they haue receiued the truth, neither by authoritie inioyned to be subiect to triall of their soundnes, as well as to resort to the assemblie, doe through custome lye hardened in their ignorance and superstition, and still remaine wilfull in their old dregges.

A Minister able, and painfull through loue, in few necessarie points iointly laid together (labouring with the people) to make a sufficient Catechisme,

*Commendation  
of Catechising.*

B might be well assured, that he should call so many to the fellowship of the precious faith, as *God had appointed there, vnto eternall life*: and without this, it is found too true, that much preaching doth the lesse good, as shall appeare better vnto such as list to looke more deeply into it. And I could with all my heart desire, that they (so many as neglect this worthie worke, and necessarie dutie) might be constrained to attend vpon it with all diligence: which being done with a very Christian care had of giuing good example, and shewing themselves, in all good conuersation, lights vnto their flocks, and free from reprochfull faults, great good must needs insue. And there should not onely be a recouering of the due credit and reuerence to the Ministerie, which the

*Heb. 6. 1. 2.*

*Good life of Ministers.*

C popish Prelacie and barbarous rudenes, blindnes, and shamelesse life of many vnder the Gospell hath lost, but also it should bring many home to God, who otherwise must needs vtterly perish: And if with this there were a willing and readie mind in them, to satisfie them priuately by conference, who should resort to them vpon speciall neede and occasion, to comfort them in their heauines, and to stirre them vp to religious and godly communication in their meetings priuately, and at their table, by their owne examples, rather than to be companions with them in profane, worldly and needlesse talke, that so they might as well speake good things in priuate, as teach the truth in publike (as Christ did;) I make no doubt, but that GOD would plentifully blesse their

*Private conference.*

*Luk. 20. 21.*

D haruest, and their hearers with ioyfull hearts should yeeld many thanks to God, for sending such faithfull, painfull, and louing teachers among them.

CHAP. 6.

Of the lets that hinder faith on the behalfe of the People.

E **B** Vt if the Minister be framed both in life and doctrine, as were to be wished, thus to giue warning to the people of Sathans malicious intents, and other impediments; and so seeke to winne them to the faith: yet are there such swarmes of euils in the people, & so many kinds of them, that except, they for their parts be willing to be counselled, and to receiue their message and doctrine, they shall finde, that through one let or other, few of them *shall be partakers of this precious faith* which I seeke to bring them to. To speake more plainly, my meaning

*Lets of faith in  
the people.  
Diuels bewitching.*



*Of lets that hinder faith in the people.*

*Light esteeming  
the Gospell.*

*Luk. 14. 18,  
19. 20.*

is, Sathan layeth infinite stumbling blockes in their way which they are well content to be hindred by: for when God by the Preaching of the Gospell sheweth the world how their sinnes are pardoned, and their deadly woe remoued in Christ, they will not marke it, nor take any paines about it, but esteeme of it as of a light matter, as though God did seeke his owne good by making such an offer to the, rather than theirs: and that he must be more beholden to them for hearing the way to saluation preached, than they to him for teaching them; and so count it not thanke worthie. Other haue weightier matters (as they thinke) to looke after, namely, *their pleasures, and their profits*; with the beautie and loue whereof, the diuell dazeleth their eyes, that they see nothing there; (that is) in their preaching, which can prouoke them to be in loue with it: although that which can saue them be onely there to be had. So by one deceite or other he preuaileth so farre with them, that they beleue not, no not euen they, who hearing, receiue the doctrine with liking it, and with ioy many times, and for that very cause thinke that they beleue.

*Few that receiue  
the doctrine haue  
faith.*

And what is cleerer at this day, than this, that of many thousands which receiue the glad tidings of eternall life by our preaching, willingly, or at the least without resisting our doctrine; yet few, yea very few attaine to the power of faith, neither declare any worke thereof to bee in them? For either they feele no neede within themselues, whereby they should bee driuen to seeke helpe out of themselues, in Christ; or if they doe, they by and by, before they sustaine any smart, lay their burthen vpon him: so that hee is neuer sought, nor cared for of them, but when their neede pincheth them; and then they beleue in them (they say) but be indeede no more staied and confident by their faith, nor in their liues reformed, than they were before: and so serue him with their tongues, and lips, and follow their owne lusts in their hearts; or staggering still betwixt hope and doubt, at a blush reioycing, and not able to render a reason why; and at another time cast downe as farre againe, in token of no stay nor peace, (and yet there are many who neuer come so farre but grow lencelesse, and hardned.) Now of all these how truly are the Apostles wordes verified, *the Gospell being hidden from them*, that is, the promises of it not being beleued of them, what other cause is there than this, the diuell by one meanes or other hath so blinded them all, that they beleue not? and as for this latter sort, they seeing their miserie what it is, and how vnuoidable by any way that they can finde out, how could they (if they were not enchanted and deprived of their right minde by the deuill) be content to goe without the remedying thereof, it being so freely and graciously offered them?

*Practise of true  
Christians.*

*Heb. 4. 1.*

*A smile.*

The which thing also, is prooued further to be true by the practise of true Christians, who hauing sure hold and taste by faith of Christs merits, will admit no delusions that deceiue the other, whereby they might be deprived of the assurance thereof. But although they haue temptations, strong and fierce, as well as the other, yet they so looke to the greatnes of Gods loue, and the truth and certaintie of his promises, and the benefit which they reape thereby, that although with strong fighting, and lowd cries through depth of sorrow, they are in combat with Sathan; yet they will not giue ouer, nor yeeld their right into his hand. But as one in the perill of drowning taketh hold

**A** hold of a naked sword, though it cut him deepe, rather than yeeld his life to the water: so they chuse to keepe their faith with some great difficulties, rather than to giue ouer their soule, which is vpholden onely thereby, into the diuels hand, and themselues into perdition. Whereupon we heare such speeches testifying fore conflicts betweene Sathan and them, *Although thou kill me (O Lord) yet will I trust in thee:* and, *Though I walke in the midst of the vale of death, yet will I not forsake thee.* By which appeareth, that the same God of this world, is not wont to cast mists onely before the eyes of the best, but euen attempteth fore to take away all the light of their faith from them, as hee doth keepe it from the other altogether: But God *hath taught their hands to warre, and their fingers to fight* (as it is in the Psalme) the which skill, because the other want, they are foiled.

*Iob. 13. 25.  
Psalme. 23. 4.*

And thus by this which hath been said, let all learne to know, that none are kept voide and destitute of the fruite of the Gospell, and the beleeuing of the same vnto saluation; but such as willingly put their necks in Sathans yoke, and are contented to be depriued of the crowne of righteousness and life, through their owne follie; whiles others, more wise than they, will by no meanes let it goe. But to the end that euery sort may see themselues as in a glasse and what their seuerall lets are, I haue thought good to set them downe briefly and particularly; or at least so many, as whereby the most are hindred by the diuell from imbracing and beleeuing the promise of life: that all which list, may see how they are held backe from their happines and peace: And these they are briefly:

*None beguiled  
by Sathan, but  
wilfull and foolish.*

*Particular lets  
of faith.*

1. First, some thinke it impossible to be assured of their saluation in this life, and therefore seeke not after it.

*1. Some thinke it  
impossible.*

2. Others thinke it possible, but not necessary, that men should busie themselves about it, for the obtaining and keeping of it, and that they may be saued without so much adoe.

*Psalme. 14. 1.  
2. Not necessarie.  
Math. 19. 12.*

3. Another sort are such as thinke it both possible and necessarie, but they see it so hard to come by, that they are loth to take the paines, therefore they will not goe about it.

*3. Too hard.  
Luk. 14. 18.*

4. Another sort are carelesse, and as ignorant, as they are carelesse; cuer learning, but neuer comming to the knowledge of the truth: who though they come to heare, yet regard not when God speaketh vnto them out of his word, their minds being taken vp about other matters: Now by this manner of hearing, they come not to vnderstand the doctrine, much lesse affect it.

*4. Carelesse.  
Luk. 8. 12.*

5. Others see that if they should labour so after heauenly things, they must lose their liberties in sinfull pleasures, which they will not by any meanes foregoe: and contrariwise, that they must suffer reproch, and afflictions, with the children of God: and therefore they looke not after the promise of the life to come: as *Esaie*.

*5. Feare losse.  
Heb. 12. 16.  
Luk. 8. 13. 14.*

**E** 6. Others are presumptuous, who through selfeloue perswade themselves that they doe beleue, and yet keepe some one sinne, or many in their hearts, which they will not renounce; contenting themselves to thinke they haue faith, when they haue it not; and so neuer seeke for the truth and power thereof. As, *they who would follow Christ, but first they would goe burie their father.*

*6. Presume.  
Ioh. 2. 23. 24.  
Math. 8. 21.  
Reuel. 3. 17.*

7. Others



7. Neuer broken hearted.

Iere 4. 4. & 8 6

8. Feare continuance.

Acs. 26. 27.

Ioh. 6. 60. 66.

9. Too slightly seeke it.

Reuel. 3. 1.

10. Sudden flaes some ont.

Math. 7. 26.

*An exhortation to the ministers.*

*The titles of Ministers.*

*Their charge.*

*What their practise should be.*

7. Others with these, though not so grosse offenders, were neuer broken hearted through the sight of their sinne, and miserie; and therefore the doctrine of faith cannot enter. **F**

8. Others thinke, that though they begin, yet they shall neuer continue, or hold on in a godly course; or else doe take offence some other way: and therefore will neuer goe about it: or hauing begun, will soone reuolt againe.

9. Others will say, it is a comfortable thing to knowe our selues to be the children of God, and they hope they are so: they speake well of the Gospel: they are glad to heare it, and like well of the promise of eternall life, but they neuer goe about to fasten & apply it to themselues, by meditating of it, weighing the truth and vnchangeablenes thereof, and making their account to liue by it, and to be conformed to it. **G**

10. Others like well of it, as the former, and sometimes weigh and consider the doctrine, and thereby thinke themselues to be in good case: but this comfort is sudden, and quickly gone againe. And thus they are driuen and tossed to and fro; yet being close men, will not disclose their heartes, and lay open their doubts to such as may counsell them, and helpe to set them at libertie from their lets: although they be vtterly vnable to helpe themselues.

These are the chiefe lets, whereby the people are holden from this grace of beleeuing, without which, it is impossible to please God, or to be his children. **H**

And now that I haue set downe a taste of both kindes of lets, I thinke it not amisse to stay a while in speaking to both sorts of them, by whom these arise, that is to say, the Ministers and people. And first, I turne to you my brethren in the Ministerie: And you I exhort to consider your duties laid forth at large in the word of God, sometimes by the names and titles which he giveth vs, and sometime in plaine commandements and charge. The names are many as *Watchmen*, Ezech. 33. 7. *Cant. 3. 3. labourers*, Mat. 9. 37. *the salt of the earth*, and *light of the World*, Matth. 5. 13. 14. *shepheards*, Ioh. 21. 15. and *the good Scribes which bring out of their treasure both old and new things*, Matth. 13. and *stewards to giue euery one his portion*, 1. Cor. 4. 1. and *nurses*, 1. Thess. 2. 7. with such like. In comandements thus: *Take heed to your charge, and to the whole flocke, ouer which the holy Ghost hath made you ouerseers, to feede the Church of God which he hath purchased with his bloud*, Act. 20. 28. And againe to *Timothie: I charge thee before God, & the Lord Iesus Christ, who shall iudge the quicke & dead at the appearing of his kingdome, preach the word, be diligent in season and out of season, conuince, reprove, exhort, with all long sufferance and doctrine*. 2. Tim. 4. 1. 2. **I**

All which with the like, what other thing doe they teach, but that all such as the Lord hath put in trust with his people, bought with so great a price, should loue them tenderly, as nurses doe the young children, and beare their weaknesse kindly, rather then breake their hearts with sorrow? Also that they should prouide for them liberally and with good allowance, and teach them the whole counsaile of God, as good Scribes: and regard all sorts as the Lords stewards, by wise applying themselues to all. Then that they should be diligent and painfull, as the Lords workmen and labourers, going before them as lights to guide, in example of vncorrupt life in all wisedome and grauitie, but **K**

- A especially (as Christ taught his Disciples at his departing from them) in humilitie, Ioh. 13. 14. 15. not thinking themselves too good, *for Christs sake to be their servants.* And to the end, they may bring them to him, *and preserve them as chaste spouses* to him their onely husband; to doe them good priuately, as their needes should require, by *confirming the weake, comforting the afflicted, admonishing the unruly, and being patient towards all.* These duties (I say) the Lord inioyneth vs by the forementioned titles which he giueth to his Ministers, and by the commaundements and charges annexed thereto. Now, as wee would be glad he should heare vs in the time of our necessitie, and especially in our last and solemne day of our departure from this life: so let vs heare him thus
- B calling vpon vs to haue compassion on his sillie, ignorant, and shiftlesse people. And although the burthen that he laith vpon vs is great, yet are not our encouragements for that purpose exceeding great also? The honour that he putteth vpon vs to *be his ambassadours*, and to bring the message of so great a king, and the message it selfe not about things transitorie or earthly, but eternall, what can be like vnto it? Besides, the comfort which we may reape both by our priuate studie in giuing attendance to reading, and hauing that, as our ordinarie labour to talke with God (as I may say) and his good seruants, when other men must toyle and trauaile in all weather, with much care and trouble: and also the comfort by our preaching, which may easily be greater to vs than
- C to them which heare vs, oh what can be in this life, comparable vnto it? whereby also our hearts are sweetly seasoned, and our liues farre better gouerned, and we more safely kept from euery euill way, as *Salomon* saith, vnlesse wee be carelesse of our owne good. More than this, wee haue encouragement and perswasion to doe our duties in this behalfe more cheerefully, by considering that so many as we turne from their euill waies, *so many soules we are counted to saue.* And this wee should doe now, whiles we may doe it in peace, and whiles there are many willing to heare, whose example may draw on others: who, if they should not be taken, whiles they may, will not afterwards perhaps bee brought on, though wee should neuer so much desire it: fearing that which
- D the Apostle saith, *that the time will come, when they will not suffer wholesome doctrine, and hauing their eares itching, shall after their owne lusts, get them an heape of teachers, and shall turne their eares from the truth, and shall be giuen to fables.* And lastly, wee know, that the reward after this life, is a stronger motiue than all these, which I haue mentioned: (but I am sure, that all together are most strong, and should be to vs as *the threefold cable that is not easily broken*) and that is set downe in *Daniel* thus: *They which instruct others shall shine, as the light of the firmament, and they which turne many to righteousness, as the starres, for euer.*
- E This is that which I thought meete to say to my brethren in the Ministerie, who according to their diuers estates, places, people, and other occasions, shall (I know too well) meete with discouragements enough: but if they be wise against the greatest of all other, which are within them, I meane the distemperatures and contradictions, and disputes of their owne euill hearts, I doubt nothing, but that the other shall be resisted and overcome. All objections which might trouble and hinder from this worke, and dutie, are infinite: Therefore onely looke to God, and haue him going alwaies before you, and

2. Cor. 4. 5.

2. Cor. 11. 3.

1. Thes. 5. 14.  
Ezech. 34. 4. 5.

*Incouragements  
to the Ministers  
to do their duty.  
The first from  
their honour.*

*The second, from  
their comfort.*

*Note.*

Pro. 3. 10.

*The third, the  
peoples benefit  
Iam. 5. 20.*

2. Tim. 4. 3.

*The last, from  
our reward.*

Dan. 12. 3.

*Note.*

*How to answer  
the objections  
which might dis-  
courage vs.*



# An exhortation vnto the people.

and let his word be the man of your counsailes (in which estate alone, sound, and durable peace is to be found) and he will teach the teachable about their expectation, and giue wisdom to the simple, and strength to the weake, that by him, they shall finde that easie, which otherwise were impossible: I meane to swallow vp discouragements, and finde the greatest ioy in the diligentest preaching, and performing of dutie.

An exhortation  
to the people to  
embrace the Mini-  
sterie.

The first reason.  
They are the  
Lords messen-  
gers of reconcili-  
ation.

Exod. 20. 19.

Now I turne to you, my brethren the people and hearers: who (as I haue said) raise vp lets and hindrances too too many against your selues, though ye had none offered you by your Ministers. Whose case (for the greatest part) I pitie and bewaile, that you are so farre from knowing and duly considering this great mercie of God towards you, in sending his preachers among you, that very few of many among you, doe see the end of their ministerie; and therefore receiue them not as from God, as the instruments by whom ye may beleue, and be reformed, and consequently looke and waite for the accomplishment of your happines, *after ye haue first tasted how good the Lord is*, by their preaching vnto you. Know ye therefore, that God hath appointed them as *messengers of your reconciliation* with him, who were farre sequestred from him before, and estranged: and whereas hee might haue taught you by other meanes, and led you thorough this long and wearisome wilderness by other guides, he hath seene this the fittest way to doe it, by men his ministers, seeing yee should *neuer haue been able to heare the Lord himselfe*, if hee should haue spoken to you, no more than the people of Israel were, when they cried out at the hearing of his voyce, and said, *Lord speake thou no more to vs, but let Moses speake to vs, and we will heare him in all that thou shalt say to vs by him*. Heare them therefore, who are able to deliuer the Lords message vnto you; whose preaching is life or death to you: and if ye despise them in that their message, ye shall doe all one, as if ye despised the Lord himselfe that sent them. Heare them (I say) in the Lords steed, in all that they shall say to you from him. Learne by their ministerie to see your selues to be the *sonnes and daughters of God almighty*, who, before the ministerie of the word worke vpon you mightily, are his enemies, your hearts being set on euill works, and vnder his wrath iustly. Suffer your selues to be launced, purged, wounded, seeing ye cannot otherwise be healed. *Receiue the wholesome word of exhortation*, and be content to put your neck in his yoke, and willingly submit your selues to his word, that so ye may glorifie God for his loue towards you, in and by their labour and trauaile among you, that ye may thereby gaine more, than if you had all abundance and your hearts desire.

Philem. 19.  
The second reason.  
The benefit reaped thereby.  
1. Tim. 4. 16.  
The peoples sinne.

Which labour and trauaile of theirs because you see not what a benefit it is vnto you, I will shew you in some sort, how great it is, euen so great, as if you attaine it, ye owe no lesse *than your owne soules to them* for it, for they shall not *onely saue themselues*, who shall performe this dutie of teaching among you, in such manner as hath beene before set downe, but *they shall saue you also*, who entertaine them as Gods messengers, and be meanes to make you see your selues happie, both heere and for euer. Which being so, who can sufficiently admire the blindness, nay the wilfull blindness of the people, the carelesnes, yea the bold carelesnes and blockishnes of them, who see nothing of this which I say, though we speake oft of it and aloud among them, that they may regard it?

- A I thanke God to see that which I doe see in some persons; I meane their reuerent and thankfull receiuing of the Gospel, and their care to be reformed by it: but that in so long a time of peace & free passage to the Gospel vnder her Maiesties most prosperous reigne, so few make that, the flower of their garland, and their best portion, it is most worthily to be bewailed. Which testifieth too cleerely, that there are many enemies of the Gospell among vs, besides Priests, and Iesuites, and open Recusants: and among them that loue it, (as they pretend) *many of them loue darknes more than light, because their deeds are euill*, and who doe not esteeme Gods messengers as sent from him, for their singular benefit. For then would not some (& those not a few) denie them their due which God hath giuen them that labor among them; *nor withhold their earthly things from them, to whom they deliuer spirituall*: nor esteeme meanly and basely of them, who would faine win them to God: Neither would many of the people lay such blocks in their owne way as they doe, descanting of them in such wise, as they will be sure that none of them shall do them good. For rather than they would haue nothing to except against them, if they cannot finde those accusations, that are iust, they are content with any shew, why they should refuse to be counselled and perswaded by them. And therefore, if they be old, they say, they dote, and know not what they say: if they be yong, they haue no iudgement nor experience: if they be wealthie, then they are couetous: if poore, then base and contemptible: if they be married, they can nor follow their callings, but the world: if vnmarried, then they liue suspitiouly. And thus (to say no more) it is fearefull to see how little the people (in one respect or other) are seasoned with the sweet fruit of the Ministerie: and therefore, if ye feare God, and will not come to iudgement, regard your owne welfare & peace, imbrace the Ministerie reuerently, as Gods message, and the greatest and most lets of faith are remoued.
- Thus I hauing set downe these lets which doe chiefly hold from faith, both on the Ministers part & the peoples, and hauing said somewhat to both in way of exhortation, seeing out of these two kinds of men, God chuseth out his elect:
- D I conclude, that there are many lets from faith, but yet withall it may be seene, that there is apparant remedie to be found against them, (as I haue said) and how subtilly soeuer the diuell bewitcheth and holdeth men backe by them, yet the Scripture offereth greater grace, by the which they may breake through all hindrances and discouragements, which may keepe them from it, if the Minister and people would make conscience of their duties.

Ioh. 3. 19.

How the people hinder themselves.

There are fit remedies to these lets.

Iam. 4. 6.

CHAP. 7.

What desire breedes faith.

E **B** Vt seeing it were both long to stand in prescribing remedie against all these lets, and the way for all to come by faith, hath been set downe alreadie: I will therefore briefly stirre vp and aduise such as are in good way, and haue made some good entrance, that they may see what to take heed of, and what to imbrace, & to seeke faith by the meanes, & in the manner which before I haue set downe,

F

and



Every desire of  
saluation is not  
faith.

Numb. 23, 10.

Mat. 13. 20. 21.  
True desire  
gives not ower.

It must be fer-  
uent and constā.  
Matth. 13. 45.

High account of  
it strengtheneth  
this desire.

Luk 7. 50.

2, Pet. 1, 5.

No paines and  
labour in seeking  
it, thought  
needlesse.  
Note.

and strengthen and incourage them (what I can) who haue attained to any true **F** measure of it, that they may grow, and be settled therein. Wherein it is to bee marked (because I before highly commended a good desire) that a naked and bare desire of saluation and of obtaining the forgiuenesse of sinnes, nowe and then stirred vp in men, is not to beleue, as many thinke, although without any ground: But seeing such as haue this desire sometime, are they for the most part, whom God doth afterwards make beleeuers, (for while men are voide of that, there is little hope to be conceiued of them) I will therefore shew, (for the helpe of them who doe any thing looke after true happinesse) what desire it ought to be, and whereto it groweth if it be true and sincere, that it may deceiue them. For we may finde many, who haue sometime desired it earnestly, and **G** yet neuer obtained it, (as *Balaam* who wished to die the death of the righteous) that a man could hardly haue shewed any difference betwixt their desiring of it, and the desire of such as haue attained to it indeede, for that instant. But in time it hath appeared, that it was but sudden, or of short cōtinuance, and failed before it obtained that which it sought: as by them who in the Gospell are said to haue ioyed in that which they desire to heare, but it vanished; whereas the desire of the other cannot be satisfied without it: but mourneth, and longeth for it, and pineth for sorrow when any thing commeth in the way, to weaken the hope, which was conceiued of it, till that be removed, which hindred them from that benefit. Therefore such must knowe that their desire, which is some- **H** time fleeting and sometime faint, must become both feruent and constant: as in the parable of the pearle may be seene: That as soone as it was found, the value of it being knowne of the skilfull Merchant, he neuer rested till he had gotten it for his owne: for me must know that he, who thus desired it, is forcibly drawn hereunto by God, who hath shewed him his great neede of it, and what he shall gaine by it, and thereby hath prepared and made him fir to receiue it: for otherwise, if God draw not men to the valuing and seeking of it, it is of no account with them. Euen so this desire, if it be the worke of Gods spirit, is strengthened hereby: namely, while hee prizeth, and valueth it according to the worthinesse of it, as farre as it is able: that is to say, thus, that in his account it farre surmounteth, and excelleth all the pleasures of the worlde, with whatsoeuer is of account in it: he esteemeth of it, as a most pretious treasure to beleue: because he knoweth that he *which beleueth is deare unto God, and shall be saued.*

And so must faith and assurance of eternall life be valued indeede, of him who shall finde the blessing of it: for which cause saint *Peter* calleth it *pretious faith*. Nowe who can esteeme thus of it, as that it is better than all profit, pleasure and preferment, but he must needes thinke, all his praying for it, hearing the word which worketh it, his questionning about it, and his trauaile and labour in meditating of the promiles, whereby the spirit of God writeth it **K** in the heart: but he (I say) must needes thinke all his paines well bestowed in seeking it, yea and infinitely recompenced, though hee hath long waited the Lords leasure for the enioying of it? All which meanes another man thinketh very needlesse, and that it is meere folly to make all this adoe to come by it; and yet he will say it is better than the world also: but he can content himselfe (when he hath heard the promise) without any setting of his desire on it,

**A** to wash away all with a worde of course, that he hopeth to be saued by Iesus Chirst as well as other: Which slight esteeming of it, is too cleere a token, how farre hee is from it. Nowe who seeth not the difference betwixt these two, to be this, that the one is led by the spirit of God, whereby the father of heauen doth reueale this secret mystery of faith to him, and doth wonderfully draw his heart vnto it: the other is led by fleshly reason, as his guid: which is the greatest enemie to this worke? For our reason thinketh it vnneccessarie to set more by that which we cannot see with carnall eyes, than by that which we haue in present possession, and see it, handle it, enioy, and vse it: therefore no man doing thus, is led by the spirit of God, which assureth him, who is led by it, that God hauing promised glory greater thā that which is earthly (though he seeth is not) he shall finde no lesse, than is promised: therefore he setteth more by it, than by all things here before his eyes.

*Difference between sound and vaine desire.*

And this is the way to beleue in God indeede, though wee see him not, that by this our confidence in him, wee may haue ioy and peace. And because this faith is counted farre more pretious than all worldly wealth: therefore hee who thus accounteth of it, will set himselfe to seeke it willingly and readily, as I said before. And therefore as the word teacheth him, hee will haue his heart vpon the promises of God, because they are his treasure, musing on them, vntill he hath all difficulties and doubts of any moment, remoued from

*Heart vpon Gods promises.*

**C** him, which God for his part will not be vnwilling to graunt. And in his meditation he shall see that he is not more desirous to beleue, than God is that hee should so doe: hee seeth that God, for his greater assurance of it, doth through loue intreate him: of friendship counselleth him, and of his authoritie being able to performe, commandeth him to beleue: as if hee would hereby shew that none hath authoritie to hinder or forbid the same: He seeth further, that as he may perceiue this promise, hauing so strong encouragement, so he can no otherwise be saued, nor happie. All this hee seeing, and weighing deeply, beginneth to stay himselfe, and to lay faster and surer hold on eternall life: and seeth that it cannot otherwise be, but that hee should be

*Gods will we should beleene.*

*2. Cor. 5. 19.  
1. Tim. 1. 15.  
1. Ioh. 3. 13.*

**D** saued how farre soeuer he was from this perswasion before. And now he beginneth to conclude with himselfe, that he is deliuered indeede from all feare of hell, and the Diuell: for hereby his heart is more humbled and meekened to be subiect to the will and gouernment of God, without which, this faith is not attained. To whom this counsell yet is to be giuen (though hee be come to such great preferment) that after hee hath by the forementioned meanes gotten this faith and confidence, that hee beware of all occasions which may darken or put out the light of it: As that he be not too bold to reason and question against himselfe for yeelding to this truth lately receiued, and beleued of him, before he be well grounded, and haue gotten some experience, but

*Adiuse for the weake Christian,*

**E** follow the rule that must guide him: for example, If any doubting should arise, any lying spirit should suggest, and trouble him with feare of falling away hereafter, or that he cannot tell whether hee be predestinate or no, or that many haue beene as froward as hee, and yet haue in the ende fallen from God, or any such like: hee is to be counselled to hold them all for spirits of errour, and Sathans instruments to delude and terrifie him. And because they speake otherwise than Gods voyce, which saith, *Beleue, lay hold of eternall life, cast not*

*If any doubting arise.*

*1. Ioh. 3. 23.*



1. Tim. 6. 12.  
 Heb. 10. 35.  
 Math. 13. 31.  
 Coloss. 2. 5.  
 Ioh. 10. 27.

Not to hearken  
 to any contrary  
 voyce.  
 Gen. 3. 2.

The danger of it.

Psal 58. 5.

Such must aske  
 of their teachers.

Act. 2. 38.

Remedie against  
 feare of continu-  
 ance.

Math. 11. 29.

Conclusion of the  
 former.

Luk. 22. 31.  
 Luk. 22. 32.

away thy confidence, who also saith: *The plants of the Lord shall flourish and grow up as the graine of mustard seede, till it haue branches and bowes: And againe, Be ye established, confirmed, and abound in faith.* Therefore he is to lend no care to them; remembring that which is written: *My sheepe heare my voyce, and the voyce of a stranger they will not heare.* It was the first degree to the vnder-  
 doing of her selfe, and her posteritie, in our grandmother *Eue*; that when God had giuen libertie to eate of all the trees, excepting one; shee rested not in this word, but opened her eare to a false & lying spirit, in the mouth of the serpent, which vnder a faire colour, perswaded, or rather couertly inticed, and drew her (contrarie to the word of God) to eate of that one tree also, which was forbidden: whereas shee should haue bene astonished to haue heard the Serpent  
 speake at all, especially in that manner. It is a dangerous thing to set so light by the word which God speaketh, that wee dare so much as hearken to any voyce which speaketh the contrarie. For shee by giuing care to the Serpent went further, and gaue him speech also: and yet neither such speech, as where-  
 by she cut him off by holding her selfe to Gods word; neither (if shee would needes answere) referring him to her husband, (as she should haue done) who heard God speake, and receiued the charge of not eating of euery tree, from himselfe.

We must learne some wisdom of the Adder, *who stoppeth both her eares that she may not heare the voyce of the charmer, charme he neuer so wisely.* And if any doubt do so trouble him, who hath attained through Gods grace to this weake faith, let him aske of them who haue instructed him, *the men and brethren*, who if they haue kindly pricked, can as well skill to heale: and therefore also to remoue such doubts, as for want of sure laying hold on the promise, haue troubled any.


And further, if hee which is weake in faith, after laying sure hold, shall yet be dismaied thus, that hee cannot keepe (for any continuance) his faith strong and stedfast; but feeleth it flitting: hee is to be answered, that a childe which beginneth to goe by a stoole or forme, is not strengthened, as hee which is by long vse and custome settled in his ioynts: in like manner it fareth with weake beleeuers: and yet, after that such shall haue experience of their owne sinceritie, and care, to keepe a good conscience in longer continuance of time, they shall be well and fully settled in their faith, to their great contentment and comfort.

And thus I conclude, that what lesse soeuer there be, which hinder men from beleeuing (as that they be vnworthie: they shall fall againe to their old course: they shall neuer be able to attaine to it: or if they haue not like certaintie of it alwaies, therefore they conclude, that they neuer had any at all, or any such like) yet he who earnestly desireth it, will not vterly faint, except in temptation, when hee must be well plied, and helped; and when hee is not his owne, to guide himselfe aright: nor cease or giue ouer till hee be perswaded *that all teares are wiped away*: and therefore will refuse no meanes to attaine to it, by attending on God, and waiting his leisure, and reuerently considering the encouragements and perswasions which haue bene set downe, that so hee may lay sure and strong hold on Gods promises and Christs *prayer made for him, I haue prayed that thy faith faile not*, (as one in his case may doe) and so by little  
 and

**A** and little he shall see himselfe to be in the number of true beleeuers, no more to be cast out from them. Ioh. 13. 1. & 10. 27, & 17.

CHAP. 8.

*How the weake in faith should be established.*

**B**  Nd thus to passe to the second head of this first Treatise, *The second generall head of this Treatise.* vnderstand that these two things are here to be handled: first, how the weake beleeuers may and should be staied in their vehement temptations. Secondly, how they may further proue, that they differ from such as are not beleeuers, although they seeme so. Of these weake ones, there are two sorts: some lesse, some more: both shall be better vnderstood by that which shall seuerally be said of both. And herein I desire my brethren, who are better settled, not to thinke this labour superfluous: but to measure the weake by their owne weakenes at their first beginning, and to thinke that as the gift of faith is most excellent; so there cannot be too great helpe yeelded to the weake, in directing them to come by it, and to make triall of it. Concerning the first therefore, although I haue by sundrie tokens *Two sorts of weake ones.* shewed, who are the children of God, and how euery faithfull Christian may *The first sort described.* iudge of himselfe hereby: yet for want of experience, and by vehemencie of temptation, which sometime fore oppresseth them, they cannot so boldly and confidently rest, & stay themselves by generall doctrine, nor apply it to themselves; those I meane which are weake Christians, yet such as haue attained communion with their brethren in faith and godlines: therefore though the aforementioned properties of true beleeuers, may be cleerely seene and discerned to be in them, and they themselves also will confesse, that they haue bene staied (saue in temptation) and that some of them oftentimes haue found singular comfort in Christ, and desire much to be with him: yet soone they **D** are driuen from their hold, and caused to suspect their comfort to be a vaine fancie, and so fall into much feare and doubting, that they are none of the Lords.

They must know therefore, that seeing there is no *shadow of changeablenes with God*, that it is their owne weakenes so to thinke, as the Prophet confesseth of himselfe in the like case, after hee had long wrestled and stroue with that temptation: for he that hath bene assuredly perswaded of Gods loue toward him at any time in his whole life, *ought not to cast away his confidence* after, nor suffer himselfe to be depriued of it, being his chiefe treasure. But though this may be a stay to a weake conscience, who is sometimes afflicted in this sort; yet **E** I say further, that seeing hee cannot be satisfied, till his doubtfulnes (which by all his might hee seeketh to subdue) be remoued, and his soule set at libertie againe by some new light in Gods promises: therefore hee is to be perswaded, that he labouring after, and groaning to rest his wearied and heauie heart on these, he cannot miscarrie, nor be forsaken of the Lord in the lowest depth of his distresse. For some one or other testimonie and propertie of the new birth shall euer be found in him, although hee alwaies feeleth it not, neither percei- Psal. 77. 13. Heb. 10. 35. *The first perswasion to uphold a weake faith.* *The second perswasion to uphold a weake faith.*



*How the weake in faith should be established.*

ueth it himfelfe; whereby it shall be manifest, that hee liueth to God the life of F  
God: euen as hearing, breathing, mouing, feeling, and such like, are infallible  
tokens of life in the body, which by many likelihoods appeareth to be dead.  
And if to his owne iudgement it seemeth, that all hope is cut off through the  
rage of the diuell, and strength of the temptation: yet it is, as if a man were sud-  
denly stricken downe to the ground with some violent blow, and amazed, who  
for all that doth afterward recouer himfelfe againe: so that euen hee, which  
feebleth not that hee hath faith and life, is not yet without it, seeing hee is not  
without that worke of the spirit, which alwaies accompanieth it; although  
indeede hee hath neede of speciall and strong comfort. And this is mine an-  
fwere.

But if this be not enough, but thou wilt marueile, why God doth thus deale G  
with thee, and suffer thee to fall to such depth of doubting, sorrow, and feare,  
although he loueth thee; yea and that after thou hast felt such comfort to thy  
conscience: I must make mine answere more full and large, for the further sa-  
tisfying of thee herein. I say therefore, although this be by the wise prouidence  
of God, that many of his truly begotten children (who therefore haue had  
found comfort in Christ) doe fall sometimes, and that very dangerously, and  
doe greatly wauer, and doubt oftentimes, and so become vncomfortable;  
which the Lord disposeth: least by their sudden change from so damnable and  
vncomfortable an estate to so happie and ioyfull, they should be lifted vp, and  
conceited, and so become secure and presumptuous: (the forerunners and cau- H  
ses of a fearefull fall) yet this is certaine, it ought not thus to be on our parts;  
for it is (as I haue said before) a weakenes, which must be withstood and ouer-  
come. For the attaining whereto, the occasion of this doubting in him who  
hath once beleued, must be seached out, and so remoued: which ordinarily  
is our owne infirmitie, neglect of dutie, and sleightnes in the manner of per-  
forming the same, or some particular sinne; also pronenes to sinne, a nour-  
ishing of the same and strength of it, or long lying therein: whereupon the ten-  
der conscience feareth that his former comfort was but deceitfull and vaine,  
and so doubteth of his good estate.

For the right remouing heereof, this is duly to bee considered, that as the I  
roote of our comfort in Christ is not the strength of our Christian life: so the  
weakenes heerein, ought not to breede doubting of our saluation by Christ.  
But for as much as all our comfort standeth in this, that God, *who iustifieth the  
vngodly*, hath freely giuen his sonne, and in him is reconciled to vs, who so  
heartily desire his fauour, hauing beene his enemies: and hath by his Gospell  
called vs, and by his spirit wrought in our hearts a sure perswasion heereof;  
whereby *we which were dead in sinne*, are made alieue to God, and so are new  
borne: and therefore begin to be changed, first in affection, and then in con-  
uersation by little and little: Therefore if wee haue this assurance of our new  
birth, though there be in vs much weakenes of the spirituall life, yet wee ought K  
not to doubt, whether we be Gods children, seeing hee that is new borne can  
neuer die.

But rather wee are to remember first, wee are but children, and therefore  
weake. Secondly, wee are very subiect to many spirituall diseales; some such  
as take away sence of life: and therefore wee must seeke to be cured; and not  
despaire

Notes.

Psal. 77. 2.

A third perswa-  
sion to uphold a  
weake faith.

The fourth per-  
swasio to uphold  
a weake faith.

A despaire of life, because it is certaine that no such can perish. So that if we see, that we haue turned our harts from our Christian course & offended God, or (which is more) if we haue suffered our selues to bee seduced any manner of way, we must not despaire, or doubt of the safetie of the whole person, when any one part or member is distempered, and ill at ease; but cure it, and labour to restore that to health againe: as if it be thine heart, thine eye, thy hand, or any other part which hath offended; resort thou to the Physition Christ Iesus; make thy complaint, that thou art heauie and wouldest faine returne againe from whence thou art fallen: and be confident for his owne promise sake, who calleth with stretched out armes, saying, *Return thou which wandrest*

*A fit simile.*

B *& thou who wouldest finde ease and comfort, come vnto me and I will refresh thee,* beleue in me, and I will satisfie thee in that which thou hunrest for. Now if they who haue fallen and offended God, may turne home againe to their first husband with good welcome: shall not they much more be beloued of him, and therefore comforted by him, who haue not prouoked him, but are onely held downe through feare and infirmitie?

*Esa. 55. 1.  
Matth. 11. 28.*

And thus I hauing answered the doubts of this sort of Gods people who are weake in faith, I had purposed to haue proceeded no further to deale with the *which haue the seale of God*, and which are marked to eternall life: but to haue disclosed the packe of the counterfeits, and to haue proued that many such, as

C *say they are Christians*, and the elect of God, and are not, but doe lie; that they are nothing lesse than the Children of God, (for as the weake in faith must not be deprived of their priuiledge, as to think they are not the Lords: so must not the most glozing hypocrites be suffered to conceiue a false opinion or hope of that which is none of theirs: as to dreame of happines. This, I say, I had purposed next to haue entred into: but in the meane while, it commeth into my minde (by occasion of such, as I haue answered already, that is, the faithfull; who hauing receiued much comfort through their hope, after an effectual calling, haue yet after that beene troubled with doubtings) by occasion of them (I say) I called to mind another sort of Gods deare seruants, who are

D weaker than they, deeplier grieved, and therefore more tenderly to be regarded: least that they *being brused reedes, should be altogether broken, and as smoking flaxe should be utterly quenched.*

*Another sort  
weake in faith,  
and how they  
are to be com-  
forted.  
Matth. 12. 20.*

And these are they who hauing manifest signes of faith, and the new birth in them: yet by the subtile and cruell malice of the diuell (although not without the wise disposing of the LORD, to their great good, and example of others) are brought to this bondage, that they are perswaded that they are vter reprobates, and haue no remedie against their desperation. They feelee (they say) the wrath of God kindled against their soules: and anguish of conscience most intollerable: and can finde no release, notwithstanding their continuall prayers made vnto the Lord, and in their iudgment stand voyde of all hope of the inheritance promised, expecting the cōsummation of their miserie and the fearefull sentence of eternall coudemnation. Now this vehemencie of temptation, though it be enough of it selfe barely, to shake and terrifie the afflicted; yet when melancholie shall herewithall possesse the partie, then it is made farre more grievous: for that raiseth excesse of distrust, and feare, and causeth the party to perswade himselfe of miserie, where there is no cause,

*They are descri-  
bed.*

*How melancholy  
worketh in such.*



*How the weake in faith should be established.*

and is the very seate of the deuill, beeing an apt instrument for him, both to weaken the bodie, and terrifie the minde with vaine and phantasticall feares, and to disturbe the whole tranquillitie of our nature: and one chiefe proper-  
 tie of this, is to feare a man without iust cause. So many as are troubled with this latter, I exhort to reade the treatise of Melanchollie, set forth by Doctor *Bright* Philition, *Anno. 1586.* vnto the which also I may referre them, for the former point: that is to say, if they be deeply touched with the conscience of sinne alone, how they may bee comforted and deliuered out of it. But seeing it is both appertaining to the matter which I haue taken in hand, to say somewhat thereof, and the other treatise not alway in a redinesse, I will partly borrow from thence, where it is largely and profitably set downe: and partly ad my selfe somewhat for the staying and vpholding of such weake ones as their case requireth.

*Perswasions to  
the weake to vp-  
hold them.*

And first they must be perswaded, that they are not vnder the wrath of God; neither is his anger kindled against the, for all their feare that oppresseth them, when their estate is to their owne feeling, euen at the worst: because they haue not sinned against the holy Ghost: (which sinne onely is able to shur them out from hope of saluation) and yet many of them in their temptation do thinke that they haue. And to proue that they haue not committed that sinne, it may appeare by this: that they haue not maliciously set themselues against the truth and Gospell of God: nor wilfullie persecuted it against their conscience, but doe embrace it hearrily, and loue the same, which they are not able to denie. But it is a meere delusion and temptation of the diuell, which holdeth them in this terror and bondage: which time will discouer & lay open, as they theselues shall hereafter most plainelie see and discerne: which, many such as they are in the like case haue found in the end. And though it be a temptation of the enemy purposed of him to their confusion: yet it is fro their louing and mercifull father a triall of their faith, and patience & other vertues. Indeed the ground hereof, is their owne weakenesse (as I said before of the other sort of Gods Children) vpon the which the diuell worketh, although not to wring from them their hope (which he shall neuer be able to doe:) yet to wearie their liues with heauinesse and discomfort.

*Sathan worketh  
vpon vs by sug-  
gestions, and by  
outward occa-  
sions.*

And this our infirmitie Sathan dooth sometime assaie without meanes, that is, onely by spirituall suggestion: sometime by meanes and outward occasions of euill, and forcible perswasions to sinne and rebellion against GOD. For the first of these two, it is certaine, that he after a personall manner to the soule, though not in bodily shape to the eye without meanes of outward things, tempteth vs, in the very secret thoughts of our hearts. For he being a spirit (and by creation most excellent) hath accesse vnto our spirits, to trouble them and disorder all our actions: as we see our corporall creatures with corporall and bodily force to annoy one an other. And as he is a spirit, so the long experience (which he hath of our corruption, and miserie from age to age) giueth him knowledge of our minds more perfectly, who gathereth it by the least signe of our inclination and will: not that he knoweth our hearts (for that is proper to GOD onely) but through his long acquaintance with our nature, hee conceiueth our intents and purposes, and that oftentimes without signification, either of speech or gesture. And thus  
 hee

*He conceiueth  
our intents and  
purposes, &  
how?*

**A** he being able to discouer the vanitie of our mindes, by the knowledge of our vniuersall corruption : as he seeth occasion, and whereto we most incline, he suggesteth his temptations to sinne and disobedience.

Now if to these two, wee adde his malice (for he is not called the enui-  
ous man for naught) and his vnsearchable subtiltie, and exceeding strength; and that which is greater than all the rest, that hee most hurteth, when it least appeareth, and when wee least suspect it : for which cause it is saide, *that he changeth himselfe into an Angell of light*, we shall not meruaile, though without any meanes, or outward occasions, he raiseth great terror, and dis-  
maiedens, especiallie the Lord giuing him leaue so to doo, for the good of vs

*Sathans proter-  
ties.*  
Matth. 13. 28

2. Cor. 11. 13.  
14.

**B** which are exercised with them. For besides that, we are inticed sometime to the sinnes, which by nature we loue: wee are also (especialie such as are thus brought low, in the anguish and bitterneesse of their soule) tempted to such evils as are very strange, and such as we abhor the very least conceite of them, and finde not the least part of our nature to incline to them; though other-  
wise wee complaine of great frailtie: as to haue thoughts to blaspheme God, to be tempted to lay violent hands on others, not moued thereto by any hate or malice; or to deuoure our selues, to despaire and distrust of Gods mercie and grace : all which sinnes with such other, the partie hath neuer had de-  
light in, (when he was yet ouertaken with some other sinnes, and had his

*Sathans tempt-  
eth & perswa-  
deth to sin, which  
we delight nos  
in.*

**C** heart drawne after them indeede;) and yet he is feared with the guiltinesse of those, which he euer loathed. And when the diuell can fasten vpon such as this weake person is, in this wise, he especiallie laboureth to dimme their knowledge and iudgment, that they may haue no sure holde of any point of doctrine, which may soundly comfort them, that thus he may, *like a Lyon deuoure them* more speedilie : For when they cannot be perswaded in their iudgment, that God can, or will pardon them, how are they able to desire, or pray for it, when it shall be beaten into them, that they haue no faith, nor any better things in them than Reprobates? how can they be mooued to stirre vp that weake faith which they haue? no more can they desire good meanes, as  
**D** counsaile reading, or any suchlike, when he hath stricken this deadly blowe in their consciences, that God hath forsaken them.

*Hee laboureth to  
dim our know-  
ledge, and the  
sight of Gods  
grace in vs.*  
1. Pet. 5. 9

And this be spoken of the diuels tempting the children of of God (when, and whom it pleaseth the Lord for their triall) and that without the helpe of outward meanes, or any occasions to worke by : the which I purposed to speake of to no further end, but for the helpe of such as are sometimes decei-  
ued, and so oppressed after the same manner. Here is no fit place to satisfie them who would be glad to know more of this matter.

*See it more at  
Large Treatise. 9.  
chap. 3. 4.*

To proceede therefore, and so to draw to an end herein : As he doth oft without any meanes, deeply fasten vpon the weake consciences of Gods peo-  
**E** ple, to feare and dismay them; so doth hee the same much more easly by the helpe of outward meanes : so that, when he hath couered their hearts with darkenesse, and brought them into a dreadfull feare of Gods wrath; and plucked their armour from them, whereby before they had resisted him, he holdeth them at this vantage, that euery thing which is before them, is made matter to increase their distressed estate. And therefore if they see a knife, all their thoughts are to destroy themselues; if they go by water, they are ve-  
hemently

*He troubleth  
much for out-  
ward objects.*



*The obiection of  
the weak in tēp-  
tation.*

hemently perswaded to drowne themselves; & so are they tempted to strangle **F**  
themselves, if either the place giue them any occasion, or the instrumēt wher-  
with they should do it. So if they see any merrie, their heauines is the more in-  
creased, seeing (say they) we shal neuer come out of deadly sorrow & despaire:  
if they see a dog, they wish that they were so: whē they should eate their mear,  
they thinke it wil increase their damnation; & dare scarcely take the meanest  
scraps to relieue nature: And if any scripture be recited to them; oh, it belon-  
geth not to them, they say: they are past hope: & whatsoever we answere them  
(be it neuer so fit for them, and to do them good) yet they are neuer satisfied;  
but raise new obiections against themselves, as being nothing stayed by that  
which was spoken to them.

*The Lords eye  
watcheth ouer  
these weake ones*

It were infinite to set downe their speeches and thoughts like vnto these, **G**  
which I haue now mentioned; which the diuell draweth from them by such  
occasions, as he worketh by: but all this is, (as we see) through their owne let-  
ting go their hold of Gods promises, and mercies in Christ: which yet some-  
time they haue imbraced, and felt great comfort in; or at least, could not deny,  
but that they had part in the. And it is the vnspeakeable goodnes of God, that  
they are not vtterly swallowed vp; but kept thorough his secret grace, though  
not seene of them: & that all other of his deare seruants, are not plunged into  
the same depth of distrust & despaire, that there might be no one to comfort  
and counsell another; but discouragements on euery side.

*Psal 41. 12.*

For it is not to be attributed to Sathan, or any want of subtiltie in him, rea- **H**  
dinesse to hurt, ablenes, malice and crueltie; that either the one sort is at all  
preserued, or the other more freed frō the like measure of languishing & feare,  
or (which is the senselesse sicknes and disease of this age, and far more dange-  
rous) from bold securitie and presumption: but (as I haue said) it is the Lords  
keeping of them both: Neither is it any meruaile to vs (though it be not mar-  
ked of the vnbeleeuers) because the Lord hath his eye euer vpon his beloued  
ones (as *Dauid* speaketh, *That he may see that no hurt befall them*; euen as a mo-  
ther hath her eye alwaies on the young child which beginneth to goe, that it  
get no knocks.

*Remedies a-  
gainst Sathans  
temptations.*

But now to conclude, ye will aske, what remedies are to be vsed against **I**  
such fore assaults? First I say, that seeing their consciences beare them wit-  
nesse, how much these temptations are repugnant to their desires and likings;  
and chiefly raised and procured by Sathan in them, who abuseth their sim-  
plicitie: therefore there is no cause, why they should be so discouraged, and  
out of heart (no more than one that hath had a fearefull dreame should when  
he awaketh:) although he hath haled, and violentlie carried them to such mi-  
serie; as though they had taken glorie in offending God: this (I say) let them  
marke, as soone as they be fit to heare it; and the rather, they are to count  
them to proceede from him, than from themselves; because they are such, as **K**  
are altogether contrarie to their former conuersation, and to nature it selfe:  
and such as haue no inforcement, nor inticement, but from him. They are  
further to consider, how much it doth displease God; that they are remoued  
from their faith, and giue place to the spirit of error: and therefore they  
should gather more godly boldnesse and confidence in him, on the one side,  
and more strength against Sathan, on the other side. For if God calleth and  
incourageth

*The 2. remedie.*

**A** encourageth vs to trust and beleue in him : and we standing in neede thereof, would most gladly (as we will all say in such a case) imbrace his promises made in *Christ Iesus, who is he, which should hinder vs ? If the Lord will iustifie & cleere vs, who shall condemne vs ?* Neither let them after all this be still objecting, that they feelee small strength of faith and hope, as many of Gods deare children doe, for thereby the enemy may take great encouragement to their owne disadvantage : for what if they feelee not the sweete taste thereof, which sometime they felt, shall they iudge therefore themselves to be vtrly bereaued thereof ? If the soule be now sicke, and tasteth not the sweete meates of consolation, which it was wont, was it therefore alwaies so ? Will they measure themselves by that which they presently feelee, when the soule hath lost her taste ? Or rather by the tames past (as the Prophet, by his example teacheth him in the like case) whilst it stode free from the disease of temptation, when they found comfort in the spirit, through an acceptable measure of faith ?

Rom. 8. 33.  
The 3. remedy or  
perswasion to vp-  
hold weak faith.

What we should  
doo, when wee  
feelee not the  
sweet taste of  
Gods mercies.

Further, the triall of their faith is likewise to be taken, by those fruits which are euident to the eye of others, who can iudge more sincerely, than the afflicted themselves, whose vnderstanding is much altered by Sathans terrors. And here (as in fittest place) I alleage the strong faith of the Woman of Canaan, when Christ seemed to giue her the repulse vtrly, yet she would not be moued from her faith, when fierie darts were thrust into her, three or foure, one after another. The same I say to other their objections of like sort, as I haue saide to these : As when they reason thus against themselves, that they do not liue as Gods children doo, nor so holily, as God requireth, and therefore they cannot haue such comfort, as they haue. What then ? are they reprobrates ? haue they no grace, because they want that which they would haue ? Ought they not to consider, that they being *the Lords plants*, take not their full perfection at once : but according to the nature of a plant, require a daily watering and dressing, whereby in the ende they attaine to a full growth in Christ ? Oh, but they feelee not the testimonie of Gods spirit, which might assure them ! I answere, neither doo any of Gods children at all times feelee it : but that they may see their owne frailtie, God doth, as it were, hide himselfe sometime for a season, (as the mother doth from the child to trie the affection of it to her) that they may with more earnest desire mourne for Gods wonted grace : & that when they haue obtained it againe, they may with more ioyfulness of heart praise him : and yet God doth not withhold comfort from his many times, when they walk heauily, who (if they could giue credit vnto him) may assure themselves that they may liue in safetie vnder his protection all the day long : but their owne frailtie, and the vehemencie of the temptation, which oppresseth them, diminisheth the feeling thereof. But patience and

14. perswasion  
to uphold weak  
faith.

Matth. 15. 27.

15. perswasion  
to uphold weak  
faith.

Deut. 33. 12.

16 perswasion.

Note.

Rom. 5. 4. 5

**E** constancie, with a resolute minde to beare Gods triall, will bring a good end : yea & by the meeke going vnder Gods hand in these, they shall learne experience, afterward to wade thorough greater, and yet in the midst of them, to haue *hope that shall not make them ashamed.*

And thus it may appeare, that although the weake faith of Gods deare seruants may be many waies assaulted, and their saluation by meanes thereof to their feeling, be doubted of : yet that such are vndoubtedly the Lords, and cannot



cannot be taken out of his hands; because they are not destitute of faith, (as I F haue proued) whereby they apprehend Christ, though weake: and which hath brought vnto them much comfort in times past; though for a season, the Lord working all for their good, it seeme to them farre otherwise. And of the former point of this second head or generall part of this treatise, that is, how the weakest of Gods people are to bee vpholden in vehement temptations, thus much be said.

## CHAP. 9.

G

*The difference of beleeuers from them that are none.*

Now followeth the second point, wherein for the cleere manifestation of that which hath been said, I must now discerne from the former sort, such as haue great shew of faithfull ones and beleeuers, and yet are nothing lesse, and shew, that the weakest of Christians, of whom I haue spoken, may see their estate apparantly different from theirs; who yet come neereſt of other, vnto beleeuers: and then anſwere ſome doubts which I know doo ſticke in the minds of diuers about this matter.

H

*An vnbeleuer  
may goe farre in  
the profeſſion of  
Chriſtianitie.*

And firſt whereas ſome may maruaile, that I in the deſcribing of Gods children, haue not reſted in theſe as infallible markes thereof, namely, 1. ſorrow for their miſerie, 2. confeſſion for their ſinnes to God, 3. feare of diſpleaſure for the ſame, and 4. deſiring ſome kinde of amendment of life; ſeeing they are alſo in them, who are effectually called of God: I anſwere I haue followed the ſcripture herein, & that I haue in ſhewing who are the Lords, made mention, rather of thoſe graces of God, which are properly belonging to the faithfull, than of them, which may be in hypocrites, and hollow hearted profeſſors. Seeing we finde both by Scripture and experience, that theſe forenamed affections, and many good and commendable vertues (as they ſeeme to bee) may haue place in thoſe which doe not appertaine to Gods election: For a man may, be much burthened with the weight of his ſin, his conſcience terrified by the ſpirit of bondage; he may be peſiue afterward for his ſin committed, as Iudas was and wiſh it were vndone, afraid for the puniſhment, and may promiſe amendment, and he may walke heauily, and expreſſe it by outward ſignes as *Ahab*: and yet not releaſed, nor ſet free from that which he feareth. So the ſame perſon, by the hearing of the promiſes of the Goſpell, may finde ioy, and delight in the glorious tidings, which it bringeth: and take ſenſible pleaſure in the exerciſes of religion: *He may haue a taſte of the life to come, as Balam*; he may reueuerce and feare the Miniſters of God, as *Herod*, and begin to amend ſome faults in his life, as hee and others, of whom wee reade in the Goſpell, did and yet for all this, (though feareful to thinke of) not ſealed vp to ſaluation: euen thus far a man may goe in profeſſion of Chriſtian Religion; and yet a *ſtranger from the power of faith, from the life of godlineſſe*, and from

I

K

Matth. 27. 3.  
1. King. 21. 27

Matth. 13. 20.  
Numb. 23. 14.  
Mark. 6. 20.

**A** from that, which accompanieth; I meane, a good and peaceable conscience.

Of the which argument, because much is written, and where the Gospell hath been preached (of some places I may speake of mine owne knowledge) it hath been often handled, and largely, I thinke; I may say the lesse. Neither doe I speake that, which I haue saide, about this matter, to discourage any: but partlie to driue them from deceiuing themselues, which loue to staie themselues, they care not vpon what rotten hold, and broken staffe; partlie to make the true testimonies of eternal life to be more pretiously esteemed of those which haue them: and such as are without them, to bestow more diligence in seeking of them. For the weakest faith findeth Christ Iesus no more to loole him, seeing he hath saide, *that he will not break a brused reed, nor quench the smoking flaxe*; and the most glorions shewes of godlines, and boldest crakes, and most loude boastes of faith, where yet it is not indeede, shall all vanish away in the ayre, and come to nothing, not hauing any part in him: euen as *Saules* brags, *that God had deliuered Dauid into his hands*, when hee was shut in the Citie, were frustrated to his own shame. The which, how true it is, may appeare not only by some examples mentioned out of the scripture, but also by the liues of sundrie in the countrey, *who haue receiued the Gospell with ioy*, and beene much cast downe by the force of the lawe: But as their humbling hath beene a bowing of themselues for a short time, *like a bulrush with the wind*; so their ioye hath been a suddaine flash of fleeting mirth, not wel grounded in them, & an inlightning of them with the generall knowledge of saluation, rather than a sealing of the assurance of their owne, in their hearts for continuance.

Oh, how manie haue after the report made by others, what great change the Gospell had wrought; how manie, I say, haue resorted to the hearing of it, & giuen good and commendable hope of their owne change also, & repētaunce; who yet were soone wearie of the Lords yoake, & of being subiect to his holy gouernment? how manie *haue forsaken the fountaines of the water of life*, which could haue refreshed their soules in their necessitie with sound cōfort, & *haue digged to themselues broke pits, which can hold no water* to comfort them? And so *haue started a side, like a broken bowe*, and haue returned shamefully to their vomit, and as the sow which was washed, to wallow againe in the mire? VVhich I speake not, as though God had not both called out of this life many amongst vs (within these yeares in her Maiesties reigne) of singular hope, and left a cōfortable companie amongst vs still, with others dailie comming on; but to cast their shame as dung in their faces, who haue fallē from that seruēt desire of the sincere milke of the word (which once they had) and are either turned to vaine iangling, & opinions, which breed questions rather than godlie edifying: or else to the world, to prophanenesse, and to carelesnesse. These (as the Scripture saith of *Iudas*) *went out from vs, but they were none of vs: for if they had bene of vs, they would haue continued still with vs*. For when either prosperitie hath bin granted them, they haue *waxen wanton*, and haue turned the grace of God into loosenes: or when affliction hath followed the, they haue grown weary of their profession, saying as we reade in Ec. 7. 12. *That the former daies were better*, and wished againe for the merrie world, which they inioyed, and the

G

pleasant

*What refers to be made of this doctrine.*

Matth. 12. 20.

Luke. 18. 14.

1. Sam. 23. 14. & 24. 5.

Note.

*Forwardnes in religion was sometimes in manie.*  
Hebr. 6. 5  
Exod. 22.

Ier. 2. 13.

2. Pet. 2. 22.

*Apostatae.*

Iohn. 6. 66.

1. Iohn. 2. 19.  
Iames. 5. 8.

Matth. 13. 28.



Exod. 16 3.  
Note.

pleasant life (*as the Israelites did their flesh pots*) which they passed in ignorance of God, and the lusts thereof in superstition, and such like: and so haue fallen from the grace of God, and haue departed from him, to whom yet they had professed themselves to haue bin infinitely indebted, as for his other benefits; so especiallie for his Gospell, in the which they seemed to take no small delight for a season.

Iohn. 5. 35.

But these when I consider their falsehoode towards God, and their double dealing, that they would not giue their hearts to him to beleue his mercies, to be their onlie treasures, and so hold fast their confidence in him, (who would

Matth. 19. 29.

sufficiently haue recompenced their forsaking of the World) I cease maruailing at them, although they are fallen from an high account and estimation among the seruants of God, vnto a vile and reprochfull estate, to be reckoned

*The fals of many Professors haue made them vile.*

with the vnbeleeuers; some of them making this their chiefe religion, rather to be Iudges and censures of their bretheren, than to hold and retaine loue and fellowship with them. For whom yet, I will not cease to intreate the Lord dailie, that if any of them belong to him, it would please him to awake them, and to bring them home with the prodigall sonne, in the sight of those who haue seene their reuolt: that so, not onlie themselves may be saued, though they take shame in the world; but others also, who were imboldened to sin by their example, may be reclaimed.

Note.

Thus the loue of these men hath constrained me, a little to goe aside in lamenting their miserie, because I haue knowne many of them, who hauing

Note.

*Some haue fallen away before trouble came.*

shined as lights for a season, are become mistie cloudes to hinder light from others: whom I also counsell to consider, that they haue not been driuen away from their holie profession by persecution, (which if they had been, might haue giuen better hope of them to their bretheren, that meere weakness had hindred them) but they haue gone awaie from their first loue, and broken off their fellowship with their bretheren, euen in the time of the Gospell flourishing, and preached in some places with more power, than when they were at their first beginning most earnestly stirred vp to imbrace it: yea and some of them then forsooke their good beginnings, not when Moses was gone aside from them, for the space of fortie dayes, but whilst he was amongst them, and in the middelt of their tents, calling vpon them to bee found and constant, and to goe forward, as he had done long before: and himselfe also (to Gods glorie be it spoken of some) with great courage and cheerefulness of good example going before them. And therefore seeing

Let such repent.

their sinne is the greater, they are to be aduised to looke for better assurance of their saluation, and whom they haue offended, that so they may repent, and now take surer hold of eternall life, with the hand of their faith, rather than by so weake and small occasions to let it goe. For if they had in the feeling of their sinne, feare, sorrow, and other distresses for the same, been vnfaiedlie humbled, their hearts mollified, and they resolu'd to seeke the forgiveness thereof, and righteousness thereby, and that through the free-imputation thereof by Iesus Christ: they should soundlie haue had their diseases healed, their sorrow and doubts expelled, and true comfort ministred from their faith in him, which would so effectualie haue wrought in them; & haue raised such an vnfaied loue to God againe, that they would for no

cause

**A** cause haue beene withdrawne; but rather haue set themselves to growe in godlinesse with their brethren, than in the least maner *to haue returned to their former lusts of their ignorance*; from which they professed themselves to haue bene purged. 1. Pet. 1. 14.  
2. Pet. 1. 9.

This I haue written for their causes, who haue been content to be deceived with an opinion of happines, and yet to be voide of it: who because they haue had some light in the beholding of their sinnes, and haue beene wounded in conscience for the guilt of them, and punishment due to the same; haue therefore perswaded themselves, that they haue been effectually called, when yet they haue not seene nor found this, that their sinnes haue beene

*What is required in effectual calling, and how men are deceived about it.*

**B** pardoned to them: and in token thereof that they themselves, haue beene changed in will, affection and conuersation: and so haue *become new Creatures*. For though they alleage (and that iustly) that in the conuersion of *Paul*, the people mentioned *Act. 2. 37.* the returning of the people of *Israel* to God, in the time of the *Iudges*, and in the dayes of *Samuel*, and in such other examples; the holie Ghost setteth downe their trouble of minde, their pricke of conscience, and their great abasing of themselves, which I grant are wrought in such, as haue bene trulie penitent: yet there hath beene ioyned also with these in those examples, an earnest hungering after Gods mercie, an vnfaigned faith, the spirit of adoption sealing vp their saluation vnto them, and the liuely

*2. Cor. 5. 17.*

*Judg. 10. 16.*

*1. Sam. 7. 3. 5.*

**C** fruites of the same: They haue beleued that God hath become their most louing father through *Christ Iesus*, who was before their fearefull Iudge; and they haue hereby bin inforced to loue him therefore, & to seeke now to please him with all their hearts: and these graces haue set them forward in a godlie life to bring forth fruites, becomming their profession. 1. Pet. 1. 8

But these men furnish not themselves with faith, a pure heart, a good conscience, change of their life, through the louing of God; but they let time end their grieve of minde, and their wounds of conscience are healed outwardlie with opinion that it is sufficient repentance, onelie to haue been sorrowfull: some not abiding the gripes of grieve, and yet not finding sound comfort a-

*1. Tim. 1. 4.*

**D** gainst them, haue cast them off, and therefore in affliction are from time to time vexed with the returning of them againe, because they were neuer driuen away kindlie, nor a right. If they shall further defend themselves this way, that they thought their course was good, to be thus cast down, seeing the law was preached to them, which constrained them thus to doe: and if they will aske, why wee preached the iudgments of God to them, if wee saw it not meete for them to be humbled? I answer: first, the law was neuer preached alone by anie discrete teacher, who himselfe was skilfull in the doing of his dutie, but the Gospell with it. Secondlie, the law was not, nor is not preached to hold men vnder, with the yoke of feare and bondage; but to cause

*The law is not to bee preached without the Gospell.*

*Why the law is preached.*

**E** men to see their sinne more cleerelie: and thereby their punishment to be due; that so they might come to themselves in truth, and set more store by Gods mercie, and Christs merits, which onely can saue their soules, and minister them comfort. Thirdly, we haue not as from God approoued, nor wished any to rest in any workes of the lawe, or the best actions which they could doe, when as yet they had no faith, nor perswasion of the remission of their sinnes, truly settled in them: but to haste from thence with all speed; and

*Not to rest in the works of the lawe.*



*The difference of beleeuers from them that are none.*

2. Cor. 13. 5.

*to trie themselues* both by rules and doctrine, as well as by their owne experience, *if Christ were in the*, that so through him they might become acceptable. Now then, if they haue heard and receiued one part of our Ministerie, and not the other: if they haue placed happinesse in the repentance, which they haue fancied; and not in the knowledge of God through Christ, which wee haue vrged; they haue beene deceiued thorough the subtiltie of the tempter: if they haue sought to please God, for feare of his vengeance, and not because they haue found deliuerance from death, by his vnderferued fauour; they haue laboured in vaine, and been with-holden from the principall fruit of the Gospel preached.

*How men abuse  
their afflictions  
through Satans  
wiles.*

But no meruaile, for many are the sleights, by the which the diuell keepeth his possession in such, as are not yet escaped his wiles and snares, in the which he holdeth them; not without their owne good liking. He discourageth some from hope and confidence, that they are the Lords; because they haue beene more deeply pricked for their sinne, and longer holden in doubtfulnesse, than other of Gods Children are; and that none haue so great temptations and conflicts, as they haue: But haue not they these afflictions to bring them vnto God? And others he dismaieth, and holdeth vnder with the contrarie: as that they cannot be Gods children, because they haue neuer had that deepe sorrow, and long lying in it, for their sinne, as many of their bretheren haue had: As though mens examples, and not rather Gods Word should bee their rule to follow. So hee suggesteth this to some others, that their estate can be good, seeing they haue not had their liues full of some outward crosses, as some of the godlie haue: and yet on the contrarie, many haue beene long holden captiues with these cogitations, that they durst not thinke themselues to belong to Gods election, seeing they are euery while vnder one crosse or other. Thus the diuell (whose malice and subtiltie few doe know, fewer do well weigh, but fewest of all do wiselie and carefully resist) the diuell, I say, holdeth numbers occupied about these and such like points: wherein the triall of their happinesse, and certaintie of their peace doth not consist. And because Religion and holie doctrine doth affect the, and that he seeth they will needes imbrace the same, he laboureth to keepe them at this staie, to hold themselues contented with that shadow, though they be vncertaine of their estate to Godward, and to remaine in suspence and little hope of their saluation: and so he permitteth them to haue the letter of the scripture in their mouth, and to talke generally about religion, or (if occasion be offered) about some questions and matters concerning the same; *but they hate utterly to be reformed.* Who seeth not that he holdeth these in error and bondage as grossely as he both the other before mentioned? who trouble themselues about opinions and conceits which are not the chiefe and maine points to occupie themselues about; as though happinesse consisted in them, but may faile of eternall life (for all that) when they haue all done?

Psal 73. 13. 14.

*He would haue  
men contented  
with a shadow  
of religion.*

Psal 50. 16.

*Looke to that  
which is principall.*

*Troubles inward  
or outward commend  
not a man  
to God.*

For neither doth this commend a man to God, whether he hath long continued in griefe of minde, feare of conscience, and doubtfulnesse of saluation: but that he be well freed and deliuered from such trouble, and discharged of his feare: I meane that he can heartilie thanke God through Iesus Christ, that he seeth & feeleth himselfe set at libertie, and by him to be made happier  
for

A for if the truth of God and his promise make him free, then he is free indeede. *Ioh. 8. 32.*  
Neither is this with a Man, or against him in assuring himselfe of saluation, whether his life bee full of afflictions and crosses, seeing God keepeth nor alwaies, an euen hand in these things; for they are common both to good and bad, but that a man know himselfe, though a wretched sinner; yet through faith, *to be iustified and acquitted before God: and therefore is at peace with God,* *Rom. 5. 1* in himselfe, *euen such as passeth all understanding,* whether his crosses be many or few.

B There are manie things of like sort, with which Sathan doth blindfold sundrie of good hope: as that, for hauing some infirmities, or falles breacking forth in them, therefore they cannot bee beloued of GOD: and when they finde that in some sort they can ouercome them, then they thinke they are the beloued of GOD: in neither of which a man is to place his safetie. For both the deare Saints of GOD may possiblie bee led out of the waie, to commit somewhat offensiuellie: neither is hee to promise well to himselfe, who sometimes keepeth from sinnes, which at other times hee hath fallen into: for it may be, that there is no great occasion offered him that way; or hee is otherwise busied, so as hee is not so easilie carried after such temptations; or some sinnes of another sort as grievous, doe hold him vnder. And therefore seeing manie are deceiued this waie, partlie for want of knowledge and grounded iudgement in the truth, and partlie whiles they haue through long custome beene detained and holden in such snares, they are to be desired in the most earnest manner, that they would bestow some of their time and meditations about the substance and marrow of their happinesse, to see that they haue a part in it indeede: and as Saint Peter saith, *to giue all diligence to make their calling and election sure:* and in trying by all meanes, whether their faith, their hope, their patience, and loue be sound, though vnperfect; and true and effectuell, though weake and feeble: for vpon these the matter dependeth.

C And if they can be certified, that the spirit of God since, & through their hearing of his Gospel preached vnto them, *hath shed such grace into their harts,* as to make them partakers of the fruites thereof, they shall not neede to bee troubled about the other: and if they contrariwise finde that they doe yet want these, they must fullie purpose to seeke for them; and not to feede themselves with a vaine and deceitfull hope, staied vpon no good ground nor foundation at all.

D And here I must further require, that such as to whom God giueth anie worke of his spirit, and whose hearts he seasoneth with good affections and desires through the Gospell, so as they sensibly feele themselves to looke after eternall life, that they would cherish, and make much of these holie sparkes of grace kindled within them: and whiles they be warme in them, to blow them vp euerie while, with the bellowes of feruent prayer, and to inflame them by acquaintance, companie, and conference with such, as in whom they see GOD hath wrought the same things before them; and in greater measure, than in themselves: alwaies highly reuerencing GODS giftes in them, that they may the sooner come by them: and that the things which they see but dimlie, they may behold more cleerelie, and their doubts may be



*Let the vn-  
staied ones of  
all meanes to  
be conuerted.*

Luke. 10. 42.

Esay. 65. 1.  
Ezech. 16. 6.

*The forwardest  
sort of vnbele-  
euers are far dif-  
ferent from the  
children of God.*

*No wisdom to  
be careles in the  
weightiest mat-  
ter.*

*What weake  
foundations may  
build vpon.*

resolved to them, and they may finde comfortable encouragement to goe **F**  
forward. But especially, they must giue attendance dayly and diligently to  
the doctrine of faith and godlines, where they may enioy that soundly prea-  
ched vnto them: assuring themselves that if they finde not that *the one thing*  
*aboue all things*, chiefe & necessarie, they loue it not, as *Mary* did, & then they  
shall not haue their part in it. But otherwise they may know, that God who  
doth shew himselfe kinde and louing to such as seeke him not, (as it is written,  
*I was found of them that sought me not*) will not hide himselfe from them which  
doo seeke him; seeing he findeth all in their filth, when he calleth them to re-  
pentance, euen the best. And finally, they must waite vpon him, desiring him  
in his good time (notwithstanding their vnworthines) to draw them by his se- **G**  
cret grace vnto him.

But this shall suffice to haue bin said of them who thinke themselves Chri-  
stians and are not, but doo lie: and of them who haue left their first loue of the  
Gospell & of their brethren, which sometime (as it seemed at least) they had.  
Which two being of the forwardest sorts of professors, who goe for true bele-  
euers, and yet being none indeede, do iustifie the estate of the weakest seruants  
of God, to be approued of him and happie, being farre different from them.  
Which although I haue by the way as it were spoken to admonish both: yet  
principally and most chiefly, I haue done it, for the vpholding and comfort  
of Gods weake seruants, who may see him most louing and gracious vnto them  
euen in that, I meane their abasement and humiliation: which they sometime **H**  
thought to be their vtter and extreame miserie. And thus much of the second  
point of the second part or generall head: namely, of the straying of the weake  
Christians, and how they differ from vnbeleeuers.

Thus I haue, not as I would, but as I could, set downe my meditations vpon  
this first point, to shew, who are the true people of God, and giue occasion to  
many, who haue little to say for themselves, why they should claime any right  
or title in that great purchase, to consider of their estate more deeply and se-  
riously than they haue done. If these, who are almost Christians, and (as I may  
say) not farre from eternall life, being many of them vsuall hearers of Sermons;  
would inquire about their estate, till they should see it good, as I am sure the **I**  
other may be wel staied by this which I haue writtē, I should not be a litle cō-  
forted, whom for their good (which I heartily desire and pray for) this I beseech  
to heare me in. What wisdom shall they shew, to be carelesse in so weighty  
a matter as this is, concerning their saluation, & that their care in matters tran-  
sitorie can neuer be enough? or what sound comfort do they looke for, whiles  
they rest but in vncertainties about the assurance thereof, which yet to misse  
and goe without, is their vtter and perpetuall desolation? But they hope  
hope they are in good case, and perswade themselves that they are in the estate  
of grace. I am farre from enuying it them: I would to God that I could hope  
so too. **K**

But what euidence and prooffe haue they of it? They can answere, none,  
but this, that they professe Christ, and loue the Gospell, and contemne Po-  
perie. They heare sermons oft, and thinke not well of them who doo not so.  
Some of the forwarder sort, do thinke verilie sometime, that they beleeuē,  
and ioy therein, and sometime weepe at a Sermon: but this their anchor  
that

- A that they hold themselves by, long after, when they be able to speake of such times and actions done in them. But when they haue bene at the best, haue they then put forth themselves a little further, to demaund: are these things sufficient markes and testimonies of our saluation? or if they be not, do they inquire what be? And do they not cease trying their state, till they can proue it to be good indeede? and vntill they finde rest to their soules that cannot deceiue them? Nay rather, they come not to this at all, that they can applie Christ to them: that studie is vtterly vnwelcome to them and vnsauourie. They can doe any thing but that: and why so? Verely, euen to the ende they may be deceiued: as men that haue matter at law, and are in suite, boast much of their case, but yet are very loath to come to tryall of it: and why are they afraid so to doe, but for that they know they haue no good euidence to shewe for it?

Why men are so loath to come to triall.

- B They may be compared in this, to King *Nabuchadnezzar*: he was very earnest to heare the interpretation of his dreame, and could not be satisfied vntill he heard the same. But this was not all that behooued him to doe. For when he saw that God gaue him twelue moneths to repent of his pride, (for the which his dreame told him his kingdome should depart from him) he forgot his dreame like a dreame, and did not repent, but at the twelue moneths end began afresh to increase his pride, crowing and boasting of his wealth and honour, thus: *Is not this great Babel, which I haue built, for the house of my kingdome, by the might of my power, and for the honour of my maiestie?* Whereby we see, that he was more desirous to know what his dreame meant, than to be warned by it: Euen so, these professors (which I speake of) are very carefull to heare the glad tidings of the Gospoll preached, and cannot be withdrawne or diswaded from it: but to lay their estate with it, and to take this warning by it, that they will receiue the print of it vpon their hearts and liues, and be cast into the mould of it; that (I say) they cannot bee brought vnto: for then they should finde it to bee the power of saluation to them, for the which end it is preached.

Dan. 4. 26. Some heare willingly, but will not be warned by it.

- D But what is the cause that they going so farre before many other, who are professors also, cannot be brought to goe beyond them in this as well? and herein to be equall to the best louers of the Gospell? I meane, in prouing and examining, *whether Christ be in them, without which they be reprobates*: and *whether they haue not the spirit of God, without which they be none of his*? The maine cause is this: Their harts are not vpriight: nor they will not deale plainly with the Lord. They cannot say in truth: Search me (O Lord) and see if there be any vnrighteousnesse in me, which I doe hide within me: and it shall be remooued out of thy sight: Nay it is certaine, if they might come to triall, that they *doe keepe some sinne* (as Iob saith) *euen as a childe doth sugar vnder the palate*. Sundrie faults, I grant, such will refraine both themselves, and drue them out of their families: but yet for all that, they will not be brought to this, to make profession that they will be willing to be reformed in what part of their life soeuer they may be iustly chalenged: for then they should not blemish their religion, as the best of that sort doe.

Another cause why mē loue not to examine.

2. Cor. 13. 5. Rom 8. 9.

Ierem. 3. 3. Their hearts are not vpriight.

Note. Iob. 20. 12.

- E Neither doe they set their priuiledges, which they haue by the Gospell, before all other things alwaies: they thinke it ouer strict, that they should be-

They count it too busie a thing to be tyed to a religious course.



2. Cor. 4. 13.  
Psal. 69. 9.

2 Sam. 6. 25.  
Psal. 16.

Psal. 133. 2.

Psal. 137. 6.

Luc. 16. 15.  
3. Ioh. 13.

*The children of  
God do farre o-  
therwise.*  
Matth. 13. 44.  
Luke. 10. 42.  
Cant. 8. 6

Hebr. 10. 35.  
Reuel. 3. 11.  
Ioh. 1. 12.  
1. Cor. 14. 1.  
Matth. 15. 6.  
Luke. 8. 15.  
Cant. 3. 3.  
Luc. 15. 19.

Cant. 5. 2.

*The sinne of such  
as mocke at them  
that are for-  
wardest.*

Ioh. 6. 27.

tyed so narrowly: and that it is neither beleeving wisdom, credit, ciuilitie, F  
policie, grauitie, or such place and calling as some of them may bee in, to shew  
what is in them (though they be zealous) they say, but too base a thing for  
them; when yet the Scripture saith, *I beleeue and therefore I haue spoke.* And a-  
gaine, *The zeale of thine house hath consumed me.* And againe, it was spoken by  
a great king, if this be to be vile and base, *I will yet be more vile, for the Lordes  
sake that hath honoured me.* Yea and they thinke it is more than needeth, *that all  
their delight should be in the Saints* which are on the earth, and *such as excell in  
vertue:* and that they should be companions with such as feare God; when  
*yet the communion of Saints is more pleasant and sweete than was Aarons oint-  
ment, and more fruitfull than mount Hermon was, with the dew,* and Sion and G  
her vallies about her, with the siluer droppes that fell vpon them. Yea for  
the pretiousnesse thereof the Church spake thus of it: *If I preferre not Ierusa-  
lem, that is, the wellfare of Gods people, before all ioy that I haue on earth beside, the  
let me lose my best delight.*

To returne, they of whom I speake, though in their owne opinion, and in  
the iudgement of some others, they be in right good state to Godward: yet  
God, whose thoughts are not as mans, and the truth which must giue good re-  
port of them, as well as men, iudgeth and determineth of them farre otherwise,  
if that be the best that can be said of their faith & repentance, which I haue set  
downe. For the elect and deare children of God doe farre otherwise: They ha-  
uing found the pearle, sell all that they haue to buy it; though they are occu-  
pied about so many things, yet that one (euen the word of God) is chiefe with  
them. Their loue of it, is strong as ielousie, that admitteth no recompence; and  
as death, that cannot be resisted. They cast not away their confidence, if they  
once grow to see what recompence of reward it hath: nor *will not suffer any  
to take their crowne from them,* euen their honour that they haue in being the  
Lords sonnes and daughters: *They couet spirituall things, they hunger and thirst  
after righteousnesse:* they with good and honest hearts receiue the worde, and  
bring forth fruite in due season. They if they haue offended their most louing  
father, cannot be quiet till they returne and come home againe, & say father, we  
haue sinned, and are no more worthy to be called thine. And if they be in worse  
estate than this, they like it not, vnlesse it be whē they are fallen a sleepe, & haue  
forgotten themselves, as it may be the state of Gods deere people sometime.

And yet what doe they in all this, more than they ought? feeling notwith-  
standing all that I haue said of them, their wants and burdens, of which they  
complaine and crie out. And whereas they are mocked and euill spoken of,  
that they doe thus carrie themselves in the loue of heauenly things, and in the  
hope of immortality, farre more feruently than they who are not intitled to any  
such thing: it is hard to say, whether they who offer them this iniurie, doe most  
offend in hindring the honour of God thereby, or their neighbours welfare, or  
their owne saluation? For God commaunds, that wee should labour rather K  
for the foode that abideth to eternall life, than for that which perisheth.  
And what doe wee offend then, who doe so? and it is our gaine and benefit, if  
we doe so? Therefore let men for shame, and feare of iust damnation, desist  
from such madnesse, as to breake out so shapely and vnbrotherly against their  
brethren better than themselves.

But

**A** But to returne to them to whom I speake, and to conclude in a sentence or two to them, and such as they are: I say, giue no rest to your selues, till you can prooue that you be in the estate of saluation: You haue many waies set downe vnto you by which you may doe it, euen in this treatise; in other godly mens labours; and especially in the Scriptures. Lose not all your labour which you haue bestowed in seeking to be saued: I meane your reading, hearing of Sermons, praying, and confessing your finnes (it is lost, if you attaine not that which you seeke.) You are not farre from it, a little more humilitie and truth of heart, will bring you further into the estate of happinesse, than that ye can fall any more from it. Be neuer satisfied, till ye haue more than an vnrepentant person can haue. You count it no toyle to sweate in hay and haruest: This is on other manner of substance; if ye once had part in it, ye would not forgoe your portion for a kingdome. And thinke this of me, who am not ashamed to be said, to haue giuen you this counsell, I know what I say in thus prouoking, and labouring to perswade you: if ye refuse, while the Lord thus cryeth vnto you, take heede that ye crie not your selues without being hard, and ye know not, whither ye shall euer againe come to the like offer. And to you, and as many as desire saluation so, (farre off as yet ye be) know, that ye are in the estate of diuels, if ye continue as yee bee: and ye are the liker to continue so, the longer ye liue, if while ye be called, ye refuse. You are as outlaws: Gods special care reacheth not to you, neither are you vnder his fatherly protectiō, being his enemie; but he or some of his sergeantes will arrest you, when you thinke not of it: and hell will receiue you; and the happinesse which other shall haue, will flie from you: which God forbid. It is a greuous thing to fall into the hands of the liuing God, who is a consuming fire. Which one time or other will take hold of, and consume you, and when you are safest, ye are euer in feare, or in daunger of it: the mouth of the Lord hath spoken it.

*Exhortation to every one to trie his state.*

*Iohn. 6. 70.*

*2. King. 2. 13.*

*1. Tim. 4. 10.*

*1. Thes. 5. 3.*

*Hebru. 10. 31.*

*Hebru. 12. 29.*

*Psal. 3. 12.*

CHAP. IO.

**D** Of the eyght companions of Faith.



**N**ow I haue spoken of those, who are weakest in faith, and haue the smalest measure of it, and haue laboured to stay them in their temptation: and haue shewed the causes of their conuersion, *the loue of God the father in giuen his sonne:* the loue of the sonne in reconciling them to God, and deliuering them from all their miserie: the word of promise preached to bring them tidings of this: Gods spirit assuring them by working faith in them, and perswasion thereof: (and to this end I haue set downe these, because in the ordinarie comming to eternall life, there is no other way:) Yet seeing these are not so easily felt of vs, as they are in themselves sure and infallable groundes, to vs of saluation: therefore I will adde some other effects, or rather properties of true faith, which doe accompanie the assurance of the loue of God, and of Christ Iesus in vs, and are the workes, or fruites of the holy Ghost by the preaching of the Gospell, which although they be not of like authoritie with the former; yet are

*The third general head of this treatise.*



Rom. 13. 11.

The first inseparable companion of faith is ioy.  
1. Cor. 1. 3.  
Rom 5. 5.  
1. Pet. 1. 8

Aq. 8. 39.

Aq. 8. 8

Psalm, 116. 1

Math, 13. 44.

Aq. 9. 17. &amp; 19

This doth alwaies appeare outwardly.

Luk, 10. 20.

are they easilier felt to be in vs. So that both sorts of evidences laide together, F  
and meeting and concurring in on and the same person, shall giue him most  
cleerely to vnderstand, that as God hath graciously bestowed it, so we may ef-  
fectually receiue and hold it as our owne: and that with more certaintie euerie  
day, as *our saluation shall euery day be neerer, than when we first beleued*: And  
thus I come vnto the third generall part of this treatise; wherein (seeing I hope  
the weakest beleeuers are not may be somewhat staied by that which I haue said  
already) I now purpose in this last part, to shew how all such of Gods people,  
as are staied from strong feare and trouble of mind; may by other cleere eui-  
dences, haue further prooffe and triall of their faith, and be able to preferue and  
confirm it, and how much such estate is to be desired for the benefit it bring- G  
geth. And first, to teach the beleuer to trie that he hath this excellent gift of  
faith, these eyght graces being companions of it, and more easily perceiued &  
discerned, than faith it selfe, will cleerely testifie that where these be, there shall  
that be found also.

This true beleuer therefore whosoever he be: first, as soone as he shall per-  
ceiue that God (farre otherwise than he looked for) hath given him his soune  
to bring life vnto him, and to be *his wisdom, righteousness, sanctification, &  
redemption*, hee must needes feelee in his heart great ioy and comfort, as we  
see in the example of the Eunuch, when *Philip* had conuerted him, hee *went  
away reioycing*, and in *Samaritania*, where when he had preached Christ, and H  
had brought them to repentance, *there was greates ioy in the Citie*. And  
what maruaile? for howe can a man bee perfwaded by good and infallible  
grounds, that greater happinesse is giuen him of God than all the world is  
worth, but hee must needes reioyce with ioy vnspeakeable, as *they which  
dreaume*? For is there any naturall man so senselesse, that if hee should vnder-  
stand that some portion of goods, as an hundredth poundes value by the  
yeere, were befallen him; yet he should not feelee his heart made ioyfull there-  
at? and can this honour befall any, (that he is highly in fauour with the Lord  
of heauen and earth, and thereby of a *child of wrath*, made heire of heauen  
for euer) but it must needes glad his heart exceedingly, and raise sensible ioy I  
in him, which cannot be expresse<sup>d</sup> as *in him who found the pearle*. But doe  
common professors thus, or worldlings? when we see they manifestly bewray  
that they are rather glutted with the tydings of it. So that, as the Eunuch be-  
fore mentioned, immediatly after he had bin instructed in this myserie of faith  
*went on his way reioycing*; and as *Paule* soone after his conuersion was mar-  
uailously comforted, although before as farre from it, & as deeply cast downe  
as any: so let it not be doubted of, but when God hath once inlightened the  
heart of any (which before sate in darkenes) to see himselfe vndoubtedly saued,  
but that it raiseth vp in him *ioy both sound and certaine* in his measure, that  
shall not be taken from him.

Indeede it shall not perhaps so much be seene, or appeare to another, as K  
by good euidence it is felt of himselfe. Neither shall a stranger, that is, a man  
otherwise affected, be partaker of this ioy: but that it accompanieth them, who  
are by faith made assured of their election; our Sauour Christ teacheth, saying  
*Reioyce not that the spirits are subdued vnto vs, but rather reioyce because your  
names are written in heauen.*

And

- A** And whereas it may be objected, that it is fore shaken and flaked by afflictions, let that trouble none: for *no affliction for the time present is ioyous, but grievous*: and yet we reioice *euē in them through hope, that maketh not ashamed*. Besides, we haue it here but in part, as we haue all other graces: and yet affliction (after we haue beene exercised with it aright) shal make our ioy the greater in the end; when Gods former graces shall be restored to vs, *which we were wont in him to finde*: therefore Saint Peter saith, *Though ye haue not seene, yet ye loue him: in whom (though ye see him not) yet ye beleue in him, and reioyce with ioy vspeakeable*. Now seeing it must needs be thus, it may well proue to vs, that the common opinion of faith, which most haue where the Gospell is preached; (namely, that they beleue in Iesus Christ,) deceiued them, and is nothing lesse than true. For were they perswaded of their happines, how could they chuse but feele withall, their soules more ioyfull and glad within them, than all the commodities of this life could make them? For wee noe sooner know *our selues iustified before God by faith; but we are at peace with him: and such peace as passeth all vnderstanding*. Which after we know how sweete and pretious it is, we will by no meanes forgoe againe: although for want of stronger faith and sounder knowledge, it is more fitting in some: and yet euē that makerh them complaine, vntill they be enlarged: and hee that hath not this witnesse within him, shall not doe best to sooth vp himselfe with a vaine confidence. Thus I conclude, that ioy and peace are inseparable companions of faith.
- B**
- C**

*How ioyous is faith in affliction.*

Rom. 8. 4.

Hebr. 12. 11.

1. Pet. 1. 8

Rom. 5. 1

1. Iu. 14. 27.

Philip. 4. 7

Note.

Obiect.

*You zealous folke, some of you are euē sad.*

Answer.

*The weakē in faith cannot but mourne, till they be comforted.*

Math. 5. 4

*What mourning is good.*

*Answer to such as take offence at the heauinesse of Gods children.*

- But here me thinks, I heare some objecting thus. You zealous folke, who glorie so much of the assurance of saluation, and for that very cause be so ioyfull, ye agree not within your selues: for some which are of your mind, are euē sad and sorrowfull, which seemeth to be contrary to this which you teach, and discourageth many from imbracing it: To this I answer, that many desire to be sure, and grone for it, in the Lords eares; and in time, shall be comforted, being already pronounced *to be blessed*: and sometime they are also assured for a season, and then are cheerefull: but before this, they cannot be so, (though they seeke it feruently) as they may, whose harts the Lord hath opened more cleerely to behold that excellent mystery. But further I say, that it should trouble no wise bodie to see them mourne for a while after that, which shall (being atteinted) make them merry for euē after. And it is a meere cauill in the, that twit Gods weakē seruants for that which giueth so iust cause of mourning, namely their doubting, seeing they desire nothing more than to bee assured. And if they doe not mixe their feare and heauinesse with melancholy passions, they offend not in lamenting after God, while they longe aboue all thinges, to behold his louing countenance towards them: But if their heauinesse make them waspish, techie, froward, vnquiet, and rash in censuring them who are not in their estate; I say these as mad and frantike passions are to be condemned.
- D**
- E**

But these objecters say, that this sad countenance and behauiour in them, who are more religious than the most part of others, causeth many to shun religion, and to be afraid to ioyne themselves to their acquaintance & company, and to meddle with musing on the Scriptures, or on Sermons, more than to heare and reade them, and so trouble them selues no further. To this I say, that

wee



Ierem. 9. 23.  
 Luke. 10. 20,  
 Eccles. 7. 8,  
*Advice touching  
 heauinesse.*

we are not so to looke to examples, that we hurt and hinder our selues thereby from that benefit, which the Scriptures doe most certainly direct vs vnto. But if we would weigh things indifferently, they who are so ready to challenge many good Christians for their heauinesse (which yet they know tendeth to the seeking of comfort) might see their own fault greater, whose mirth for the most part is ioyned with lightnes and profanenes, holding goodnes and grace out of the companie, and not a reioicing for that they know God to be their most louing father; without which, their ioy is but folly, *yea madness*; as *Salomon* speaketh of *laughter*, which testifieth such ioy. But to end this in few words, let such as haue true hope in God, though weakely, moderate their heauinesse, that they may offend as fewe as they may: and they that finde fault with them for that, let them knowe, that they ought rather to pittie and pray for them, and interpret all in the best manner, and looke that their owne mirth and cheerefulnesse be well warranted them; or else it were farre better for them to haue part in the others heauinesse. And for aunswere to this, thus much:

*The second com-  
 panion of faith:  
 holy admiration.*

*Note.*

Ioh. 14. 22.

Ioh. 4. 28, 29.

Act. 9. 21

But to goe forward; as the due consideration of the greatnesse, and perswasion of the certaintie of this benefit, will raise this ioy in the heart of him that possesseth it: so likewise it will cause him to maruaile with reuerence, to see his state so changed; himselfe to be brought from so lowe a depth of extreame miserie, to so high a degree of honour and glorie: and so to be enriched by this fauour of God, that he shall oft feare on the suddaine, least it should not bee so, wondring at the greatnes of the same: as *Judas* the good Apostle did, who considering the great kindnesse of Christ, brake forth into these words: *Lord, what is the cause, that thou wilt reueale thy selfe to vs, and not to the world?* Yea, and the woman of Samaria, which had long lien in blindnesse and superstition, and in the fruites of both, that is, in cauilling and mocking; yet when our Sauiour had overcome her euill with good, and conuerted her, her heart was so set on the benefit which shee receiued by him, that she forgot her water-pot, as thereby declaring, that she had weightier businesse in hande (which in her, who fauoured before, only of the earth, was a great matter) and went admiring at her owne change, to tell her neighbours of that welcome newes, which had befallen her, and was a meane of their conuersion also. But *Sauls* conuersion did so cause him to wonder at Gods worke therein, that it caused also them that beheld it to admire it and to be amazed, when they *saw him preach the doctrine, which he before pursued*. So great admiration doth this pretious faith worke in them that obtaine it.

*This is not at the  
 first onely, but is  
 after continued  
 and increased.*

*Gods fauour the  
 longer it is inioy-  
 ed, the sweeter.*

And yet if this holy and reuerent wondring at so great good things befallen those, or other such, should but then onely immediatly after the receiuing of them be felt, the benefits might seeme the smaller: but it is farre otherwise, if it be duely nourished and maintained: for they are so sweete, and so farre above all that they could aske, or looke for, that except it bee through mens owne default, they are every day new and fresh, and so farre from bringing tediousnesse, that the oftner they be dayly considered, and the longer they be inioyed, the more they will cause wondring at the loue of the giuer, and what should moue him to bestow so great a portion (euen more than the whole world) vpon so vnworthy an one, as would haue thought a little before, that

it

A it had beene an happie estate, not to haue had any being at all. The Sunne in the beautie and strength thereof, doth not more cause the eye to dazle, than the viewing and beholding of this glorie, which God communicateth with his beloued ones, doth astonish and abash the heart to thinke of it: which is so true, that *Dauid* the man of God, did many yeeres, after hee felt himselfe beloued of God, fall into this holy admiration, as that *God should doe such great things for his soule, as deliuer him from the neathermost graue*, by which he ment hell.

*Psalm 116. v. 8  
139-34.*

B The Egyptians loue was wonderfull, & to be maruailed at, that they hating them before so deadly, did now plucke of earrings to giue them: but oh, howe much more admirable was this loue of God, that when we were his enemies, he sent his sonne to dye for vs?

*Rom. 5. 8.*

And therefore it cannot be without grosse bewitching of many professors by Sathan, that if they haue, at the hearing of this tidings published, meruailed a little, they thinke they haue receiued this benefit with that reuerent account, that it deserueth, though after it waxeth a common thing with them: for this they say, it were foolish dayly to be wondring at one thing, as when we first heard of it.

*Answer to such  
as thinke we must  
not wonder at  
waies.*

C Full well all such declare what fruite they reape by it: but if they did daily consider their vnworthines, they should see more cause to wonder euery day, than at the first, if comparisn may be made in such a case: For it is to be wondered at, that God pardoneth sins dayly, and that his mercie continueth euen to the ende to pardon them, and for that it being so great, should bee so induring also. For who can thinke vpon his slippes, and rebellions, (I speake of the best of vs) which breake forth from him daily, for the which the wrath of God is iustly prouoked against him; and what might bee feared thereby, and how notwithstanding them all, hee may come to GOD for refuge by Christ, and bee without feare, as if hee had not sinned: yea and hold fast his confidence, that God yet loueth him: who (I say) can consider this, but he must needs bee astonished at the inioying of so great kindnesse; when a cursed man, no better than our selues, must be sued vnto, and intreated by vs, and all the friends that we can make, and being displeased, must be pacified with gifts, and yet hardly holden from vexing, imprisoning, and pursuing vs to the death, and may not be intreated? Therefore *magnifie the louing kindnesse of our God for euer, euen as it endureth for euer*. For though naturall reason, and the wisedome of the flesh beare a great stroke in this matter: yet we are not debtters to it to suffer such sparks of grace to be extinguisht by it, for we haue great cause whiles we liue, to preferue this holy admiration in vs.

*What great cause  
we haue to wonder  
still as at  
the first.*

*Psalm 118. 4.*

*Note  
1. Iob. 22.*

*A simile,*

*Ps. 118. 4.*

E So that, although I confesse, that in nature it is otherwise, that a man cannot alwaies admire the greatnes of some rare deliuerance, or fortunate estate befallen him by his friend, which at the first raised great admiration; yet it ought to be farre otherwise with the spirituall man being a beleeuing Christian: hee, I say, hauing the louing countenance of God shining daily vpon him as before, which is a treasure vnualueable, should wonder at the continuance of it; especially seeing hee prouoking the Lord with his sins daily renewed, might therefore feare that such former comfort as had beene inioyed, might haue beene turned into as great sorrowes, and his light into darkenes,

*It is not in this,  
as in earthly ben-  
efits.*

*Note.*



What letteth this  
grace.

rather than be continued and multiplied. And this he shall do, vnles through vnthankfulnes (the corruption of nature leading him therto) he burie the same in obliuion, by taking his afflictions to heauily, or by being ouer neere glued to things present and temporarie, setting the creature before the Creator, and the gift before the giuer. For thereby, he shall (no doubt) slacke his meruailing at that kindnes of God, that hath neuer end, although it bee most precious: whereas otherwise, hee shall bee able from day to day, to beare downe all trāsitorie things before him as a streame with the estimation & high prizing of it about them all. And this of the second companion of faith, namely, holy admiring at the greatnes of Gods kindnes.

The third compa-  
niō of faith, loue.

None haue this  
but they that are  
loued first.

1. Ioh. 4. 19.  
Ioh. 15. 16.

Psal. 116. 1  
Luk. 7. 47.

The true belee-  
uers: feelesensibly  
the loue of God  
to shadow the  
loue of other  
things.

Cant. 5. 8.

Cant. 5. 10.

But that I may not dwell vpon this matter, who haue purposed but in brieue manner to shew what a traine of heavenly companions do attend vpon this faith, and certaintie of Gods eternall fauour, and to leaue the meditation of & vpon it, to the reuerent and deuout reader, I will goe forward: Another therefore is heartie and vnfeined loue, in him (*who feeleth this loue of God shed into his heart*) returned to him againe. The which although in hollownes and hypocrisie, the most affirme boldly to be in them towards God, before they haue found and felt themselues to be beloued of him; yet the Scripture teacheth vs that it is far otherwise, *seeing we haue not loued him, but he hath loued vs first*. But when we see indeed what great things God hath done for vs, frō what dreadful bondage he hath deliuered vs, vnto the which in all our life we were in daunger, & to what gracious liberties and priuiledges he hath restored vs, by forgiving vs all our finnes; then we see iust cause to say with the Prophet: *I loue the Lord, because he hath done so great good things for my soule*: & with the woman to be thus affected, *that seeing many sins are forgiven vs, therefore wee must needs loue much*. So that although before this we were louers of pleasures, more than louers of God, as others are: yet now that we know Gods bountifulnes towards vs, and the vanitie of our fond delights, we haue our hearts more set vpon God, than vpon the best pleasure which we inioy.

And although sometime before this we loued father, mother, and friends, goods, more than God, when we were meere naturall: yet now *that we know God, as being regenerate, yea rather knowne of God*, wee haue our hearts set on him, as being our chiefe treasure. For this our spirituall kindred with Iesus Christ, hath knit vs vnto him with a farre more neere bond of loue: and therefore we rest in him, ioy in him, and satisfie our selues with him; for there shall be euer cause so to doe, and that without wearines. There is no end of his bountie and kindnes, *his mercie indureth for euer*: and who doth not see that such infinite loue of God to vs, may prouoke and raise vp in vs, truth of loue to him againe, that we be euer filled with the fulnes of him, as it is saide of the spouse in the Canticles: *I am full of loue, yea sicke*. And yet they who shall say to vs, for thus dooing: *What is thy welbeloued more than another welbeloued?* We may aunswere them, that knowe not the loue of our welbeloued: *Our welbeloued is the chiefe of ten thousand: wholly delactable: his head, as fine gold: &c.* But indeede, I must say: except wee haue tasted of this, our loue shall be cold enough towards him, as may be seener commonly, euen in many who worship God with vs, that all the loue and mercie of God which they boast of, cannot make them forsake their vile lusts.

But

- A** But to proceede: where these before mentioned are found, how can there be but vnfaigned thankfulness, and acknowledging of this gift of God to his great praise, when we shall weigh what *he hath done for our soules*, and what *solace he hath filled our liues with all*, which otherwise must needs be full of deadnesse, or deceivable and vnfauourie follie at the best. They must of necessitie work the same affections in vs which were in the man of God, mentioned in the Psal. 116, 12. *What shal I giue vnto the Lord for all his mercies? I will praise his name before his congregation*, and commit my selfe wholly to his gouernment heereafter, who heretofore hath regarded me so gratioosly: yea and wee shall be prouoked daily, to this honouring of him, *euē to sing a new song of praises to him who will renew his kindnes, and goodnes daily vpon vs still*: so that we shal say, that his first receiuing of vs, was but the beginning of our happinesse. So it shall follow, that our hearts being daily exercised in praise and thanksgiuing, the more wee doe it, the more wee shall see cause to doe it still, and so shall waxe thankfull still in all that God sendeth, and so in all parts of our life, euē in our troubles, as it is written, *In all things be thankfull*. And although the world see none other cause, but to murmur and rage in their afflictions, yet shall we see Gods fauour to vs euē in them, and knowing that they turne, as well as benefits, to our good; wee shall praise God, euē for them also: *for it becommeth well the righteous* (who know howe greatly they be occasioned hereto) *thus to be thankfull*. It is the loue of God that constraineth vs, & inlargeth our hearts to Godward, and giueth vs matter and occasion of singing and making melody to the Lord, & of praising him, alone, as wel as in the assembly of the righteous: and no maruaile (whereas without that sweet smell of his loue, wee should be vtterly lumpish, and farre from all cogitation of any such matter as hath beene shewed.) And I say, it is no maruaile that continuall and oft thinking on Gods kindnesse should make vs thankfull: for how seruiceable, yea how slauiish shal ye see a poore man to a benefactor to him in his bodily necessities, though it be but a little? when he can be content *to lose his life for him*, and the very borrower is a seruant to the lender? The fourth companion of faith, is thankfulness.  
It must be daily.  
Lamen. 3, 23.  
Euē in afflictions.  
1, Thess. 5, 18.  
Cor. 5, 14  
Praise God alone as well as openly.  
Rom. 5, 7.  
Prou.
- D** These forementioned affections, which accompany faith in vs, doe take such taste and finde such sweetnesse in God, (he making vs so acquainted with his fatherly kindnes and bountie) that we finding no such welfare in any estate beside. *doe now desire to be with him, that we may see his glory*, and so long after his blessed presence, that we desire nothing more *than being unburdened of this earthly Tabernacle*, and prison of our bodies, euē to be with Christ the fulnes of our ioy. For thus we resolute with our selues vpon deepe consideration, and certaine triall, that if we might haue our choise, whatsoever wee should wish: *one day in sweete cōmunion with god, & so passed & bestowed in his seruice*, (as our frailtie is able to attaine to) *is better than a thousand* in all varietie of earthly pleasures. And if his fauour be so much to be desired here, *where we see but as in a glasse*; and his benefits, which he bestoweth vpon his beloued ones so sweete, *where we are but strangers*: what (thinke we) shall they appeare to vs, *when we shall see him*, in his maiestie, as he is? and when we shall inioy the pleasures of his house in fulnes for euer? Yea, I say, if here, where we liue but in a vale of miserie, God doth so shew his bountie towards vs; what (thinke wee) shall our estate be, *when we shall rest fro our labours, and haue fulnes of ioy with God at his* The 3. companion of faith, is a desire of an holy communion with god for euer.  
2, Cor. 5, 1.  
Psal. 84, 11.  
Gods presence is heauen to be preferred before it on earth.  
Note.



Phil. 2, 31.

*his right hand for euer more?* The beleeuing and weighing of this, hath caused Gods deare seruants to say, *Come Lord Iesus, come quickly: And againe, I desire to be dissolued, and to be with Christ.*

*The estate of the  
that cannot abide  
to heare of death.*

1. Sam. 25-37.

And this (if wee be not grossely deceiued) shall cause vs, euen when our daies shall be at the best, to receiue, and hold fast this minde and heartie desire *to go home, and be euer with the Lord.* And if this heauenly affection, and holy desire be a companion to true faith, it might be meruailed, where their faith is become, and where it lieth a rusting, who make so little haste home, and haue so small desire to be with Christ, where he is *in his fathers house, that they may see his glorie* (& where there are many mansions, euen for vs as well as for him) that they cannot abide to heare of departing thither; no more than *Nabal*: who when hee heard of his death, *he was as a stone*: & who are so besotted with that which is visible, that they haue no longing after that which is not seene with eye, but eternall: when yet all should know this, that the presence of God in heauen is farre to be preferred before his presence here on the earth, yea when our estate is at the best.

*The 6. companion  
of faith, to for-  
sake the world.  
1. Pet. 2, 25.*

*Note.  
A great grace  
not to be tied to  
the world.*

But to ioyne the next companion of faith to this, from which it cannot be separated. This maketh vs *sigh oftentimes, and to desire to be dissolued*, & (that which we thought would neuer haue beene) *to become strangers and pilgrimes here*, and so to haue no more to doe in this world, than we needes must. And this I may truly say, is more than was like euer to haue beene, if it be considered, how exceedingly we haue beene tied to the world, what pleasure it hath beene to vs, to thinke what we haue here, and may haue: how we haue sought to fulfill *the lusts of our heart, the lust of our eye*, and what *pride*, and what glorie we haue had in the things which we haue loued best: yea and how like vn-to mad men, wee haue nestled, and delighted our selues here (where yet *we haue had no certainty of abiding till to morrowe*) as though wee should haue continued alwaies: and yet who seeth not that euen then, when we ioyed most in our life, we were but as the bankrupts, which flourish in there kinde, and occupie with other mens goods? So, that in which we gloried, was not our owne: goods, and glory which wee tooke such pleasure in, they were others, they were but borrowed: In which times, God was not knowne of vs, nor the daily course of his liberall dealing with his faithfull ones, once dreamed of. And therefore *we being earthly minded, could not sauour of heauenly things*, but only of the earth, God suffering vs in those times to walke in our owne waies.

Luke. 16. 12.

Act. 14. 16

*We forsake earth-  
ly things, when  
God sheweth vs  
better.*

Matth. 13

*A great libertie  
to be willing to  
die, such only are  
fit to liue.*

But since that the Lord hath by faith perswaded vs of his fauour, and granted vs to see, what varietie of holy and heauenly delights may be inioyed of vs in this our Christian course, in comparison of the pleasantest estate, that euer we lined in before, wee haue (as I haue said) determined with our selues to renounce our former course: to hold all things here, as transitorie, vaine, and soone flitting away, and beleeuing that we our selues are with al other thinges. daily drawing to our end; we desire to haue nothing to hold vs here, rather than to abide in the flesh, which ought to admonish vs, that wee keepe fast a willingnes to die, and when we haue gotten it, that we lose it not againe: and the rather, seeing it is that alone which maketh vs fit to liue, while wee remaine here, as we ought: Euen this grace accompanieth faith in vs; after that

it

**A** it is effectually wrought in vs: I say not, that wee loath the benefit of life which God hath giuen vs here, neither doe wee forsake our particular *callings in the which we are commanded to abide*, neither condemne we the moderate care of maintaining our selues and ours, and prouiding for our outward estate, retaining (in all these) heauenly mindes: but wee *renounce the corruption that is in the world through lust*, and the prophane abuse of earthlie affaires and dealings, which will not stand with the practise of Christianitie, nor with the word of God.

1. Cor. 7.

The forsaking the world, is not to leaue necessary duties.

2. Pet. 14.

Which I say for two causes: The one, because in some respects it is lawfull, yea holie, *to desire to liue*; namely, to doe good in the Church: and we

For what respects we may desire to liue.

Phil. 1. 20, 21.

**B** may and ought to say with *David, I will liue and not die, to set foorth the praise of the Lord*. The same I say of dealing in our earthly affaires, to the ende we may not be burdensome to others, and of performing the duties of our particular callings: in the which actions, we may haue prooffe of the grace that is in vs; I meane patience, righteousness, hope, faith, loue; that so our whole conuersation may be well ordred, and proportionable to other holy duties: & therefore in these respects we may be willing and content to liue, while God will haue it so, *that we may shew foorth the vertues*, which he hath giuen vs, amongst men: which otherwise should be hidden, and it could not otherwise be seene of men, that any can possibly liue godly, who hath an hand in the worlde; when in the meane while **G O D** forbiddeth not the actions mentioned, but commaunds them: only hee chargeth, that in dooinge of them, wee bee not tainted, neither haue our consciences defiled, like worldly men.

Psal. 119. 17.

Note

Luke, 21. 34.

The 2. cause, why I say, that we should not contemne life, and other lawfull liberties which accompanie it, is, because vpon this principle falsely grounded, and as falsely vnderstood (that we should forsake the world) diuers haue troubled many weake people and abused them; saying and teaching, (& that vnder a great pretence of godlinesse) that when we begin to be deuout, and to laour of religion, we ought to leaue the world: that is to say, depart from our earthly callings, and dealings, and also from the societie and fellowship of men who are occupied therein. And to the end that greater deuotion and pietie may be bred in vs, we are (say they) to goe aside into Abbeyes, Frieries, Armetages, & Cloysters, where we may neither heare nor see any such dealings. And as the opinion is plausible to the ignorant and vnstable, though palpable and grosse to them that are staied in iudgement: so it hath deceiued many, and the *diuel hath shewed himselfe as an angel of light* in perswading, that such a kinde of life is the highest degree of holines, although it hath beene and easily may be proued to be the denne and depth of abomination and wickednesse.

Cloystring and such like no point of godlinesse,

2. Cor 10. 14.

**E** For though many haue of a good meaning at the first, gone apart from secular affaires; and betaken themselves to liue in sequestred places, because they would not be troubled with earthly dealings: yet subtile theeuers arose afterwards, of the popish prelacie, who abused this to horrible mischiefes: for we must not be ignorant of this, that when men will venture without their warrant, the longer they doe it, the further they fall into the depth of sinne; as a man once gone out of his way, goeth further altray, till he seeke to come in againe. Which hath beene the cause, why much wickednes hath in time broke

Good intēts without warrant in time haue growne to horrible mischiefes:



forth in the Papacy, where the people haue beene hartned to this monasticall life and superstitious deuotion (as idlenes, whoredome, sodomitry, hypocrisie, and most cruell murdering of many thousand infants which were misbegotten. So that (not to digresse too farre) this is the second reason, while I made plaine my meaning, in saying that the contempt of the world is not, the wearines of our life, the leauing of our affaires in the world, or the forsaking of our particular calling; as though no man may be godly and a beleeuier that vseth these: but to proue that one may be a contemner of the world that vseth them all; and by consequent, that he who is sure of his saluation, may haue this grace to despise the worlde (though hee inioy all these benefites and liberties that I haue set downe) which to doe, is the sixt propertie or inseparable companion of faith.

The seventh companion of faith, is shame for our former vnkindnesse to God.

Luke, 7. 44.  
Act, 2. 13

Deut, 32. 32.

Lament. 3. 22,  
Iob, 21. 14.  
The beleeuers reuenge themselves for their former sinnes.

2. Cor, 7. 11.

1. Tim. 1. 16.

Psalms, 25. 6, &  
130. 30.

The eyght companion of faith, is to conuert and bring on others.

Now to proceed to the seuenth, when we see that we be thus made rich by the Lord, after that we haue fastened on his promises, (where as we were before so vnlike to finde the least part of such preferment) we begin to lament our former vnkindnesse to our God, which wee dayly offered him, when as yet wee knew no such thing; and are now readie to be reuenged on our selues for it: as the womā in Luke bewailed her vnkindnes, which she had shewed to her Lord and Sauour before, and did nowe witness it, after shee had felt his loue so sweete, *by washing his feete with hir teares, and wiping them with the haire of her head.* For we cannot be ignorant, that when he sought vs, we fled from him, and refused to come: such fruites wee yeilded him of all his patience and long suffering, whereby he sought to winne vs: wee were as the *vines of Sodome, and our grapes as bitter as Gomorrha:* euen as much as if wee had offered him the venome of Dragons in a cup, and the poison of Aspes to drinke. *It was the unspeakeable mercy of God, that we were consumed,* when wee regarded not to know him, nor to haue acquaintance with his waies: though hee sent his ministers daily amongst vs, to reclaime vs. Wee therefore now are ashamed to thinke what we haue done, and are deeply grieved to remember that we should finde him so louing and gracious to vs, who had done all this iniurie vnto him.

And therefore we sorrowing thus, haue been brought to a greater care of ordering our waies aright, and desire to please him; yea, to be *even angry* with our selues, and to *seeke a holy reueng at our owne hands*, that thus we may declare, that we doe vtterly condemne our former course: of the which who would haue saide, that the Lorde would euer haue pardoned it, and haue brought vs to bee wearie of it? But thus it hath pleased him to get himselfe honour in this worlde, by shewing himselfe gracious and kinde to vs so vnworthie ones, *that we may be examples,* (as the Apostle speaketh of himselfe) *to all that shall in time to come beleue in him to eternall life:* that they may the more easely bee perswaded, that hee will receiue them to mercie. Euen this made Dauid say, *Remember not, O Lord, the sinnes of my youth:* and againe, *if thou shouldest looke streightly, what is done amisse; who should abide it?*

And to come to the last propertie or inseparable companion of faith, we seeing and knowing our selues thus to bee redeemed out of so deepe misery, wishing the same good to our brethren, which we our selues haue receiued of God

**A** God, wee declare vnto them how we are redeemed as occasion is offered and desire to bring them to Christ, as *Philip* hath *Nathaniel*, & *Andrew* his brother *Simon Peter* priuately, & *Paul* publickly brought manie thousands, being called thereto. *For we cannot chuse but to speake the things which we know, (the loue of God constraining vs)* as well to them, who know the same, that we may reioice together; as to them who knowe it not, that they, beeing yet in the estate wherein we were, may be perswaded to make speed out of it. And the rather, remembring, that as it is our dutie being conuerted our selues to strengthen others: so also because, if we turne any from their euill waies, wee haue beene meanes to saue so many soules from death.

*Ioh. 1. 41. 45.*  
Acts throughout.

2. Cor. 4. 13.

Luke, 22. 42.

**B** Neither are we of their mindes, who thinke it both vnciuill, and vnseasonable, either among strangers or their owne neighbours, to acquaint the ignorant and wandring soules with this heauenlie matter, or to build vp the weake in the more sound and cleere certaintie of it: but pitying their miserie, who cannot helpe themselves, we think it meete to benefit them with whom we are conuersant, with that which we haue found to be greatest happinesse to our selues. And although our naturall corruption doth leade vs an other waie, and our vntowardnesse to good things, doth counsell vs to refuse the labour, and to count it toile and tediousnesse to doe so: yet we knowing it to be a manifest signe of our loue, and so of our faith, and a dutie commanded vs of God; we desire therefore rather to neglect our owne pleasure which wee might inioy in the libertie of other talke, than to let goe such good oportunities, with hope of the fruite which may come thereby. And mee thinkes, seeing edifying talke is one meanes to season our selues with grace, and to establish our owne hearts more constantlie in a good course, as well as to glad the hearts of others, methinkes (I say) if wee haue comfort by our beleeuing, and know the benefite of faith effectuallye our selues, it should doo vs the more good, the oftener that we should vse it, and giue hope to vs thereof also towards others.

*Psal. 66. 16.*  
Neither vnciuill  
nor vnseasonable  
to speake of good  
things.  
Note.

1. Thess. 5. 14.

But a signe of  
our loue, faith  
&c.

1. Thess. 5. 11.

Edifying talke,  
good for our  
selues & others.

**D** The greatest discouragement is, that men (with whom we are wont to communicate such things) are dull, or earthly minded, or light hearted: so that we seeme to preuaile little therby with them: but seeing we know i to be a due which we ow to our bretheren, we ought to be patient towards them, bearing with their ignorance, infirmitie; yea, and with their waiwardnes also, waiting to see if God at any time will giue them better mindes: and not to tye him to worke when we would, nor to thinke our labours to be such, that if we see not presente successe and blessing, we may therefore iustly leaue off. But the truth is, this grace is rare to be found in the world, because men are louers of themselves amisse, rather than of their brethren, to seeke their good: for while they labour themselves too much, in meddling ouer greedilie in the world, or in taking vp their delights some other waie amisse, there is small place left to this dutie: and where they line with others, vnkindly and vnchaitably, their talke is lutable to their hearts, that is, vnkinde, froward, and harsh; seeing two cannot walk toget her, if they be not of one mind. Or if they conuerse more familiarly with them, and turne their meetings and companie to idle, light, vaine, and worldly talke; such can haue small part in this businesse, nor consequently any great testimonie of their faith, nor comfort thereby, (if they haue occasions

1. Thess. 5. 14.  
Vse it, as it may  
be, though we see  
not present fruit  
of it.

2. Tim. 2. 25.

What letteth mē  
from this duty.

Note.

Amos. 3. 3.



Pro. 10. 21.  
Psal. 119. 13.

A resemblance  
of these graces  
may be in the  
wicked by starts.

offered them to shew their loue) seing she goeth not without her traine: where-  
of this is one, *to exhort, and admonish one another: and with our lips to feed ma-  
ny.*

These with such holy affections constantly settled in our hearts, are insepa-  
rable companions of faith vnfaigned, as I haue saide; although it is not to be  
denied, that a resemblance of all these eight may be in the wicked by starts,  
and in their good mood, their affections may thus be stirred vp to shew, for the  
time, some likelihood of them, (especiallie, where they are vnder ordinarie  
teaching) which yet otherwise, and at other times for the most part are vn-  
fauourie, and wearisome to them.

And thus to make an end of this matter, these are the graces which doo  
accompanie him which beleueth, and who holdeth this assurance of happi-  
nesse, from the forementioned grounds of Gods promises, Christs working of  
our saluation, and the vniuersall publishing of this tidings by the Gospell to  
all beleeuers: That by these infallible grounds to build his faith on, and those  
graces following and accompanying it, which haue been spoken of, euery one  
may proue himselfe, to be the Lords: and if at some time, he find it not so, yet  
how to goe about to recouer himselfe againe, seeing it cannot bee, that hee  
who hath had these fast settled in him at any time should be any long time to  
seek of the true way to happinesse (except in temptation, when he is grosselie  
bewitched, and blindfolded) but he shall finde it againe.

## CHAP. II.

### How weake faith is confirmed.

They who haue  
any measure of  
true faith, desire  
aboue all things  
to keepe it.  
1. Pet. 2. 2.



NOW a litle, I will adde yet further (as I promised) for  
the staying and satisfying of those, which haue attained  
to lay hold of Gods promises, and haue some measure of  
true faith, how soeuer it be. They who *haue tasted how  
good the Lord is*, by any small light of true faith, they finde  
and feele it to be so sweete, that in feare of forgoing and  
losing it againe, they desire aboue all things to know how  
they may hold and keepe it. And it is indeed the most necessarie question that  
they can moue, how they may doo so. This question I thinke very fitly to bee  
answered in this place, because it is the doubt of them which are newlie borne  
of GOD: otherwise of the dailie and continuall growing in faith, it is more  
fitlie to be spoken of in an other place, where I shall speake of the new life, and  
the holy course of such as are the Lords people already. Therefore to this que-  
stion, it is thus to be answered, that as they came by that little measure, which  
they haue, by this meanes, that they were led by God to thinke it the most pre-  
cious iewel in the world; of the which when they were perswaded, they  
thought it no paine by hearing, meditating, and praying, to seek to beleue:  
euen so let them settle, and accustome themselues to doe still, as the young  
childe desireth the breast most of all, hauing tasted how sweete it is.

The first meanes  
to hold and to bee  
confirmed in  
faith, is to-

And if they doe desire to keepe and holde their faith from day to day, till  
they

**F** **A** they see that it is past the danger of loosing, let the daily account it their chiefest happinesse, which they haue in this life, euen their preciouslest treasure and best portion : which if they doo, their heart will bee euer vpon it; their feare will be vsuallie, least they should loose it; they will thinke it most necessarie to regard, and looke to it, whatsoeuer they haue besides it, worth the looking after : Euen as the husbandman will more especiallie regard his cattell, and corne, being his chiefe substance; than his pullen which is smaller and of lesser value. And otherwise euerie small occasion will hinder them from nourishing and looking to it : and euerie trifle and fond desire of their owne, will carrie them after it, and cause their hearts to be taken vp with it : and much

To account it chiefe.

Matth. 6. 21.

Matth. 13. 44.

Reue. 3. 11.

Hebr. 10. 35

A simile.

The best things must best be regarded.

**G** **B** more, their earnest businesse, and weightie affaires; for the which they thinke, that any exercises of religion ought by good right to be neglected, and to giue place to them: for *we are not ignorant of the devils enterprises*; what swarms of euil lusts, and noisome delights, and other matters of like sort, he filleth mens heades withall, euen such as he knoweth doo like them best, that they may minde no better things: & euen such especiallie as are in the way to know Gods great kindnesse towards them, that they may be, after some sort, put out of the way againe. Therefore not onelie these, which are euil of themselves, must grow loathsome to them; but they must also be sober and moderate themselves, euen in their lawfull liberties and dealings so, as that *one thing be thought needefull of them*, whatsoeuer they goe about, euen this; to nourish their faith, and to hold fast their hope of eternall life, and Gods fauour, *seeing God, who giueth it, doth neuer change his minde, nor repent him*, but exhorteth his, earnestly, to *abide in his loue*.

2. Cor. 2. 11.

Euill must be avoided, & lawfull liberties soberly used.

Luk. 10. 42.

John. 13. 1.

John. 15. 2.

And that they may doo this the better, (which is to slackly performed of manie, who yet haue felt some sweetnesse in the promises) they are further to be directed, that dailie and oft, (which few will be brought vnto) they send vp strong praiers to God for it, and that they doo of set purpose separate themselves from all other things in the most conuenient manner, that they can, to call to remembrance the manifold and gracious promises of GOD : that

The 2. meanes to confirme faith earnest prayer with meditation.

**I** **D** they meditate and consider deepe of them; of the nature and truth of them; of the vnchangeablenesse and perpetuety of them; *how louing also and kind God is*: that thus their faith may be confirmed in them: and so bring their hearts by little and little to a new course and custome, that they may haue more neere acquaintance with Gods nature, his mind and purpose towards them: how louinglie he is affected to them: how little they neede to feare his anger and displeasure: and how free they may bee from doubting and wauering. For it must be well considered and oft thought vpon, that weake beleeuers, are priue to themselves of their many doublings, and feares, as the good Woman *Mary Magdalen* and other at Christs resurrection, and do let slip out of their memorie, and so out of their hearts, such grounds of their faith, as they haue sometime holden and imbraced, after hearing publickly, or anie such like meanes inioyed of them: they do soone (I say) let them slip, vnlesse they can bring themselves to reuiue and call them to mind vsuallie: Yea, and further; vnlesse they do prouide to helpe their feeblenesse of heart & memorie (as they shall be able) with some pithie and cleere proofes of their saluation and safetie; such as they haue before rested on, and found cumfore

Exod. 34. 3.

Note.

True beleeuers are soon faim and fearesfull.

Scriptures fit for the to meditate vpon.

by



Matth. 11, 28.

by : as this, *Come to me all ye that are weary and heavy laden, and I will ease you* : and let them reason thus from it : if Christ call them that are laden, and promisseth to ease them, & therefore they may come boldlie, that is, beleue his promise, and claspe about it, and inioy it as their owne : then may I, being such an one, doe so, and take it as spoken to me, as well as *Peter, Paul*, or any other, who, by the grace of God, am made partaker of the same precious faith with them : thus should the weake applie it. Another ground of scripture to vphold their faith by, is this : *If any thirst let him come to me, and I will giue him the water of life to drinke.* And many other such : as in the margine.

Ioh. 7-37.

1. Ioh. 5. 14.

Hos. 14. 2, 3, 4, 5

Prou. 28. 13.

Luke. 1. 75.

Psal. 41. 12.

*They must much  
help their weak-  
nes and oft.*

Note.

*Objection.  
Answers.*

Note.

Heb. 11, 8.

*The 3. meane to  
confirm faith:  
the word and  
sacraments.*

Some of these & such like are oft to be thought on, & applied, as I haue said, if we desire to keepe in the safe estate, which I haue spoken of, that is to come to God in prayer when wee will, with boldnesse and confidence, and yet when we doo not pray, not to be afraide of him, but to walke in anie of our actions without flauish feare before him, and if we doo not thus, we shall by and by wauer and wander either *on the left hand or on the right, and go out of the royall way*; euen that way of which the Prophet speaketh, when he saith : *Thou upholdest me in mine integrity, and setteest me before thy face continually.* As if hee should say, thou wilt see that I take no hurt, beeing euer in thine eye, as the childe in the Mothers eye, that it may haue no daunger. I say, in this royall way wee shall not keepe safe and sound, except we doe (as men dimme of sight, vse spectacles) helpe our spirituall eye sight with oft looking in the glasse of Gods Word and promises : which I say not, as though God did change his minde so oft (seeing there be so many doubts in vs) who is euer one and constant; but for that we haue riuen memories, wandering affections and deceitfull hearts, in all which respects we haue neede of such helpe and remedie.

And if it trouble any at the hearing of this, asking, what shall the weake doo, who cannot do thus? I answere, they that know not this, cannot doe it : but yet not their estate therfore to be rested in, no although they feare God; only let the follow that which they know; & they who know this, which I now teach will neglect nothing willingly of that which I say, though they bee weake; for it is their owne gaine and aduantage, which they would not loose : yet I meane not that they should neglect their particular calling for all this, seeing both may well, yea and ought to stand together. Thus therefore let Gods children keepe themselves from feare and doubting, when they are in greatest daunger of both & resist them manfullie, by an oft and serious weighing, how gracious and good the Lord is vnto them, that it may comfort them euen at the heart. And for a testimonie hereof, let them vse to trie in smaller benefites, how they can beleue that God will keep couenant with them; for therby shall they haue further prooffe, with the former, to their consciences, that they grow to beleue him in greater. For although there be some measure of true iustifying faith, before we can doo any thing acceptable to God, yet for the confirming of it, we must obserue how Gods Word is performed in other things also.

And to this purpose they are also to helpe their weakenesse in faith, by ordinarie and reuerent hearing the glad tidings of reconciliation publicly preached vnto them : for this is one speciall end thereof as the apostle saith, and therefore

## How weake faith is confirmed.

71

**A** therefore are the Sacraments also giuen by GOD, which seale vp this truth in their hearts, which they haue begun to taste of : *Doe this as oft as ye doo it, in remembrance of mee.* With these two they must carefully retaine a viewing of their sinnes, which by examination they haue found out : they must, I say, bee daily kept within that compasse, and hold vnder their hearts, by a meane and basethinking of themselues from fulnesse and loathing of Christs death, as it is made too common a reckoning of. Neither can it be felt sweete and pleasant of anie, except their sinnes bee felt bitter and tart. And besides all this, their former experience is not the least helpe to establish and settle them in this perswasion : that for as much as they cannot denie, but

**B** that they *haue beleued with ioy*, and receiued much ease, to their heauie hearts thereby : therefore much more now they ought, and lawfully may rest and perswade themselues so againe. And therefore to say with themselues, *it is but their owne weakenesse*, when they are pierced thorough with such doubts : from God there is not the least occasion offered, *who is euer one and chaungeth not* : for all this might they haue with Gods good liking ; and worse estate than this they neede not to bee in, if they would bee aduiled by him, and not by the euill custome of their hearts, whereby they are easily brought to thinke, that faith and other graces will dwell in them, though

**C** they be slightly cared for, and regarded : which conceit it is most false and erroneous.

And that the Lord giueth his beloued ones such bold and free accessse to him, to know his minde toward them, and to haue this holy acquaintance with him, (which can hardly be perswaded to the weake in faith, at their first comming to him) hereby it may appeare, that he saith, *he will not count them as seruants, but as friends*, with whom he will communicate his verie secrets, as farre as shall be expedient for them to know them : and as *Paul saith ; God of his rich mercie hath loued vs thorough much loue.* God saith, *they are as the apple of his eye*, and therefore deare vnto him : he telleth them that he hath taken frō them the *spirit of bondage*, that they should no longer be afraid of him, but *serue him without feare* : and *to reioice in him alwaies* : which cannot be, except they knew his minde, and affection to them, yea and that more cleerely than the son can know his fathers, or the wife her husbards mind. And therefore if they who haue begun to lay hold on eternall life thorough beleeuing, should by some occasion loose the feeling comfort of their faith ; as by Sathans fearing them, with their coldnes, falles, weakenesses, or such like, or by the greatnes & long continuance of some afflictions on them, yet are not they to giue place to doubting ; especiallie being such as haue felt assuredly *the loue of God by Christ shed into their hearts* : but to count it their frailtie and timorousnes, & that with-

**E** out cause ; euen for that they were not better acquainted with the will of God, *who loueth to the end all such as he hath once loued.*

And yet this is not without the most wise prouidence of God, who disposeth all these weakenesses of theirs to their good, that they may be humbled the more in themselues, and rise to their faith againe ; and to the glorie of God, who bringeth backe againe, those who were almost in their owne feeling, at the brinke of hell. The same I say of other lets which they may bee ouertaken by, as of their losing of the sense of their faith, through neglecting the

1. Theff. 2. 10.  
13. & 1. Theff.  
3. 10.  
Luke. 22. 19.

Lam. 3. 40.

The 4. means to  
confirm faith &  
daily humiliatō  
for sinne.

The 5. means.  
Their former  
experience.  
Psal. 77. 9.

Iam. 1. 17.

The faithfull  
haue neere ac-  
quaintance with  
God. They are  
called his friends.  
Ioh. 15. 14. 15.  
Ephes. 2. 4.  
Zach. 2. 8.

Rom. 8. 15.  
Luke. 1. 74. 75.  
Phi. 4. 4.

Let no place be  
giuē to doubting.  
Ioh. 13. 7.

God disposeth  
their weaknes to  
their good.



How faith is  
weakened.

Reue. 2. 5  
How to recover  
our selues  
Note.

A simile.

Thinke of this as  
the weightiest  
matter, in the  
morning, if it  
may be.

the meanes whereby it ought to haue been preserued; or by sleightnesse in the use of them; or by letting loose the heart after some vanitie or worldlinesse, which is lusted after; or being disquieted, and vnsetled otherwise: this is not their refuge to say, we must be content to goe without it: and it is impossible to holde it: when wee haue bestowed all our trauaile, we haue done it but in vaine: But as they espie their weakenesse, so let them remember how they haue fallen, acknowledge it to the shame of their euill heart, and so recover that one thing which is amisse, and holde their confidence as before, and let not the whole frame, and well ordered course of their life bee broken off for that one thing: as hee that hath ache in his teeth, or a wounde in his legge, dooth not neglect the health of his whole bodie for that, but seeketh the redresse of that one, that the whole may be in good case, as it was before.

And seeing it helpeth much to the nourishing of our faith, among all other times, to season our hearts, in the morning, if it may bee, with the recording and thinking vpon Gods promises of his loue and our saluation: therefore, if the morning meditating on the promises, with earnest prayer thereto adioyned, should by any necessarie occasions, or weightie affaires, or other lets of necessitie be intermitted, being the thing which ought most carefull to be looked to; yet let them provide, that this dutie be not altogether omitted as though it were some light matter, which needed no such attendance to be giuen vnto it: but let it, as soone as it may with conueniencie, be performed, if they desire to passe the day in safetie and peace; as knowing otherwise that Sathan in this their weakenesse will giue them little rest. And so shall they haue it as a strong weapon thorough the day to shield them from the violence and furie of the enemie.

\*In Treatise. 4.

But this is not the place to shew how the day is to be passed; that shall follow \* after, but onely by the way, as in most fit place to aduise, how the weake Christian is to keepe his faith, and preserue it from the fiery darts of distrust & vnbeleefe.

The sixt meane  
to confirme faith,  
are the examples  
of other.  
Compare Exodus  
3. with chap. 10.  
26. 29.

The sixt meane to hold and confirme faith, is the examples of others, I whom of weake, we haue scene to become strong in faith: as Moses, with whom as God hath been, and with other his good seruants to strengthen the: so will he be with vs, till he perfect in vs in like sort the work which he hath begun. And this be spoken of the meanes, by which weake faith is helped and confirmed.

A

CHAP. 12.

The ſweet fruit and benefit of the preſeruing and  
confirming of our faith.

B



Ow if any thinke the looking to theſe meanes, and this diligence for the preſeruing of faith to be ouer much, let them vnderſtand, that the benefite is moſt great which it bringeth. And if this answereth them not, let them heare the Apoſtle, who ſaith, that *our faith conſiſteth not in the wiſedome of men, but in the power of God*: as if he ſhould ſay, that it is not a matter ſo ſoone wrought, as it is ſaid to

1. Cor. 2. 4.

be in vs, but a gift wrought by God, and therefore (by ſeeking it, as he hath appointed) to be nourished and continued, as he hath preſcribed, which is by oft reſort to God, and much ſearching out of our hearts for and about the ſame. And therefore (as I haue ſaid) if men make it not the chiefſt of all other things, as it is in it ſelfe, and hold it faſt, as the firſt and principall: it is not their hearing, and reading about it, nor their talking of it, that ſhall be able to profit them. I will rehearſe a ſpeech of a godly Chriſtian preacher, and one that deſerued to be heard, whom I haue oft been preſent with, when he vttered the ſame.

No outward  
meanes confirme  
faith, if we prize  
it not the beſt of  
all things.

Whiles I was perſwaded verely (ſaid he) that I had faith, but yet held it not by the ſureſt grounds, I thought of it ſometimes, and was glad to thinke that I had it: holding my perſwaſion thereof, by ſuch evidences as I had before inioyed, rather than I could tell what ſure warrant I had then of it: but I tooke no great paine to confirme it by dayly meditating on the promiſes, neither beſtowed any more diligence in and about that, than vpon other duties, and therefore was diſtracted oft times, and vnſetled exceedingly. But when I ſaw more cleerely, how gainefull and beautifull a grace it is, and how I muſt liue by it, hauing no leſſe neede of it, than of the ayre to breath in: I ſought more certaine ground of it, and that with greater care than I had before: and ſince I knew, that I had it by more, and thoſe infallible arguments and testimonies, I could neuer be wearie of looking to and increaſing it, (as I had learned how) but for ſome yeeres ſpace haue done, and doo euery day nourish and ſtrengthen it, and I recreate my ſelfe in thinking what benefite I haue by it, vntill my gaine thereby, and pleaſure therein, doo keepe me there with delight, more than in all paſtime; and the labour which I beſtow about it, is ſo farre from toyle or wearifomeneſſe, that it is my greateſt ſolace: neither doo I thinke or feele my ſelfe to be armed to the wel going through the affaires of the day, before I haue prepared my ſelfe thereto, by reſreſhing my ſoule with conſidering Gods aboundant loue & fauour towards me, & reſt vpon it as mine own. But when I haue done it, I am (by good heed taking) cheerefull, and in good eſtate, all the day after: and ſo I am (in reuerence be it ſpoken) ſaid he, perſwaded, that I ſhall continue to do, & the rather, as for other cauſes, ſo for that my ſaluation is now neerer, than when I firſt beleued.

A piety ſpeech of  
a worthy perſon.

Now.

Paſ 9. 14.

I

Now



Heb. 10. 38.  
Hebr. 11. 6.

*The chiefeſt  
thing every mor-  
ning is to remem-  
ber Gods loue.*  
Note.

Now to make vse of this Christian speech, because it is according to know-  
ledge, and I haue said nothing of him, which is not as needfull for vs; and his  
practise agreeth with the doctrine of the Scriptures: if we will speake every  
man the truth, what comfort or well ordered estate can be in our liues any  
day without it, when the iust must liue by it, and if that accompanie vs not,  
God cannot be pleased? And when that true and liuely beholding of Gods gra-  
tious kindnesse is not present with vs to begin the day; what going forward in  
it, is to be looked for? but in vnſauourie lightnes, and so be deceiued: or in  
care and sorrow, and so be disquieted. Therefore if men were wise, they would  
see that they could not well want this any day; especially seeing God hath  
giuen libertie to them to enioy such sweet communion with him by meanes  
*of their precious faith:* but they would consider their end; how vncertaintie it is,  
as all other things which they inioy, and therefore be readie for it, at one time  
as well as another, which they might do, if they *held fast their confidence, that  
bringeth with it so great reward.* And how shall we leade our whole life by faith  
in our particular parts thereof, beleeuing that God will guide and blesse vs, as  
we shall heare in the next Treatise, if we be not first well seasoned and acquaint-  
ed with this iustifying faith.

*Gods childre not  
so wise for their  
good, as the bad  
for theirs.*  
Luke. 16. 9.

*Many good chri-  
stians haue not  
halfe the com-  
fort they might  
haue.*  
Ephes. 5. 18.  
Deut. 33. 12  
Pla. 90.

Note.

*Their example  
hurteth others.*

*Preserling of our  
selues from nau-  
rishing faith, is  
full of dangers*

But alas, we verifie the saying of our Sauour, though to our great shame it  
may be spoken: *that the children of this World are wiser in their kinde than we:*  
who if they bee disappointed of their desire one way, haue twentie shifts to  
seeke it another, but it is too manifest, that the most part, euen of the better  
sort, and those who haue tasted of this faith and assurance alreadie, doo not  
thinke this possible, to keepe, much lesse to increase it from day to day: and  
therefore go not about it, but are content to hold it by starts, now & then, whe  
it is reuiued in them by some speciall helpe of preaching. And thus doing, they  
see not the twentieth part of Gods bountie and fatherly effectiō towards the,  
who giueth the not some taste now & then of his abundant loue, but would  
haue them filled with it, and that continually; yea and thereby to be in safetie  
all the day long: which if many of Gods seruants did beleue, as they doo a-  
nie article of their faith, that it is true; how greatly should their *heauie* harts  
be made ioyfull, & *their heads lifted up* with cheerefulness, whereas now decei-  
ueable mirth, or vnprofitable sorrow holdeth them downe, either at their la-  
bour, or from it, seeing they haue not this boldnes to *reioice in the Lord alwaies,*  
and that because they beleue not alwaies, neither that they may, or can possi-  
bly attaine to it.

And by this meanes, that they are so ofte cast from their holde, of faith,  
and so of peace, and constancie therein, the diuell weakneth and holdeth  
backe sundrie (which are comming on) by their example: thinking them-  
selues well in the case they are in, rather than in following them, except they  
sawe some beautie and excellencie in their liues, more than is in them-  
selues.

Besides this, they not holding their perswasion for continuance, as well as  
for some speciall time, doo bring much vnprofitableness into their liues, and  
sometimes dangerous outstrayings and giue many offences, which other-  
wise they should not: by all which, their heauinesse is increased, and sometime  
long lien in. And that which is hardest of all the rest, they either dare not rise

A vp againe out of their sorow, or know not how they should: & so they make the most part of their life to be very bondage, which through beleeuing should be most sweete and perfit libertie: & thereby inioy not many comfortable fruits of faith in their liues, which other Christians doo. And whiles all this cometh to passe, we must needes say, that God is not honoured of them, nor his praises so in their hearts, as they should, and might be; if they from time to time did nourish and liue by this their faith and confidence. But though I would haue it receiued, that much sweetenesse accompanieth this faith, yet I meane not here to set down the priuiledges, which accompanie it & a godly life; that is done in an other place.

Looke for this in  
Treatise 6.

B This spirit of bondage therefore, which holdeth them oft in feare, I earnestlie wish were abandoned: and that this wauering and needelesse doubting, which possesseth so great part of their life, (especially when any great affliction arresteth them, or lieth long vpon them) were as farre from them, as *the East is from the West*: so that they might see the abundant fauour of God far greater towards them then euer they did: & that by how much they may inioy it more vsually and soundly than euer they thought it possible.

And as for them that count this aduise and direction for the preseruing of faith needelesse, they shall go without the fruite of it; till they see that they lost not their labour, who were thought to doo too much, seeing they did more

No labour lost  
that is bestowed  
this way, what-  
soeuer wordlings  
thinke to the  
contrarie.

C than themselves could be perswaded to doo. Therefore (as I haue said) let all such as to whom God hath sealed vp their saluation by his spirit, by the which *he hath giuen them an earnest of it*; be diligent to heare and marke the promises dayly: so shall they wax familiar, & well acquainted with the mind and purpose of God, howsoeuer the prophane worldlings make them comon things, & are soone wearie of hearing the. Let them weigh them also, & applie them to their owne soules daily by priuate meditation: let them learne of other the faithfull seruants of God, how they doo most especiallie preserue their faith. And let them be thoroughly perswaded, that how crossely soeuer things come to passe, yet the Lord seeketh their good by them, and dooth not delight in

D their sorrow & troubles: for if he did, he could a thousand waies make a rid-  
dance of them, but sendeth them specially for their benefit and good; so shall they *grow rooted, and established in their faith*; as the graine of Mustard seede,

which after rooting becommeth a stalke, and hath branches and boughes: and as that groweth, so shall found peace and safetie, and strength against their corruptions; yea and these meanes whereby it is preserued, how wearisome soeuer they haue been sometime, shall become easie and pleasant, and from time to time more and more, so that they may bee assured that they haue cause *in all things to be thankfull*. And that should be thought a rare and speciall benefit, if we consider how many thousands haue not an houre of

The longer wee  
liue, the better  
we should be.

E this comfort through the yeere, nor not through their whole life. And thus much to shew who is the Lords, and how the weake beleeuers are to be vphol-  
den: and how he differeth from him who is not, and what graces accompa-  
nie them who belecue; and how hee who hath faith should grow till hee bee  
setled; and what ease and gaine is found thereby. And by that which hath  
beene saide in this treatise, it may bee gathered: that although this faith bee in  
substance one, and the same: yet that there are three degrees of it. The first is

Many haue found  
small comfort  
through their  
life.

2. Pet. 1. 1.



*The fruite of preserving and confirming of faith.*

the weakest and least measure : when there is yet no assurance in the beleever : F  
and yet inseparable fruites, and infallible tokens of it : as I haue set downe.  
The second degree is, when some assurance is wrought in the beleever at some  
time, but very weake : and is often to seeke & wanting, and recovered againe  
by entring into due consideration of his estate, and of the truth of God, who  
hath promised it. The third is the highest degree of it, thought more strong  
and better settled in some than in other: and this hath assurance accompanying  
it for the most part vsually, vnlesse the beleever doe quench the spirit in him-  
selfe; or the Lord (to shew that he standeth by grace) doo leaue him to him-  
selfe, for his owne glorie, and the better establishing of him afterwards.

This I haue said for their cause, who being tender and weak in faith, would G  
desire some helpe herein: the larger handling of the helps is to be fought in  
the third part of this treatise, where the helps to prelerue the whole heart, and  
consequently faith, and all godlines in the beleever, is set downe. Now I thinke  
it conuenient to leade forward this beleever, to let this faith of his  
a worke by a godly life, and teach him what manner of course  
and estate that is: which is the second treatise  
of this booke.

( \* \* )

*The end of the first part of this Treatise.*



A



# THE SECOND TRETISE, SHEWING AT LARGE WHAT

B

THE LIFE OF THE TRVE BELEE-  
VER IS, AND THE CONVERSATI-

tion of such, as haue assured hope of  
saluation.

## CHAP. I.

*The summe and order of this second Treatise.*

C



hitherto I haue shewed, who are they whom the  
Scripture calleth beleeuers, & the sons & daugh-  
ters of the Lord Almighty. Now, it is necessary,  
and followeth in order, to shew what the life of  
the true beleeuer is: and how he, who hath faith,  
must behaue himselfe throughout his whole cō-  
uersatiō: for as yet nothing hath bin said of that.  
But that treatise; namely, what the life of the true  
beleeuer is, was reserued to, this place, for a-  
uoiding confusion: and without it, a man could  
neither see the excellencie, and beautie of faith,

D

*which without workes is dead*: neither could the beleeuer know how to occupie James. 2. 26.  
himselfe throughout his life, but must of necessitie be idle and vnprofitable:  
who yet must ioyne with his faith, vertue, knowledge, s<sup>t</sup>ēperance, patience, godlines, 2. Pet. 1. 5. 6. 7.  
*brotherly kindnes, and loue, &c.*

This (I say) is the argument and matter to be handled in this treatise. And  
seeing there is much difficultie about this point, as about the other, in the for-  
mer treatise; and seeing it is of greatest weight and moment of all other, ex-  
cept that: it must with like care bee looked into and laide foorth. For some

*Divers opinions  
about godlinesse.*

E

fence committed: and so *Iudas* might haue been godly. Some thinke, that to  
amend something which was amisse, is godlines, especially, if they also doo Matth. 27. 3  
some good therewith; and so *Herod* that caused *Iohn* to be beheaded, might  
haue been godly: *For he reuerenced Iohn, and when he heard him, he did many  
things.* Some thinke, that if they haue been well moued at the hearing of the Mark. 6. 30.  
Word of God, and doo bow themselues before God, for the time, in out-  
ward signes of repentance onelie, that then they may be godly in deede: but so  
might *Abab* haue been godlie. Some, if they can shut vp all their vaine talke,

bad



bad dealings, foolish iestings, with such other merriment at their meetings, F  
in this manner, (Lord haue mercie vpon vs, we are all sinners) that then they  
haue repented: and so the common sort of wicked ones, may be said to re-  
pent and to be godly. And lastly, popish contrition, auricular confession, and  
satisfaction, is thought in poperie to be good repentance: which (as they vn-  
derstand them) are as farre from it as any of the former. These are some few,  
of a great many opinions about this matter; all which are most dangerous  
and erroneous: It is therefore verie necessarie that we vnderstand the will of  
God aright concerning this, and what to leane vnto, that we be not deceiued.

*It is necessarie to  
vnderstand  
wherein a godly  
life consisteth.*

*The necessarie  
connexion of  
this treatise with  
the former.*

*Faith and a god-  
ly life, are as  
twines, and goe  
together.  
The heads of this  
treatise are  
foure.*

*Ezek. 36. 26.*

*Math. 5. 8.  
1. Pet. 3. 4.*

*What a godly  
life is.*

My purpose is therefore in this treatise, to set downe at large what a godly  
life is, and wherein it consisteth, that he who desireth it, may see, whether his  
course and behauiour be such or no: and the triall of this must be made of him  
who hath tried himselfe by the former, that the one may be seene to goe with  
the other, and both together as twinnes; so that he who hath not both, may  
be truly said to haue neither. And in laying forth this matter, I will follow this  
method and order: to referre all that shall be spoken about it, to foure gene-  
rall heads or parts. The first that a godly life must of necessitie goe with the  
faith before spoken of: and that faith is the foundation and ground thereof, by  
the which we receiue and giue credit, not onely to the promise of our saluatiō;  
but also to all other promises of temporarie benefits appertaining to this life,  
and also to the whole word of God, with a mind to relie vpon it, and to be  
guided by it. This is the first head of this treatise, laid out in the next two chap-  
ters. The second, that there must be a new and a pure heart in him who must  
leade a godly life: a new heart, I say, which is renewed and changed from that  
it was before, as Ezekiel speaketh, *I will take away your stony or hard heart from  
you, and put a new heart in you.* And by a pure heart I meane, such an one as  
is contrarie to a duple or holow hart, (not pure or free from sin) but as our Sa-  
uour Christ saith: *Blessed are the pure in heart, for they shall see God:* and S. Pe-  
ter, *Let the hid man of the heart be pure or vncorrupt, with a meeke and quiet  
spirit, which is before God a thing much set by.* This must of necessitie be in  
him who shall liue godly, and so consequently, that the whole man be changed:  
which is shewed in the forth Chapter. Thirdly, I will set downe the first part  
of a godly life; and shew it is a renouncing and forsaking of all sinne, both  
inward and outward, vnto the the thirteenth Chapter. And fourthly, I will  
adde vnto the end of this treatise, the other part of godlinesse, declaring that  
it consisteth in a full purpose of the heart, & a true indeuour of life, to obey God  
in all things, euen vnto the end. By which also may be gathered a short descrip-  
tiō of this life of the beleuer; that it is such a conuersation, as being grounded  
on faith in a sanctified person, renounceth all euill, & practiseth good duties,  
though weakely, yet constantly afterward. And to these foure shal be annexed  
reasons to perswade to a more cheereful practising of this godly life (seeing the  
best need spurs) & the answering of obiections, which might withhold & hin-  
der the weake and vnexperienced from it. All which considered, it shall not  
be hard from him that will learne, to vnderstand plainly & cleerely, what the  
life of the beleuer is, & withall, whether he which professeth himselfe to haue  
true faith, be also in his life and conuersation reformed, or if he be not, how he  
may be so. So that although there be many measures of grace, and some are  
in

A in many degrees before other in this estate and condition of liuing godly: yet euerie one in whom these things shal be found, may proue himself godly, how-  
foeuer he wanteth some what, which many others haue, and must grow forward  
from day to day. And of the some and order of this treatise in generall, thus  
must be said.

CHAP. 2.

That a godly life cannot be without unsained faith; nor this faith without  
it: which is the first point in the first generall head  
to be handled.

**H**us, hauing shewed what the summe of this treatise is,  
and the order and parts of it, I will now proceede: & first,  
seeing I haue taken in hand to describe the life of the be-  
leeuer, and what the godly life is, which he must leade: I  
will indeuour my selfe to helpe and direct him herein; as  
God hath inabled me, that as in the former treatise hee  
may proue & see himselfe to haue faith to be saued, so he  
may learne by this, to ioyne with his faith, godlinesse, knowledge, &c.

**B**ut before I lay forth this godly life at large, in this chapter, I will begin  
with the first point of the first generall part of this treatise, that is, that seeing  
godlines cannot be without iustifying faith, but springeth and ariseth from it,  
as the branch from the tree; (for so Saint James saith, *Shew me thy faith by thy* James. 2. 18,  
*workes*;) therefore where no true iustifying faith is, there can be no godly life.  
And so he, who is no true beleeuer, cannot haue any sparkle of godlinesse in  
him; but is vterly destitute, and void thereof, euen altogether vngodly, as  
the Apostle writeth: *We all had our conuersation sometime as other disobedient* Ephes. 2. 3.  
*men, in the lustes of our flesh, doing those things which liked vs:* where we see, that  
this was the life of all, euen the best, *to be strangers to the life of godlines, and*  
*the children of wrath, before they beleued.* But least any through ignorance  
might say: though we did that which liked the lusts of our hearts, yet we did  
not onely so, nor all that we did, was not such, but some good wee did a-  
mongst the euill which we committed, (and if it be so, they thinke that the  
one may answere for the other:) I further say to them, out of the place to Titus.  
*Vnto the pure, are all things pure: but vnto them that are defiled and vnbeleue-* Tit. 1. 15  
*uing, is nothing pure; but euen their minds and consciences are defiled.* And to  
the Hebrues; that *without faith, it is impossible to please God, whatsoeuer things* Heb. 11. 6.  
*we doe, but all is abhominable, odious, and vile before him.* For as is the foun-

**E**taine, so are the riuers which runne from it: and as is the heart, and the co-  
gitations of it, so are the actions which proceede from it: *but the cogitations*  
*of the heart are alwaies, and onely euill.* So that (to retorne) in the vnbeleuer  
there is no good thing that pleaseth God: his best actions are turned into sin:  
his prayers, almes, reading, hearing, confessions, thankes-giuings, and whatsoe-  
uer else, they are all abhominable in him, and God will neuer be pleased with  
his workes and seruices, vntill the person, namely, euen he himselfe be accep-  
ted of him; and that is not till he beleue: as it is in the Epistle to the He-  
brues:



## 80 *Unfained faith and a godly life, inseparable companions.*

brues 10.38, *The iust shall liue by faith, but if any withdraw himselfe (that is, thorough vnbeliefe) My soule shall haue no pleasure in him, saith the Lord.* F

Ioh. 6. 29

*Men are dangerously deceived about this point.*

And this is the worke which God requireth of him, aboue, and beyond all workes, that he beleue in him whom he hath sent, that is, his sonne, that hee hath alreadie wrought his happines: & therefore that he shall be saued by him onely. Now if a man, before he haue some sure tokens of Gods loue, and consequently some measure of true faith, cannot so much as enter into a godly life, nor haue any thing which he doth, approued of God (as we haue seene, & the Scriptures doe more fully proue.) how dangerously then doe many thousands deceiue themselves? of which number, some are verely perswaded that they loue, feare, and serue God, not knowing what faith is: other thinke they haue repented truly, because they haue mourned and beene sorrie for their sinne, by fits at some time; yet haue no faith, nor any constant desire of it: and others, because they doe many things in their own nature good, imagine themselves to liue godly, when yet a man may doe many good actions, and for all that, they shal not be good to him, as long as faith the principall is wanting in him, as hath beene said. G

*No new doctrine*

*It is hard only to the obstinate.  
2. Pet. 3. 16.  
Ioh. 7. 17.*

And if any count this doctrine hard, and say, that if this should be true, it were the next way to driue many to discomfort, yea and to desperation: let such know, that if any despaire because their wicked liues are condemned of God, the doctrine is not to be blamed which teacheth so, but the persons themselves, who should rather repent: for the doctrine is the doctrine of the Canonically Scriptures: and all sound Diuines both old & new haue taught it. And if it be hard, *it is hard to the ignorant, unstable, and obstinate*, who indeed can take little comfort by it, *but peruert all things to their owne destruction*: but if any doe the will of God, he shall know of the doctrine, whether it be of God: and although they despaire not yet their cause will be no better in the end than desperate, if they so abide. But the truth of God may not be buried for mens frowardnes, who cannot away with it. H

*None that haue faith can liue wickedly.*

1. Cor. 5. 17.

But let this suffice to shew, that no man can leade a godly and Christian life, before he had some measure of true faith, as it hath beene set downe and described in the former treatise. And as I haue shewed, that no man liueth godly which beleueth not: so it is on the contrarie, to be marked, that no man who beleueth, and nourisheth and preserued his faith, can liue wickedly, nor fashion himselfe after men of the world, or returne to the offense, and vsauorie course, which he walked after before: but as hee is new borne so hee is a newe Creature, and furthermore as hee knoweth himselfe to bee of the number that shall bee saued, (as hee doth, except at the first beginning of his conuersion, or in the vehemency of temptation,) so he honoreth him who will saue him: for his loue constraineth him so to doe. Which although it be most true, and will be granted of the greater part: yet because many content themselves to affirme it onely, and other in a generall manner doe coldly goe about it, I meane to honour God and shew forth the fruites of faith, (which they thinke they haue) as though any little would serue, I think it verie meete to set downe some speciall proofes of it, that cannot be excepted against. K

And first, by that place to Titus: *The grace of God, that hath appeared, teacheth* vs

## Vnfained faith and a godly life, inseparable companions. 81

- A** *us to denie ungodlines and worldly lusts: and to liue holily, righteously, and soberly in this present life;* he saith plainly, if we be once inlightened by that diuine grace and gift of the Gospell to see our selues partakers of saluation: wee are by the same knowledge, taught (and so learne it) to renounce our old conuer-  
Proffes of the former.  
Tit. 2. 12.
- B** our liues from death? How much more doe all they which knowe that they are discharged for euer from fearefull damnation, seeing infinite causes why they should chaunge their wicked liues, (which so much displeased God) and are also ready to doe the same? Be not therefore deceiued, *God is not mocked,* by them, who professe they looke to be saued, and *doe not bring forth fruite worthie amendment.*  
Note  
Math. 3. 8
- It is not a bare wandering desire to please God, which this pretious faith, and assurance of saluation worketh: but it frameth also the man vnto it, and teacheth him in some true and acceptable measure to goe about it. The tidings of this treasure appeared so glorious to *Agrippa*, being a King, and therefore acquainted with earthly felicitie; and a Heathen, and therefore vnfit to see very easily into spirituall things: yet this appeared so glorious tidings to him, when he heard it by *Paul*, not preaching in the pulpit, but standing a prisoner at the barre, (and therefore like to haue lesse authoritie and credite with him) that it caused him at the first to say: *Thou hast almost perswaded me to become a Christian.* And therefore of such an one, who hath not onely heard a sound of this heauenly newes with his eares, (which yet did weigh equally against a Princes kingdome in a Heathen mans iudgement) but hath beleeued it to be his owne, and that for euer: doe we thinke, that any thing will be thought too deare for him, who hath freely giuen it him? And  
Faith is not content with a wandering desire of godlinesse.
- D** therefore when I see one cursed man raile against the doctrine of Gods word, and his faithfull seruants: another to loue the Christians life, but from teeth outward, and diuers men diuersly bewitched; but all of them *to loue darkenes more than light, because their deedes are euill*, I meruaile not at it: they doe after their nature and kind. As they are not obedient to the will of God, so neither indeede can they be; who yet for all this, knowe not any cause why they should accuse themselues: but if they might see what kindnes God offereth them, euen to be made happie, & might beleue the same, ye should see them changed, as sensibly as euer was *Saul*, of a persecutor to become a preacher; so they of oppressors, mercifull persons, and restorers of that which was ill gotten; and of prophane, holy: and so to be conuerted, as that wee might say of them, compared to the best seruants of God, *the lambe and the lion doe eate together.*  
Gospell despised because it is not knowne.  
John. 3. 9.  
Rom. 8. 7  
Act. 9. 21.  
Esay. 11. 6.
- E**

But to let these goe, as too grosse, I would wish such to weigh these Scriptures aright; who will take no nay but that they belong to Gods election, *when yet their goodnes is as the morning dew*, soone vanishing & blowne away; *or as a cake halfe baken*. Let them see how well this becommeth them, to bee  
Many would be thought beleeuers, who liue not a godly life.  
Hos. 7. 8.  
some-



Rom. 7. 4

Phil 2. 12.  
Ierc 8. 6.  
Note.

Matth. 12. 36,

Iam. 1. 26

sometime forward, sometime backward: in some things zealous, and yeelding to the will of God: in other some, sinning against their owne knowledge: and when they bee straying from dutie, to make no haste to it againe; neither to see that any thing is amisse in them: nay to bee put in minde, and reproued, though neuer so iustly, and kindly, they cannot beare it. It must in no wise be denied them, that they beleue, and are sure to bee saued: but where is the spirit which *S Paule* speaketh of, in those which know themselves saued? which as an husband, ruleth and beareth sway, which commaundeth holy and heauenly motions and affectious into the heart, not suffering poysoned, and earthly corruptions to defile the same? where is that authoritie and gouernment ouer the members of the minde and bodie, as ouer the wife, that they may be well ordered? where are the traines and companies of all sorts of good fruites as their children? and comely ornaments also, and beautifull to adorne and set out their liues? when a professer of the Gospell shall not be able to denie, that his heart is corrupt, by fretting, raging, and vnquietnes for euery small trifle, and yet not once trembling for it, nor saying; what haue I done? or els loose, vaine, and foolish by other occasions, and all this without repentance: where is his testimonie, that his heart is *a good treasure*, and nurserie of good things? when his tongue shall be walking, not onely vnneccessarily, and idly, for the which yet he shall giue an account, but in vnflourie and offensiue speech, in *foolish iesting*, taunting, railing, mocking, lying, swearing, slandering, currish & churlish speaking; how are the powers & members of the bodie in subiection, as a wife vnto the power of Christ which ruleth as an husband, in the heart of Gods beloued ones? Nay where is those mens religion, which *S. James* boldly saith is none, *where the tongue is thus vngouerned*, what shew soeuer be made thereof?

And so I might goe forward to conuince many of our countymen, who haue often heard me, and other of Gods Ministers vrging them after the same manner, in our Sermons: and doe know, I tell them the truth that such things are in them indeede, who yet seeme to be religious. I haue said it oft, and now say it with griefe, that all these, who haue such things reigning in them, are not onely their owne enemies, but also to our preaching of the Gospell of Christ: neither is *their reioycing good*, who glorie in their faith and hope, when yet they are thus earthly and carnally minded.

Too hasty repentance  
scidome  
found.

Note.

They must know it, (howsoeuer they beleue) that God hath ioyned with *faith, vertue, and godlinesse, patience, temperance*; and that whosoever beleueth is thereby turned from his old conuersation. For mine owne part, I haue long misliked this haste, and sudden shewe of great repentance in men, who in their first acquaintance with the word preached to them, haue not only professed that they haue repented (when besides some gripes of griefe, they haue not knowne what repentance meaneth) but they haue thought themselves able almost on the sudden to censure, yea to condemne other, and teach them; and so although with boldnesse enough ioyned with as much ignorance, they haue taken in hand to doe. I speake not of such as are humbled in their hearts for their sinne, who desire nothing more than to be set at libertie from the feare which oppresseth them, learning daily to beleue, and to be

## Vnfained faith and a godly life, inseparable companions. 83

**A** be grounded therein; who dare not otherwise beleue their sinnes forgiven them, than they walke humbly before God and men: but of such as passe from sorrow for sin without faith, to newnesse of life, as they imagine, which was neuer, nor euer shall be attained; leauing the learning of faith, and assurance of Gods fauour, which is the beginning, and worker of all new life as a thing soone gotten: and therefore it is so sleightly laboured for of them, and so to seeke with them, for want of thorough prouing whether they haue it or no, that some are driuen againe to seeke for it, many yeares after, they thought they had beene sure of it, yea and (that which is more to be lamented) many of them neuer attaine vnto it at all. It standeth with no sound reason, that young beginners in learning of any trade, should by and by, become occupiers, and setters vp; or that they should rule well, who haue neuer learned to obey: so it standeth not with religion, that they should count themselves good Christians, or that they should be so indeede, who haue not tasted of Christ, and the benefit thereof; *neither learned him, as the truth is in him, that is, to put off the old man with his affections and lusts, and to put on the new*: and who haue not felt him so good and bountifull to them, that for his sake they be readie to doe any thing.

*Note.  
Change of life  
without faith,  
vaine.*

*A simile.*

*Eph. 4. 22.*

This haue I spoken by occasion of the matter in hand; namely, that faith bringeth alwaies with it new life; in so much, that when it is ouermatched with the fleshly corruption, yet it raiseth sighings and struiings in the heart till it be subdued, that I might at least preuaile with some of my brethren, that they please not themselves in thinking they haue faith, when their liues are filled, not only with many offensive actions; but also with custome and commons in the same: whereas he which is honoured with the title of Gods seruant, must be knowne by the luerie of vncorrupt life, and droue by his fauour, and smell of good conuersation, that he came from God, and is not of the earth, that so hee may shew himselfe to bee a man of God indeed: his rootes must bee fastened as the trees of Lebanon: hee must flourish as the Lillie, and finde the graces of God as dew to quicken them. For of this be we sure, that whatsoeuer men alleadge, why their liues cannot beare the mould and print of sound doctrine, and yet they will needes goe for the approoued seruants of GOD; it is a stronge delusion which perswadeth them so.

*It is vaine to  
thinke we haue  
faith without a  
new life.*

*1. Pet. 3. 4.*

*Hos. 14. 6.*

*Rom. 6. 17.*

And therefore seeing the Scripture doth (as I haue said) so fully, and so often set downe this truth vnto vs, that such as haue obtained mercie of God are taught and guided by him: And againe, *there is mercie with him*, but it is so, *that he may be feared*: ought not men to settle themselves to another course, than in times past they walked in, being nowe deliuered from so great bondage? For to that ende, as they haue heard, they were deliuered. Wherefore, if any be assured of saluation, let them either willingly bee subiect to the Lords yoke, I meane his commandements, and commit their whole life to him to be gouerned, and to be diligent to doe good workes; or else let them hold their peace: for they are nothing lesse, as in time shall appeare, and hath done already in many such as they are, to their cost: and be they well assured, that God will not be slacke to reuenge such boldnes. But I will shut vp this matter in one sentence, Saint Paul to the Corinthians most liuely describeth

*Tit. 2. 11.*

*Pf. 130. 4.*

*Luke. 1. 75.*

*Math. 11. 29.*

*Tit. 3. 8.*



2. Cor. 7. 1.

2. Pet. 1. 4

describeth this life, which is to be led of them which are sure of Gods fauour: **F** saying; *Seeing we haue these promises (dearly beloued) let vs cleanse our selues from all filthinesse of the flesh and spirite, and grow up to full holines in the feare of God.* S. Peter agreeth with him, saith: *most great and precious promises are giuen to vs, that by them ye should be partakers of the godly nature, in that yee flie the corruption which is in the world through lust.* Euen so I say to them who will be take for beleeues, *as concerning your conuersatio past, lay aside that corrupt nature of yours,* and so the powers of your mind and bodie, which were infected with deceiueable lusts: *and be renewed in the spirit of your minds,* (euen where the force of reason should be greatest) that so you may put on the newe man (which is to bee sanctified,) that the powers of your bodies and mindes may **G** be renewed, and changed also: so shall yee be framed, to bring forth righteousness, and true holinesse, wherein ye shall carrie some resemblance of God.

## CHAP. 3.

*That for the leading of a godly life, is required faith in the Temporall promises of God, and hearty assent and credit to the commaundements also, and threatnings, in the word of God, as well as faith to be saued.* **H**



**N**ow I haue shewed, that true iustifying faith and a godly life, must of necessitie goe together, and that the one cannot be without the other: I will goe to the second point in this generall head or part; and proue that it is necessarie to the leading of a Godly life, to beleeue and giue credit to the whole doctrine of the word of God, to be lead and guided thereby, as well as to haue faith in the promises of saluation, and forgiveness of sinnes. This I say therefore, that he which beleeueth in Christ to saluation, must not stay him selfe and rest therein only, *as though he were giuen vnto vs of his father to be but our righteousness,* and onely to make for vs away to eternall life: but to be *our wisdom* also, to make vs wise; *our sanctification*, to make vs holy, and *also our redemption and deliuerance*, to ridde vs in his good time, from all calamities and miseries, which heere befall vs. This, hee that truly beleeueth, must be periwaded of: and that all the *promises of this life, and of the life to come*, which serue to confirme him in obedience (whether the great and principall, as of the graces of the spirit; or the smaller, as of bodily safety and preservation from dangers, so farre as they shall be good for him) doe belong **K** vnto him.

*The beleeuer must beleeue other promises beside that of saluation.*

1. Cor. 1 30.

Note.

1. Tim. 4. 8.

*Also the threats and commaundements.*

And beside both these, he must beleeue, that both all the commaundements which teach obedience, and the threatnings, because they restrain the contrarie, are set downe for him particularly, as well as for any other, to binde his conscience thereunto: these also, I say, must he beleeue, according to that of Saint Paul: *Whatsoever things are written aforetime* (as either promises,

A ses, threats or commandements) they are written for our learning, (as well as for theirs, in whose time they were written) that we thorough patience and comfort of the Scriptures, might haue hope. So that he is bound to depend vpon this Word of God, written in the canonicall Scriptures, and to build his faith thereon (in such wise that he dares ieopard his soule vpon the truth and doctrine of them) euen as he is to looke for saluation, only by our Lord Iesus Christ : euer counting that for sinne, which shall be found to iar or iangle with the same, either in his heart or life.

But though all, who haue hope to be saued, should and ought to doo this; yet it is manifest that they doo not. They beleue not that God will guide

*The beleeuers do not thus.*  
1. Cor. 3. 1.

B them thorough their course : they looke not to many promises ; they feare not many threats : all which do much testifie against them, that they be not so wel fenced, as they might be: and by meanes hereof, they holde euen the promise of saluatiō it selfe more weakely. And this cometh to passe the more commonly, that they be no better stablished and rooted in the truth to beleue it, because these things (as they be worthiest and most excellent) so they be not plainly, soundly, and throughly beaten into the people, and that againe and againe, till they that are willing, haue them for their owne. And another cause is, for that the people, who haue some taste of this doctrine, namely, how they should

*The cause why.*

*A second.*

C ioyne good life with their faith, take not paine, when they haue been well taught them, to call them to minde and digest them : onely they haue peeces & fragments of many good points, but rarely it shall be found, that one Christian among many groweth to see this, which I now speake of, by teaching; much lesse hath it in vse and practise for his owne : that is to giue credit to one part of the Word as well as to another; and not euery one for the most part, to take that which liketh him.

*Note.*

And therefore when they haue some worke of true faith in them; yet they see not how to set vpon repentance, and a godly life : how to begin and how to proceede therein, but are off, and on, now forward, then backward, and scarcely at any time settled and stayed : the which although it be so, in great part through their owne weakenesse, yet is it also in respect of their ignorance: I speake of the better sort of people, and such as haue receiued the first fruites of the spirit. Whereas if they were perswaded that they ought to make conscience of all sound doctrine that they heare, and to giue assent to euery part of the Word of God, and submit themselues thereto, promises, threats and commandements; they should hold more firmly the perswasion of their saluation and also bee better prepared how to fly euill, and how to doo dutie, and how to trust God in all kindes of his promises. Therefore it is saide to the

*What of this faith worketh much inconuenience.*

*Note.*

E Hebrues: *To vs was the Gospell preached as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.*

Heb. 4. 2.

Againe, without faith, it is impossible to please God. With the which agreeth that which is written by S. Paul to the Romanes: *whatsoeuer is not of faith is sin:* that is, whatsoeuer we doo, not being perswaded in our consciences, that we please God in doing of it, we sinne against him. Now then, when our iudgements be not settled in this doctrine and truth, and consequently, we follow no such rule in our actions, must we not needes wander vp and downe the more vnprofitably and heauily; or when we be at the best, must we not needes

Heb. 11. 6.  
Rom. 14. 23.



*What is required to the leading of a godly life.*

be doubtfull and vncertaine, whether we please God or no? whereas our chiefe care should be, least we doo any thing which might craze or cracke our faith: especiallie, when it is tender and weake, and like the *bruised reede*, which is easily broken. F

*The beleener  
must beleene  
that he shall be  
sanctified.*

*Note.*

*And particular  
promises of be-  
nefits and deli-  
uerance.*

*And precepts &  
threats, euen the  
word it selfe.*  
Rom. 1. 5.

*Examples of  
such as did so.*  
Hebr. 11. 7.

Hebr. 2. 8. 9.  
Gen. 17. 6. 19.

Iohn. 5. 46.  
Ios. 6. 10.

Therefore if any beleue to be saued, let them beleue also that they shall be sanctified (for with one and the same faith we beleue both) and that they shall receiue grace from GOD to bring forth fruites of amendment of life, and that they shall bee made able by him thorough the hearing of the holy Scriptures, to cast off their old conuersation. This faith much auaileth to the furthering of the deare children of God in a godly course, euen at their first comming vnto God, as it doth alwaies after, to liue by it. And although God by the same spirit regenerateth them, by the which he assureth them of their adoption: yet it is wrought in them much more hardly, and in greater feare, when they doo not first know and bee perswaded in their iudgments, that it shall be so. And though it can be but weake in any, at their first conuersion to God, yet shall they sooner wade through their doubts, and grow out of their feare, if they haue this faith as a foundation to vphold them, and encourage them to goe about it: But otherwise, they shall faint and feare oft times, and be without hope, (nothing is more cleere than this, if we obserue it in weake Christians.) And thus must they bee perswaded also concerning all blessing, good successe, deliuerance out of troubles, or patience and meekenes to beare them, as well as to beleue the forgiuenesse of sinnes: and finally, whatsoeuer God saith in his Word, either the forbidding of any sinne, or the requiring of any dutie, they are bound to beleue it as the truth of God; to depend vpon it, and to be built vpon it: and to trust him vpon his bare word, and to suffer themselves to be led by it, (and that because it is his word) hauing in them alwaies a settled purpose to doo so: and this is called by the Apostle, *the obedience of faith*. For they must be resolu'd of this, that to whom God giues Christ to them also he giues all things needfull for this life, and the life to come, in & by Christ. G

And this *Noah* did not only beleue that *he was made heire of righteousness*, but also, that hee and certaine of his household should be saued in the flood: and *Abraham* likewise beleued not only, that he was iustified, but also went to a place which he knew not, only seeing God commaunded; and abode in the land of promise, as in a strange countrey; and beleued, that he should haue a sonne in his olde age. And they who beleued among the Israelites in the Saviour which was to come, of whom *Moses*, though darkely, had taught before: the same beleued other promises, as that the walles of *Iericho* should fall downe, after they had bin compassed about seuen daies. Many other such examples, who shewed themselves not only to beleue the promise of forgiuenesse of sins, & of eternall life, but also other temporall promises; yea and precepts also and threats, which God had set downe in his Word, very profitable for vs, to this purpose: many such (I say) both throughout the Scriptures; and namely, in that eleuenth Chapter to the Hebrues, are set downe vnto vs. And this generall faith, (so called, for that it giueth assent and credit to the Word of God in the elect, as well to one part as to another, with an honest heart ready to obey it) euen this faith (I say) must bee planted in them, as well as faith to bee H  
I  
K

**A** be saved, because by it, as well as by this, Gods people must liue afterwards, and be vpholden.

And this doctrine, because it is occupied about the promises of this life, and the commandements of God; which are to guide vs to full sanctification here, I did not therefore ioyne it with my discourse of faith in the former treatise; but referred it to this place as the fittest, where I teach how to liue godly: to the attaining whereof, the beleeuing, that I haue spoken of, is a speciall helpe and furtherance. And so I wish the Christian Reader to marke well that which I say about this matter: for it is one of the hardest points in all Christianitie to practise, and one of the darkest to conceiue and see into, and

*This doctrine li-  
tle seen into and  
practised.  
Note.*

**B** to bee rightly perswaded of, and setled in: and a point in deede lesse stode vpon, taught, and made cleere by Preachers themselues, in their Sermons and Catechizings; and yet our liuing by faith, throughout our whole life, which is the fruite of it, is as plainely taught and brought to light in the Scriptures, as any neede to desire it: and namely, in those places to the Hebrues and the Galathians: one, *The iust shall liue by faith*: the other, *I liue no longer, but Christ in me, and the life that I leade is by faith in the sonne of God*. As if they both should say; CHRIST by his Spirit dooth drawe his faithfull ones to bee led and guided by the Word of Truth which Hee hath set downe to them: and they desire no other life, than that which there they are mouued

*Hebru. 10. 38.  
Gal. 2. 19.*

**C** and perswaded vnto, whether wee meane the commandements or promises.

I said that this beleeuing which I speake of, is not much laide open in public teaching, but only this, (which is in deed the effect of it) that we ought to be obedient to the word of God: and therefore it is, that the forwarder sort of good hearers (except some few, who haue been thoroughly made acquainted with it, and exercised in it by long experience) doo little see into it: namely, that they may vndoubtedly be perswaded, that God will make them able to obey his will, as they are fit to reach vnto it: and that he hath promised, if they once come to know that they are beloued of him, that he will afterwards bee with them, (to quicken their will, and draw their affections, & strengthen them to do their duties:) as it was said by the Angell to Marie, *Haile, thou that art freely beloued, the Lord is with thee*. Many of Gods deare children, when they are somewhat stayed about the assurance of their saluation, after that they haue beene long labouring about it, and then come to heare that they must leade new liues; many of them (I say) are willing to goe about it: but they are much discouraged, because they see not how they shall be able. And least any should object, that Paul himselfe was so troubled, who saide, *To will is present with me; but I find no meanes to performe that which is good*: I answered he complained not of that which I doo; that is, that he had no hope in God, nor no promise of strength from him to performe: for he said the contrarie in sundrie places: *I am able to doo all things through the helpe of Christ which strengtheneth me*.

*Not oft beat vpon  
by Teachers.*

*The lesse concei-  
ued, and in vse  
with the better  
kind of hearers,*

*Luk. 1. 28*

*Objection.  
Rom. 7. 18.  
Answer.*

*Philip. 4. 13.*

And againe, *I liue no longer, but Christ in me*: but hee complained, that for all the hope of helpe that he had, yet the rebellion of his flesh, and nature that was vnreformed, did mightily resist him. And this hinderance hee had, and wee all shall haue while wee liue. But what is that to this, that



*What is required to the leading of a godly life.*

besides this rebellion of the old man, they haue this also to hinder them: that they cannot tell, whether they shall haue strength to make them able, or no: nor whether God hath giuen the any promise, that their burthen shall be made light: and that Christ himselfe will beare the greatest part of it for them, that so it may be made easie?

Exod. 5. 11.

*What causeth tedious troubles to many Christians.*

This it is that killeth the heart of right good Christians, when they are ignorant of it, and when they be not well grounded in it, and thoroughly perswaded of it, that God will make them able and fit for so great a worke, as the leading of a godly life: euen like the burthen of the Israelites, who *were inioyned their taske of bricke that they had made in times past* (which worke was hard enough) *and yet themselves to seeke and provide their straw.* This, I am sure, hath troubled many, who yet were willing and readie to doo any duties required of them, and hath been the cause why they haue gone about the seuerall actions of their life, the bearing of their trouble, and the offering vp of their prayers, the more deadly and vncheerfully; and therefore the more aukely and wearisomely.

*The testimony of good Christians.*

Note.

Rom. 8. 18

Rom. 2. 32.

Note.

And for the benefite of manie good soules, I will say that which hath been acknowledged vnto me, by sundrie well approoued Christians, when I haue in conference set downe plainly to them the point which now I write of: namely, how necessarie it is to beleue ingenerall and particular, whatsoeuer other promises or precepts in the Word of God, as well as the promise of saluation by Christ. Oh, haue many said, if we could haue help vp our selues, out of distrust, feare, and vncomfortable dumps, by applying the promises of God concerning grace necessarie for vs, outward deliuerance from daungers, and good successe in our lawfull dealings of this life; wee might with much ease and peace haue stayed vp our selues, when for want thereof, we were sore plunged and almost fainted: and with halfe the toyle which we vsed for it, wee might haue vpholden our selues in hope and with comfort. For many houres, yea and sometime daies, we haue beate our braines and reasoned to and fro with heauie hearts, how to wade thorough some afflictions, and how to be contented with some accidents which were like to fall out and come to passe: and this we did, because we missed of the right way of trusting to Gods providence, that he would turne all to the best: without which resolution, who can quietly rest in any vncertainties here below? So effectuell and good a meane it is, to be led by faith, and to haue it as a dayly companion with vs. By which wee hauing perswasion of the greatest benefite of all other, namely Christ: we might the more easily haue assured our selues (wee see now) of any smaller, whether any trouble, to haue a good issue out of it; or any good thing (as it should haue been expedient for vs) to enioy it. And we may say truly, wee know nothing to haue bene the cause of so much and so long vnprofitableness and heauines these many yeares, as this: that we haue not been rooted & grounded in faith, as we haue had a care to please God. For we being subtilly vndermined by Sathan to hold in this error of vnbeleefe, (although we see manifestly that the seed of faith was in vs) it was the cause why in al other good things we went forward the more slightly. So that we see great cause to season our hearts with beleuing through our whole life whatsoeuer labour it cost vs. To this purpose was the speech of those Christians,

And

**A** And to goe forward, who doth not know, that when some certaintie of saluation is attained of men, yet for all that, in as much as it is but weake, they haue many heart griefes for this, that they see they haue a long wearisome pilgrimage to goe thorough; and little knowledge and perswasion of any great guiding of them thorough all the feares and difficulties of it? Pitiie therefore the distressed estate of GODS poore people, yee shepheards of his flocke. Although this is but one point of many which yee are to teach them: and arme your selues with that minde, which was in the Apostle: who saw it meete as long as he should abide in this Tabernacle, to put the people in minde of all things necessarie to saluation from day to day though they knew and

*An exhortation to the Ministers.*

*1. Pet. I. 12.*

**B** were stablished in them. And let me with your patience, say one thing more to you, which if yee will bee aduised by mee herein, will, (I dare assure you) be much to your owne benefit, and of those that heare you. Aboue all things, seeke to haue that your owne and effectually wrought in your selues, which you teach the people: (for you know that the Phisitiōs who practise by experience, are best able to deale with their patiēts). Especially in this matter of faith, labour to bee more exercised: how you haue vse of it, in beleeuing for your own parts, either precepts or promises, and content not your selues with the bare letter, which killeth, or the vereall knowledge of the truth. And so doing ye shall make good gaine of that which you shall teach, if your hearers should

*The Minister of God must haue experience in himselfe of that which he teacheth others.*  
*Note.*

**C** not: and yet such teaching, while yee bee sure that it hath done your selues much good, shall set such an edge on your doctrine by your more lively, cheerefull and powerfull deliuering of it, that it shall farre more easily procure an appetite in the people to receiue it, as they did in *John Baptists* time with greedines, and as it were *with violence*; and so that if they be not brought to the true practise of Christianitie by it, they will not be brought to it by any other teaching.

*Note.*

*Math. II.*

And this I wish, that ye be not of the minde that some haue beene of, (for it is no opinion fit for the Minister of God) that is to say, that they thinke, though some preach by experience, yet no man is bound to do so: as though it were in some mens choice to doo which they list; when wee know, that the good shepheard doth go before the sheepe, and they follow him: And if he goe before them in example of good life, then he cannot chuse but teach them by experience, that which he himselfe doth practise in his good example. And so he that shall think that he is not bound to teach by experience, as well as by the letter, concludeth that he is not bound to be a good man himselfe, howsoever he be a teacher of others.

*Answers to such as thinke otherwise.*

*Ioh. 10. 4.*

Now I haue said what I purposed, I will goe forward. In teaching, labour much in this manner, which I haue mentioned, to beate into the people, (with making it plaine to them, how they may be assured of their saluation, as I haue taught in the first treatise) beate in (I say) this doctrine of beleeuing, that God will minister all helpe to inable them to liue godly. For in both points (if view might be taken throughout this dominion) it should be found that the people are ignorant and to seeke; both how to come to the assurance of saluation, & also how they should be rightly taught to leade a godly and a Christian life. And how commeth this to passe, but because men teach not oft (of which all may see what neede there is) or els they doo not in commi-

*Let faith and godlinesse be oft taught.*



*What is required to the leading of a godly life.*

Phil. 3. 1.

*The same things  
without vaine  
repetition and  
barbarousnes.*Act. 13. 42.  
*The peoples  
wants require it.*

Hos. 14. 2.

*What of this kind  
of faith makes  
the godly life  
difficult.**A smile.**A smile.*

seration of the peoples weake capacitie and memorie, beat vpon these things among all other againe and againe. So *S. Paul* hath left behind him his practise for our instruction, saying: *It grieveth me not to write* (when hee cannot come to preach them) *the same things to you, and for you, it is a sure thing.* And we should know, that it is no shame to preach the same things oft, yea in our owne congregation; but meete and fit, (especially if they bee these speciall matters) vnlesse wee contend for the vaine praise of men, and will shew our pride by seeking after nouelty, rather than our desire of the peoples edifying. Yet I nourish not barbarousnes nor the vttering vnseasonably and vnfaourly either of the the same words and sentences, or in bosome Sermons, the same things: but in *the euidence of the spirit*, and in renewing our labour and paine, euen about the same doctrine which we taught before, it shall be so farre from being wearisome and tedious, that the best hearers shall affirme that they cannot heare them too oft, but desire with all their hearts to heare them againe.

And because I am by fit occasion come to vter this, I will adde one thing which ought worthily to preuaile much both with Preacher and people. And that is this: that in this long and gracious time of peace and libertie, of free preaching the Gospell, he is a rare priuate man (that I goe no further) who is able, plainly, and soundly to set downe, how a sinner may know himselfe to be in the state of saluation, and assured that he is the child of God; and when he is so, how he should bring forth the fruites of repentance, and leade a godly and Christian life. I know it is the holy Ghost, who alone can worke this in mens hearts, but I speake of the expressing and setting downe the same. And though I doubt not but that some conceiue it, yet if they did not well, they could not in some sort vter it also: as wee are commaunded *to take vnto vs words to expresse that which we conceiue*; as well as to haue matter in our minds. And although the knowledge of this in generall, doe bring men in liking with it: yet who seeth not, that the particular vnfoldings hereof, by fit coherences knitting one point with another, is the way to make it vnderstood and conceiued aright? By which the hearer is farre more easily brought to haue the effectuall worke thereof in him.

And thus to returne againe to that from whence I digressed not vnneccessarily, and so to draw to an end about this matter. Although people profit thus far that they get some true taste of saluation by preaching; yet they shall verie much stagger and goe backe, and coldly set vpon the practise of godlinesse, if they be not well grounded in beleeuing, that God will build them vp more strongly from day to day, and *perfect the good worke in them which he hath begun, euen to full sanctification in the feare of God.* If a chiefe and maine post in a building be wanting, will not the whole house be soone shaken? so if a christian, who must reforme his life, goe about it, not beleeuing that God will make him able; hee may be sure he shall want a maine helpe hereto, euen that which will goe nigh to pull downe all that is set vp. For if we haue no faith to beleue that God will strengthen him; what strength hath he but his owne? which is as fit for such a work to bring it to passe, as a Child is to build a great Castle by his skill, or strength.

But if hee bee well settled in this confidence, (his heart also being purified and changed: which (as wee shall heare afterwards) is necessari-

lie

## What is required to the leading of a godly life.

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*Where it is inioy-  
ed, the practise  
of godlinesse be-  
comes easie.  
\* Look for this in  
the next Chap.*

**A** ly required; he shall goe about it with cheerefulnesse and readines; he shall be encouraged to pray as his necessities shall giue cause; hee shall bee kept from fainting and dismaiednes, when his strength is not very great, and rise vp againe when he is fallen: all which shall be great meanes in such a case to vphold him, and set him forward to depend vpon God, without any great vnfeeling of him, (and yet shall he not for all this, be without sense and feeling of his infirmities:) which another as willing to obey God as he, shall neuer be able to doe; but euery while cast downe and dismaied, vntill hee get the same furniture. And this must here be marked, that there shall be the better proceeding herein, of euery weake Christian, as his knowledge shall be greater in the Word of God: which before grace came (as fire to the stubble to kindle and set it a worke to burne) although it were idle and vnprofitable in him, lay voide and vnoccupied, as timber lyeth by, till the building goe forward: yet it shall then helpe much to the leauing of euill, and the dooing of good, especially after experience in time, shall bee ioyned to both. And when all these meete together in an vpright hearted Christian, how weake focuer, if hee acquaint himselfe familiarly with the promises of eternall life, and treasure vp in a good conscience the certaintie of the forgiuenes of finnes from day to day: then this is hee who hath laide a sound foundation of a godly life, vpon which it shall be no hard matter to set the building of his life sustainable and proportionable afterwards: so that, although *the raine fall, and the flouds come, and the winde blow, and beate vpon that house, yet it shall not fall; for it is builded on a rocke.*

*as simile.*

**C** But he who laieth not this foundation, but buildeth on the sand, shall soon see his building turned ouer. And thus the case standeth with many in these daies, who therefore are cast downe oft times from their good beginnings, because they had not skill to make them more substantiall & sure. And I feare not to affirme (the Lord witnessing to that which I say) that the offense liues of many, with many startings aside from the good waie which they haue entered into, and the crooked and halting steppes that they make grossely in the sight of men, who yet durst not sometime before quench the spirit in themselves, nor hurt their tender consciences secretly in the sight of God: these (I say) are chiefly, from hence, that they laide not the foundation a right, nor made not their first entrance into a Christian life, sound & sure. Among other things, they haue failed for the most part in this, of which I doo most specially speake in this place, that they haue not been builded vp in this faith & persuasion, that God will further their weake beginnings, & fortifie their hearts against the stumbling blockes and discouragements, which shall stand vp in their way. I haue now onely shewed that this faith should be in a Christian,

Matth. 7. 25.

*The want of a  
good foundation,  
is the ruine of  
many.*

**D** when he first setteth on a godly life: but how it should accompany him after throughout his life, that so he may liue by it, being the same to the whole life that the eye is to the bodie, I shall in place fit for it, if God will, declare & shew so farre as shall be expedient.

Note.



## CHAP. 4.

*Of the heart, and how it should be clenſed and changed, and ſo the whole Man, which is true ſanctification, tending to repentance and a godly life.*

*The ſecond generall head of this Treatiſe.*



And now that I haue ſhewed, that true godlines commeth from faith which iuſtifyeth, and that the one cannot be without the other; and that with the ſame faith we muſt beleue all other his promiſes alſo; made to his children; and all doctrine that doth inſtruct vs to obedience: I will goe forward. And to the end the beauty of the godly life may be ſeene in ſome ſort, and that the beleuer may be able to praſtiſe it, and know that he doth ſo: I will, as I propounded, here ſpeak of the heart: which is the ſecond generall head in this treatiſe, and the next to be handled, according to the diuiſion made in the firſt Chapter. And thus I will ſpeake of it: firſt ſhewing, that it muſt be renewd and changed; & then (in place fit\* for it) that it muſt be kept ſo afterwards: for both are neceſſarie to the beleuer. And when he is reſolued to be guided by Gods word in al things as he hath been taught before, and ſo to liue by faith, and then hath an heart fit to yeeld it ſelfe to doo ſo: who doth not ſee, that the worke is in good forwardnes (to liue godly) and (as we ſay) by ſuch a good entrance and beginning, halfe at an end?

*Two things to be knowe about the heart.*

*\*Looke for it in Chap. 12.*

*Note.*

*The heart the fountaine of godly life, muſt firſt be purged.*

*A ſimile.*

*Note.*

*Like heart, like life.*

*Matth. 13. 35.*

Here therefore vnderſtand and knowe, that the heart which is the fountaine from whence the praſtiſe of godlineſſe muſt grow and come, ought to be purged and clenſed: and conſequently, the bodie it ſelfe, ought to be firſt made a fit inſtrument for the ſame, (to the accompliſhing of that which is good, and to the well ordering of the life) in which two, conſiſteth the ſanctification of the whole Man: Vve muſt thus bee changed before we can will well, or liue well: euen as a filthie and vnſauourie veſſell muſt be well and thoroughly ſeaſoned, before it can be put to uſe and occupied: and wee muſt hate ſinne with a deadly hatred, and haue the power of it abated in vs, and loue goodneſſe and righteouſneſſe, and be renued in them before wee can bring forth fruites of repentance and amendment of life. But to the end wee may ſee it more neceſſarie, that this change and ſanctification of the heart ſhould be wrought, and alſo what an excellent grace and gift of God it is; it ſhall be meete to lay forth the nature and diſpoſition of the heart: what it is ſince the fall of our firſt parents in it ſelfe, and of it ſelfe, before there be any worke of grace in it, and before the moſt exquisite cunning, and workemaſhip of the holy Ghoſt in reforming and renewing thereof, bee ſhewed vpon it. And when we haue ſeene into it, know we that as is the heart; ſo is the life, both before the clenſing and change of it, and after. And according to the prouerb, *like tree, like fruit*: for a good man out of the good treaſurie of his heart, bringeth forth good things: and the wicked man out of the ill treaſurie of his heart, bringeth forth euill things. This heart of man therefore muſt bee good, and holy,

**A** holy and pure: it muſt be brought to yeeld, and ſubmit it ſelfe willingly to better inſtruction, than naturally it hath bene acquainted with; that ſo it may bring forth fruite of amendment of life, and be readily diſpoſed vnto euery good worke.

But (as I ſayd) that men may not deceiue themſelues, who for the moſt part being ignorant about the heart, and the nature and properties of it, doo thinke that they may liue godly, whatſoever corruption doth infect the heart; it ſhall be requiſite to know it better, and how all godlineſſe is but fantaſie or hypocriſie, vntill the heart be reformed and changed. Vvee muſt haue it clenſed and well ſeaſoned, and afterwards kept ſo, that it may be no longer an

**B** enemy to vs, or an hinderer of vs, in any of our good actions: but contrariely that by the helpe of it, we may daily go forward in wel doing; at leaſt by ſtriving or after a repulſe, to returne againe. For this we are to know, that the heart of man before it bee emptied, is a dungeon of iniquitie: before it bee inlightened, a denne of darkenes, before it be clenſed, a puddle of filthines: & that which S. *James* ſpeaketh of the tongue, may much more be ſaid of the heart, *that before it be tamed it is an unruly euill.*

*The heart is a  
dungeon of  
iniquitie.*

*Note.*

*Iam 3. 8.*

If then ſuch an heart be the guide of our life, how monſtrous and loathſome muſt that life needes be? Hereby therefore it is cleere, that the heart

**C** muſt be purged of this corruption, as I haue ſaide: it muſt be changed from this nature and cuſtome; that when any departing from ſinne ſhould be, or any dutie to God offered, this may not be a pull backe, and hinderer, but ready to giue conſent thereunto; and a furtherer thereof, in ſubduing the corruption of the ſame, from time to time. For who ſeeth not that this were otherwiſe a toyle moſt tedious, yea, a thing altogether impoſſible; as oft as we ſhould goe about anie good dutie, than to haue our heart to ſecke (as they ſay) and to be ſet in frame: as if an husbandman ſhould alwaies be driuen to mend and

*A ſimile.*

**D** ſharpen his plough ſhare, when, and as often as hee tilleth the ground; or a Carpenter to grinde his tooles ſo oft as he goeth to worke: but much more, ſeeing the heart is backward, and not willing, and ready to any good thing, yea rather rebellious againſt it; muſt not all of neceſſitie the more prepoſterouſly goe forward? But to proceede, more particularly to anatomize and deſcribe the heart, and in few words to ſay ſo much of ſo large a matter, we muſt know that it is ouerſpread with vnbeleefe, deceitfull, unruly, looſe, hardned, willfull, vaine, idle, blockiſh, cold in goodnes, & without fauouring it, & ſoone wearie of it: high, big, proude, diſdainfull, ſelfe-louing, vncharitable, vnkind, conceited, impatient, angrie, fierce, enuious, reuenging, vnmercifull, froward and teachie, churliſh ſullen, meddling, worldly, filthie and vncleane, louing pleaſure more than godlineſſe; vnprofitable, repining, earthlie, greedie or couetuous; idolatrous, ſuperſtitious, vnreuerent, hypocriticall, diſobedient to betters, iudging raſhly, hardly reconciled: and in a word, prone to all euill: is it not then hardly tamed? Which muſt needes be graunted, when the moſt part of people vnder the Goſpell, doo either not know, nor ſuſpect this, and therefore are far from abilitie to hunt theſe corruptions out: and they who know it, doo yet loue them as their owne fleſh, and therefore bee neuer the neerer to the purging out, or remoouing of them, but rather draw them to them with cords and cart-ropes.

*A view of the  
filthineſſe of the  
heart.*

*Note.*



Jerem, 17. 9.

Math, 15. 19.

Men see it not,  
& therefore sus-  
pect no danger.

Note

What the purging  
of sinne is.

Note

Rom, 6. 2.

Ephes 4. 23.

It is not without cause therefore, that *Salomon* saith, *there are seven abominations in the heart*, that is many. And *Jeremy* in like manner affirmeth, that *the heart of man is deceitfull and deepe above all things: who can gage or search it out? Euen I the Lord* (saith God) *am the searcher or finder out of it.* Therefore also our Saviour to let out the nature of the heart, saith: *Out of the heart come euill thoughts, murders, adulteries, fornications, theft, false testimonies, slanders.* Must it not then needes be a filthie sinkhole, out of which so vnfaurie stinkes doe arise? So that it may truly be said, *the heart of man is euil above measure*: and in the kindes thereof, in number as the sparkles that come out of the fornace; and as the sand of the sea shore, which is innumerable. And what should I say more? The time would be too short to proceed further, and I shall haue occasion, in another place, to speake of the same. But by the way, this is wor-  
thilie to be lamented, that where the Scripture is so plentiful in describing and setting out of the manifold and foule defilements of the heart, that men are so blind in vnderstanding them; and see so little, when the holy Ghost bewraith so much. And hereof it is, that they feare so little danger and suspect so litile hurt to be comming towards them thereby, in the midst of so great and iust cause to feare and suspect both. For who is merrier or more secure, than he that hath most sinne in his heart to witnes against him? Which being so, who doth not see that such a draft-house is to be emptied, and that much grace and water of life had neede to be poured in, to sweeten and season it, before it be fit to be imployed to good vse, and to be made a temple for the holy Ghost to dwell in, and a good treasure, that out of it, a good man may bring forth good things? Yea, an admirable thing it is, that it should euer bee brought to good.

But to go forward now, to shew what this purging of the heart is, and how it should be purged. For the first, we must know, that it is a renewing in holines and righteousness by little and little, of all true beleeuers, they beeing first deliuered and freed from the tyrannie of sinne, and feare of damnation: for as man is no sooner set at libertie from the feare of euerlasting death, and the wrath of God, but he is also sensibly drawn to let go his hold, & interest in sin, which before he had; and feeleth the same to receiue a deadly wound in him, and the power thereof to be abated and crucified: And so, findeth that veresified in him which the Apostle setteth downe to the Romanes; that is to say, *How can such as are dead to sinne, liue any longer therein?* And withall, hee is quickened and sensibly stirred vp to a loue and earnest desire of things holy and heauenlie, euen that he may please GOD; and being renewed in the spirit of his minde, doth affect and long after righteousness and true holinesse. And herein consisteth this purging and changing of the heart, which I now speake of, and such a thing it is, shewing it selfe by an hatred of sinne, and a delighting in goodnesse. Which no power nor will of man can effect: for it is an enemy thereto.

And although this new change be not such, as that it is able to beare down before it as a streame, all the old corruption, that reigned in it sometime, and to intertaine holy things onely: yet it is a mightie alteration, that goodnesse hath any place in him in truth, which was before so farre from him, and sinne and euill hunted out in will, and desire, which alone bare sway sometime with-  
out

# Of the heart, and how it should be clenſed and changed. 95

**A** out check and controlement. For there is (without question) the first fruite of the spirit, which will afterwards bring forth an increase of the same for continuance: which work of grace and sanctification (if he in whom it is wrought should not live to shew forth any further fruite of it) is an infallible marke of Gods election and love towards him, and can no more be in a reprobate, than light can be in the bellie and bowels of the earth. But if any will demand what becommeth of this grace in time; because it is too cleere, that it is not only dimmed, but euen choaked also in many, in whom it began to shine and giue light: such must vnderstand, that God doth strengthen and continue this grace of holines & sanctification, as it is nourished, esteemed, and set by; and as men do stir it vp in themselves by asking after it, when they misse it, and prouoke themselves to pray for such good affections, and cannot be satisfied without them. As *David* did often, sometime one way, and sometime another: *Why art thou heauy, O my soule, and why art thou so disquieted within me?* Also, *praise thou the Lord (O my soule) and all that is within thee, praise his holy name.* And thus, and by the like meanes, we shall cherish our sparkles, which (as the fire is blowne vp with bellows) shall not ordinarily faile vs, nor be extinguished in vs, especiallie for any long time, (except in time of temptatiō, or when melancholly oppresseth vs) vnlesse through our default & folly. Thus vnderstand what it is, to haue the heart purged and changed, that thereby it may be a meete helpe vnto vs, to set vpon a godly life.

*He that dieth in this weake estate is ſaued.*

*Holy deſires be oft times quenched in the beleeuer.*

*How to renew them.*

*Pſalm. 43. 5. Pſalm. 103. 1.*

The next thing is, how this is done; and how it commeth to paſſe, that men after they haue receiued the grace of iuſtifying faith, doo finde and perceiue in themselves such an alteration from that which was before? Euen as if a benumbing cold should be on the suddaine turned into a glowing and burning heate. I say, this is the proper and wonderfull worke of God: who mortifying our worldly luſts and euill deſires in vs by his holy ſpirit, doth reforme vs, and create this holineſſe and ſanctification in vs. He it is, *S. Luke ſaith that purifieth our hearts.* He kindleth good affections, and ſubdueth the contrary in vs. There is no other beſides him in Heauen, who can work it: much leſſe on earth that can ſet his hand to it. Which if that man of ſin had duly conſidered, he would not haue arrogated to himſelfe a greater worke than it, (which alſo is inſeparable from it) namely, the authoritie of forgiuing ſinnes. The Lord (I ſay) by his holy ſpirit, it is, who ſtirreth vp in our hearts godly motions and good deſires: namely of knowledge, good gouernment, feare of him, communion with him and his people, the deſire of ſpirituall reioicing, and ſtrength againſt infernall foes, & ſuch like: which good affections when they be kindled in vs, he ſuffereth not to vaniſh away, but teacheth vs to feede & nourish them by reading, meditation, & prayer. And the ſpirit of the Lord which raiſeth vp & worketh in vs theſe holy affections, is therefore deſcribed by theſe moſt excellent titles: for it is called *the ſpirit of wiſdome, of ſtrength & of the feare of the Lord, &c.*

*The heart is purged by the power of the holy Ghoſt. Act. 15. 9.*

*Note.*

*Eſay. 11. 2.*

*This is at the firſt turning of a ſinner to God.*

And this hee doth to his deare children, when they are firſt brought to this happie change (euen in their firſt entering into the eſtate of grace) to the end they may loath, as ſtinking garments, the olde cuſtome, in which they had long lien; I meane, the vnſauourie draffe of their owne cogitations, deſires, and luſts of their hearts: the leaſt daunger where of, was this, that they deceiued



Note.  
A ſimile.

Euen this is a  
gracious worke.

We muſt not ſtand  
aſt aſt in this.

Note.

Act. 15. 9.  
1. Ioh. 3. 5.

Heart is purged by  
faith.

Act. 15. 9.  
Act. 26. 18.

James. 3. 15

ued them. Theſe, when they ſee what varietie there is of better matter to ſeaſon and occupie their mindes and hearts with all, they doo ſhunne and flie from, as one that had eſcaped the loathſome priſon, doth crie out when he muſt be brought back to it againe. And although I deny not, but that they muſt hold and retaine the ſauour and ſmell of their olde filthineſſe and prophaneſſe, which in times paſt, as bands and chaines, did keepe them in captiuitie: yet is not their condition, for all that, to be counted meane and little worth, becauſe they haue not full deliuerance from it, but happie and highly to bee iudged of, in that they haue obtained it in ſo great part already, and doo ſee how they may be partakers of a farre better condition afterwards.

I ſpeake now but of the beginning of a Chriſtians change, when hee can diſcerne no more in himſelfe than this, namely that he hath with faith vnfained, an heart ſanctified; and purified from his naturall corruption and wicked diſpoſition. And without regard of the fruite hereof, I meane the whole worke of Chriſtianitie, which ſhall follow this happie beginning, (then the which, he deſireth and longeth after nothing more) the weake Chriſtian, that hath his part in this, thinkes himſelfe, euen for it exceedingly indebted to God, who hath wrought it in him. True it is, that no man is to ſtay and abide in this eſtate, when his heart is thus renewed and changed, but is to proceede further, euen to repentance, which commeth from it; as hereafter ſhall bee ſcene. But yet ſeeing the clenſing and purging of the heart, at the firſt conuerſion of a ſinner, is a diſtinct worke of the ſpirit, and in man but the beginning of all the worke of Chriſtianitie, which ſhall follow it; I would not paſſe it ouer in ſilence: and the rather I ſay ſo, becauſe it is but darkely and confuſedly ſcene into and diſcerned. And although it be but as *the graine of Muſtard ſeede*, in compariſon of the tree it ſelfe, to the full growth and perfect age in Chriſt: yet is it in poſſibilitie, nay in certaine and ſure hope, euen the ſame, and alreadie of the nature of it; and therefore hath part of the reward alſo. And now it tarieth but for further building vp in knowledge & grace, that ſo it may appeare to other, as it is in it ſelfe, the eſtate of a regenerate perſon, and new borne vnto God.

But for al this which I haue ſaid of this matter, namely, both what this chage of the heart is, and how it is wrought by Gods ſpirit, yet one thing is wanting, which the diligent reader will deſire to know: That is, why the Scripture ſaith, that although it be God which purifieth the hart, yet that it is aſcribed to faith; *their hearts were purified by faith* ſaith Saint Luke: And Saint Iohn (which is little difference) attributes it to hope, ſaying, *he that hath this hope purgeth himſelfe*: To this I will ſpeake ſomewhat at large, ſeeing it is a point of great moment and weight. It is true indeede, that our hearts are made new, and purged by faith: wee knowing thereby our ſelues to bee made the beloued of God. For it is faith in the precious promiſes of God which the holy Ghoſt worketh in vs (*whereby we ſly the corruptions that are in the world through luſt*) and which purgeth the heart, caſting out the draſſe and filthineſſe which was in vs. And vntill our minds be thus inlightned that we ſee cleerely that our ſins are forgiven vs, and we vnited to Chriſt, and made one with him, & partakers of the graces of his ſpirit; we neuer come out of our ſelues, neither haue any deſire to heavenly things: *but our wiſdome is earthly, diuiliſh and ſenſuall*.

For

- A** For we being not yet assured of the happinesse of heauen, do know no better delights, than our blind and deceitful hearts doo dreame off here on earth. Worldly delights so sought for, because the heavenly are not felt. The which though we see by experience, that they are short and momentanie, (seeing they who haue greatest part in them, cannot keepe them long) yet we, who haue least part in them, will neuer forgoe the loue of them, vntill we see how we may certainly inioy better (which may cleerely be seen in the poorer sort of people destitute of grace, that although they haue no wealth, yet it doth their harts good to talke of it, in token that it is the thing which they loue best of all). And hereof it is, that many thousands, through ignorance, passe their time in sport, play, pastime and pleasure: accounting that the only life
- B** that is to be wished, to liue deliciously for a season. Others, in quarreling, contention, murmuring, debate, suites, & accusing of their neighbours: The most tollerable & honest course seemeth to be the spending of mens yeeres, in, & about the worldly goods. And thus are we occupied, although one sort diuersly from nother, yet all to be pittied, seeing they walk amisse: I speak of such as know no better portion to belong to them. Notwithstanding, no one of these can be brought to mislike his course, or to turne his hart and delight from it, vntill he be assured of a far more excellent estate which shal indure & changeth not. No, although we bring tidings hereof vnto them, so as they beleue that it is true, & haue great liking of the same: yet, till they see that it may be their own,
- C** they will not so much as go about the dispossessing of such vnflauourie & fond lusts from their harts. But when they beleue that *God is a plentiful rewarder of all that seeke him, & that they who were once no people, are now freely made his people, and beloued of him, which were sometime not beloued:* then their harts turne, & aske after him: then they desire to know more of his will and mind: and repent that they were so ignorant before, and that so long time; and that they drunke vp the draffe of vnflauourie puddles, euen deceitfull pleasures, when they might haue drunke of the sweete cesterne which were able to refresh their soules with the water of life. And although there are many doubtings before they be settled in this perswasion, and assured of better delights: yet they
- D** are no sooner resolued of their saluation, and what liberties they haue by Christ, whereby they are made happie, (which how it is attained, hath been shewed in the former treatise) but so soone are their euill hearts and affections changed, so farre as the iudgment is inlightned, and they contrarily affected to that sinne, which they liked before: as seeing now cause sufficient why they should doo so; for they receiue from Christ by his spirit both will and power thereunto. *For faith worketh by loue,* and so it causing them to loue God, and for his sake their brethren, it maketh them also readie to doe any thing for him, whom they loue; and therefore to auoide and cast off all allurements to euill, and sinne, which he cannot abide.
- E** So that it is faith which purifieth and changeth the heart, not as the cheife and highest cause; for that is the holie Ghost (as hath been said) which at the same time, when it assureth vs of our reconciliation with God, doth worke this change and sanctification also: which is a purging of vs from the corruption of our owne nature, and an induing of vs with a new qualitie, and disposition of minde, whereby wee begin to will well, and sincerely to goe about the things which please God: and both by the merits and power of Christs death

*Worldly delights so sought for, because the heavenly are not felt.*

*Nota*

*Iam. 3. 9.*

*Hebr. 11. 6.  
Hos. 1. 10.*

*So soone as any are assured of Gods fauour, so soone are their hearts changed.*  
*Nota*

*Gal. 5. 6.*

*Faith purgeth only as the instrument.*

*Col. 3. 9.*

*Rom. 6. 4.*



98 *Of the heart, and how it should be clenſed and changed.*

death and reſurrection. Which I do aduifedly, mention againe briefly, for the  
 weakes ſake, who ſhall (the point being ſomewhat hard to conceiue) the better  
 vnderſtand the one by the other. And theſe two, faith and a pure heart, cleere  
 and appeaſe the conſcience from accuſation and checkes, and worke moſt  
 ſweete peace and holy ſecuritie, Rom. 5. 1. For from faith and a pure heart,  
 ariſeth a good conſcience, that is a quiet and excuſing conſcience (euen aſtrue  
 loue to God and to our brethren proceedeth from both.) And theſe doo ſet  
 on worke the will to hate ſinne, which before it loued: and contrariwiſe cauſe  
 the affections, as feare, hope, loue, ioy, &c. to be well ordered, in ſuch ſort, as  
 the whole man is carried thereby (euen as the Chariot on the wheelles) agree-  
 ably and in good proportion: and the heart being thus renued, doth ſend forth  
 and cauſe that glorious repentance in vs (a thing much in ſpeech amongſt  
 profeſſors of the truth, but little in uſe or ſet by (as ſo excellent a worke ſhould  
 be) beeing both a purpoſe of the heart, Act. 11. 23. an inclination in the will,  
 Pſal. 119. verſ. 44. 57. and a continuall endeouoring in the life Act. 24. verſ. 16.  
 to caſt off all euill, and to obey God both inwardly and outwardly, according  
 to the meaſure of knowledge in euery one: For when we are ſanctified, we are  
 deliuered from the tyrannie which ſinne had ouer vs, into the libertie of the  
 Sonnes of God, to walke righteouſly, and obediently; that wee receiuing  
 new increaſe of grace from Chriſt dayly, may hold faſt the ſame libertie vnto  
 our end.

1 Tim. 1. 5.

*True repentance.*  
 1 Theſ. 5. 23.  
 2 Cor. 7. 1.  
 Col. 3. 9. 10. 15.

Rom. 6. 2.  
 1 Pet. 2. 24.

This I haue ſaid, ſeeing it maketh way to the renouncing and forſaking of  
 ſinfull life, and to the practiſing of the contrarie (of the which more ſhall bee  
 ſaide anone) it ſo neceſſarily following the change of the heart: and for that the  
 reader may the better ſee, that if he can finde his hart to go with this doctrine,  
 and that hee hath a part in it; hee may be aſſured, that all that I ſhall ſpeake of  
 hereafter, being of the ſame kinde, and neceſſarily depending vpon it, ſhall  
 the more eaſily bee receiued of him to his ſingular comfort: and that all men  
 may knowe (whatſoeuer the wicked World doth glorie of) that without this  
 effectuall clenſing and purging the heart, there is no ſound repentance, and  
 currant nor true fruites of amendment to be found amongſt them.

*Without the  
 change of the  
 heart there is no  
 amendment of  
 life.*

And this though all true Chriſtians cannot expreſſe, as I haue ſet it downe:  
 yet the moſt ſimple, when they heare mention made of it, can affirme that  
 they finde it ſo, to their no ſmall conſolation and contentment, if they ſhould  
 be asked.

*The ſimpleſt  
 Chriſtian finds  
 ſome meaſure of  
 theſe.*

*Prooues that  
 the change is  
 wrought by  
 faith.*

1 Pet. 1. 4.  
 opened.

Now I hauing ſhewed that the heart, and conſequently the whole man  
 muſt neceſſarily be changed and purged, before good life can come from it;  
 and wherein this chaunge conſiſteth; and how it is wrought: I will returne  
 to this laſt point, from which a little I digreſſed, that by faith in Chriſts pro-  
 miſes, and by ſpirituall vnion with him this change is wrought. To this end  
 (as I ſaid) S. Peter doth plainly lay ſoorth this truth vnto vs, *that the heart is  
 purged by faith*, when he ſaith: *By the pretious promiſes which we haue from God,*  
 (and they are made ours by faith) *we are made partakers of the diuine nature, or  
 the graces of the holy Ghoſt*, by whoſe heavenly power *we are able to ſlie the cor-  
 ruption, and naughtines both of our hearts and liues*, which is the principall let of  
 our obeying God. And therefore that corruption being ſubdued in vs by a  
 ſtronger power than it ſelfe, we haue liberty to goodneſſe; whereas before we

*Note*

were

- A were in bondage: And not only so, but the nature and qualities of our hearts being changed, we are no more they, who wee were before; but are led contrary to our former course. The which selfe same thing, though not in the same words, S. Paul by a most apt similitude setteth downe, saying: *When we were in the flesh, the affections of sin which were by the law, had force in our members, to bring forth fruite unto death: but now we are deliuered from the law, (he being dead of whom we were holden down) to serue in the newnes of spirit, not in the oldnes of the letter.* Here he describing the first estate of life, wherein all liue to be diuelish, and vnrenued, and setting as contrarie to it the regenerate and happy estate of Gods childre after they be changed, maketh this comparison: That as our corrupt hearts like an husband stirred vp euill desires in vs, hauing the powers both of minde and bodie as the wife at commandement, and both these together brought forth all sorts of euill workes to our destruction: so the spirit, that is, the power of Christ beeing giuen vs, stirring vp holy affections in vs, is as an husband, and hath the powers both of minde and bodie (as the wife) at commandement, and both these together bring forth all sorts of good workes (as children) to our saluation. Whereby it is manifest, that although there be nothing in vs, as of our selues to doo the will of God, and to bring forth fruites of amendment; yet God, *who purgeth the heart by faith,* putteth also a new nature into it, and maketh vs loue, and delight in the good and holy things which before we loathed; and to loath the euill which we once loued.

Rom. 7. 5. 6.  
opened.

- And for this purpose, to make more full this matter, which I haue entred into, which of the simple (I know) is hardly conceiued; that no exception may bee taken against it, consider what our Sauour saith: he compareth himselfe to a vine and his beloued to branches of the same. To teach vs, that as the branch beareth no fruite if it grow not in the vine, but being cut off, withereth: so if wee bee not knit to him by faith, we can beare no fruite. But as the branch abiding in the vine sucketh sappe, and draweth iuyce from it, and is fruitfull: so all the faithfull, and true belecuers receiue strength from him, and grace, by the which *they crucifie their owne lusts*, resist their corrupt will; and so bring forth fruite agreeable to the will of GOD. For from him the whole bodie gathereth increase fit for it: who in manner of the soule, quickeneth all the members. And to this end, Christ wrought our saluation, and gaue himselfe for our sinnes, to deliuer vs from this present euill world. And from him we haue receiued a mind to know God: an hart to loue him: a will to please him; and strength also in some sensible measure to obey him, as he saith: *Know ye, that ye are dead to sinne*, that is, so made partakers of the vertue and power of Christ, that naturall corruption hath lost her vigour, and force, to bring forth most bitter fruites: and also, *that ye are aloue to God*, that is, haue strength to liue holily through Iesus Christ: which grace although it be not perfect, yet it is such, & that in the weakest bele cuer, that there is apparant difference by it, from his former estate; and such as whereby a godly life is not irksome to him as before, but sweete and pleasant.

Iohn. 15. 1. 2.

Ephes. 4. 16.

Gal. 1. 4.  
Luk. 1. 74  
1. Iohn 5. 20.  
Luk. 7.  
Psalms. 50.  
Rom 6. 6. 11.

By this change, the bele cuer sensibly discerneth his present state from his former.

That which most troubleth the weake about this matter is, that this change of the heart, and renewing thereof, is so hardly seene, and so meanly felt within them; that they cannot satisfie themselves in wishing, and desiring to

The weake troubled, that this change is too small.



*Of the heart, and how it should be cleansed and changed.*

*Note.*

*Yet this is a note  
that their state is  
good.*

*This change of  
the heart is the  
foundation of a  
godly life.*

*1. Sam. 15. 3. 9*

*Note*

*Prover. 23. 26.  
If men at first  
gave God their  
hearts, then  
should their  
whole life be bet-  
ter.*

*Not a peece of  
the heart.*

be more changed : And although before, their open grosse faults did not accuse them, yet now their inward corruptions do disquiet them : now idle motions and vaine thoughts, and fantasies much trouble them : in their praying, reading, and hearing, they cannot be ridde of them : now they feare that they belecue not, (euen after they haue receiued to belecue with staiednesse of minde and peace) and all because they want the feeling comfort of their faith oftentimes : their vnkindnesse also to God much greueth them, and besides that, their vnfruitfulnesse likewise : to be short, they haue many accusations against themselves. All which duly considered, doo testifie indeede another estate of their mindes, than was before ; though thorough their weakenesse and the diuels malice, they feare hereby some times, that they are not renewed, and changed at all. But that is not to be maruailed at, for as much as they were so lately drowned in sin, and had no delight in goodnesse : it must needes bee strange vnto them to be perswaded, that they are in any better case, than they were ; seeing the motions of sin do trouble them now, which did not before, and they haue not skill nor strength enough to thinke, that it is a good signe of their welfare to be grieued for them, (as it is indeed) but they think it a signe of their miserie, that they haue them at all. And yet in that they do so earnestly seeke to be better staied, euen from idle and vaine wandrings, & labour to see their spiritual pouertie, and their inward corruption of selfe loue, priuie pride, distrust, &c. they may haue cleere testimonie, that they (though but in part) are truly reformed.

And this change of the heart, they haue neede to bee perswaded of, who desire to liue Christianly, (which shall be no hard matter for them to proue, if they compare themselves with that which I said, about this matter, and finde it so with them) but otherwise they shall but coldly goe about any seruice of God whatsoever : this pure heart (I say) comming from faith vnfained, must be as a strong foundation laid in them, vpon which only, a godly life can bee builded, that they may not neede to feare, that they are of a double heart : for GOD abhorreth that in his seruice, and dooth not accept the halfe heart, nor to bee serued by halues, as *Saul* did, but will haue the whole to bee giuen vnto him. Hee will not bee loued a little : for that is neither befeeming his greatnes, neither fit for them to offer, who receiue so great good things at his hands. And as none can doo this, but such as shall see sufficient cause hereof ; namely, that they are infinitely indebted to him for his bountifulnes towards them ; so will he, that such shall make him their chiefeft delight, and treasure, as other doo the world ; and therefore to account it no tediousnesse, nor toile to labour for it, till they haue obeyed the voice which saith, *Giue mee thine heart, my sonne*. And if all men did at the first embracing of the Gospell, thus giue their hearts wholly to the Lord, (as all they do who vnfainedly beleue in him) then should we see it a common thing to haue God honoured in the world, his true religion, and worship aduanced, and there should bee no such difficultie to pull men out of their filthie and sinfull liues, but they should be as readie to seeke it, as the godliest Preacher is, in Gods name to vrge and require it. But seeing that will not be, let them, which see better, what the infinites of Gods fauour is towards them, giue him their hearts againe, as they are commaunded, not a peece of their heart, but their whole heart:

**A** heart: euen as the burnt offering in sacrifices, was not in part the Lords, another part the Priests, or his who did offer it, but it was wholly the Lords: so God will haue those, whom he maketh reckoning of, to turne to him with Leuit. 1. 13.

their whole heart, that so (as farre as their knowledge leadeth them) they may bee at his commandement: not halting, not flitting, not giuing him their seruice sometime, and at other times refusing and holding backe by such occasions, as shall fall out; as for their owne pleasure, profit, for mens friendship and fauour, or such like: for so doing, they shall neuer be fit to renounce either their will, or lusts, when they are inticed to euill by them, but must yeeld, and giue place to them; which kind of vnsauourie and fickle seruice God abhorreth.

*Note*

**B** ut if wee freely giue ouer our selues wholly to God, and be resolu'd to be guided by him in all things, and to this end, waxe better settled daily in the assured perswasion of Gods fauour; (which is better than all things besides) so that we may alwaie see cause why wee doo so; then and not before, shall we haue good euidence that our hearts are changed from their old custome in sinne, and renued. And although men will long halt, and driue off, before they will be brought to this, hoping that lesse may serue, and that they may please God without all this adoe, (as accounting it too hard) yet must they be brought to this, when all is done; or else they shall see, that all is in vaine that they doe besides, what faire shewes and colours soeuer

*Many hardly brought to giue their whole heart, therefore giue ouer.*

**C** they set vpon their doings.

For want of this soundnesse, and well purging of the heart, as the people of Israel made many turnings to God, when he punished them, but euer turned backe againe from their couenants, and promises of amendment: euen so at this day, there are many vowes to God of holy life, and purposes of repentance, but none of them hold, nor take any good effect, though some in longer, some in shorter time, doo vanish away, and come to nothing: because men goe to worke in their moode, and hastily, not sufficiently considering how weake such foundations are to beare vp so great, and weighty buildings, as the whole course of their liues to be holily passed. *Judas* his preaching and

Psalm. 78. 38.

Iudg. 2. 11.

*Note*

**D** working of miracles, (who was companion with the other Apostles:) *Ahabs* hastie repentance in sacke-cloth, and ashes: yea *Iehu* his zeale for the Lord of hostes (with all other such shewes, as for a time in the eyes of men seemed to be great godlines, together with *Sauls* speedie executing of Gods commandements against the Amalekites: they had a time to be bewraied, & brought to light to the world, to haue been, either meere hypocrisie and fained godlinesse, or suddaine and rash attempts, or without roote from the heart, euen the best of them.

Math. 10. 5. 8.  
2. King. 21. 27.  
1. Ki. 9. 25. 32.

1. Sam. 15. 4.

*Note.*

**E** Therefore first let this be knowne of vs, that before the euill life can be renounced, God purgeth and maketh cleane the heart, that so it may be fit for so great a worke. But seeing the heart is false about measure, and they soonest deieue themselves, who do least suspect, and feare danger; let it thoroughly bee weighed, which hath before been set downe: that there is deadly hate of sin & corruption, and that with much struiuing against it, with gripes of griefe when it preuaileth, and contrarily, great ioy, when it is subdued, this (I say) is in him, whose heart is truly renued.

Ezech. 36. 25.  
26. 27.



## CHAP. 5.

*Of the renouncing of all sinne: which is the first effect of a renewed heart  
in the true beleuer, and the third generall head in  
this Treatise.*

*We must be  
changed be-  
fore our liues  
can be amended.*



*What the life of  
the beleuer is.*

*All vngodlines,  
not some onely is  
to be renounced.*

*Note.*

*A simile.*

*The beleuer  
loatheth his for-  
mer filthy life.*

Ow the hart being renewed and changed, must be kept so: but of that afterwarde, in more fit place. In the meane season, I will passe to the third generall head or part of this treatise, namely, to the effect of this cleansing and change of the heart, and shew what worke it bringeth forth in him that is thus renewed and changed. For I ha- uing spoken of the cleansing of it, as I purposed, namely, that it must, with the whole Man, be changed and re-  
ed, before the life can be amended; it followeth, that I should now further proceed to this; that is, to the description of the Christian life, whereby I meane true repentance; or the life of the beleuer, as I propounded: which is the building that must be set on that foundation: and that conuersation, which commeth from the forenamed change; and is a renouncing of all sin, and a care to walke in a new life, (to glorifie God thereby, euen vnto death) as was saide before. Concerning which, more particularly (as I promised) this first is to be marked, that (the godly life standing in these two parts: that is, the renouncing of sinne, and practising of godly duties) the order in my diu-  
sion requireth, that I enter here into the former, and after proceed with the latter. Therefore know we that all vngodlines, & not some part or kind only, is nounced of the true beleuer, and of him who will soundly professe to liue godly: and they are brought to this power and grace, who trust in the liuing God, and are indeede godly, that they are out of loue and fauour with the whole course of iniquitie, which was their only delight, and pleasure before. They are so changed from that which they were, that now hauing tasted of heauen and happinesse (becing become the beloued of the LORD:) they freely and willingly bid farewell to all the follies of their former times, and the vnlawfull liberties, (with the which they were deceiued) at least in affec-  
tion and desire as their frailtie doth permit: for they know (who haue so farre been instructed) that they cannot loath some sinne and loue other; that were but halting: but as he who taught them that they should not commit adultery, taught also they should not lie, nor steale: in like manner they, who are taught of him, doo so iudge, and therefore disclaime the one and the other. For how can they loath one sinne, and loue another? Which were to doo contra-  
ries? And as pure and sweete water, and filthie cannot come from one fountaine: so neither doth the heart reformed, send forth good and euill. So that as one in prison hardly dieted, feedeth with great appetite and greedinesse vpon scrappes and parings, and is well at ease if he may fill his bellie with them; who yet when he is set at libertie, and conuersant with his friendes, where hee findeth varietie and plentie, cannot fall to his old fare againe; but wondereth  
now,

A now, how hee could finde saour in euery mans leauings: euen so it is with him who hath belotted, and made drunken him selfe with the deceitfull baits of sinne, who if like a swine he may fill himselfe with that which his heart desireth, and his eye lusteth after, he is safe and hath what he would: but when he shall see his estate as in a glasse, how shamefull and dangerous it is, and hath but tasted of the heavenly priuiledges and liberties of a Christian, he casteth out that former draffe as vomite, and by no meanes can be brought to be in loue with it againe. Behold such honour giueth God to his seruants, that their olde conuersation wherein they liued sometimes with the rest of the world, and could by no meanes be drawne from it, they haue it in most

B vile account and detestation, & *they which were of the synagoge of Sathan shall worship God among the faithfull.* This is the power of faith (which hath changed their heart) that it is able to make him who hath it, to ouercome, I say not, himselfe, but euen the spirituall craftinesse, whereby the diuell deceiueth many thousands, and euen the poisoned baits and allurements of the World also. Reuel. 3. 9.

O power vnconquerable, and not to be matched! If there were any earthly stay or fleshly hold in any sort comparable to it, (which is impossible) in what price and reckoning should it be had, think we? If there were any thing which at mens request, could giue the life of their enemy into their hands, or

*Power of faith  
and gain  
thereby.*

C helpe them with long life, or satisfie their desire with abundance of wealth, and varietie of sinfull pleasure, oh how welcome should that be? But consider (O ye seruants of God) and behold it, ye mightie and wise of the world, here is a greater, and another manner of treasure, than all these: and bringeth other delights, than these are able. This suffereth you not to pine away with desire of your enemies death: but it will make you as it did *David*, to turne your hearts towards your greatest enemy, (which is true manhood and wisdom) and to preserve his life, when you had him in your hands to kill him. And this suffereth not you to hunt about the world for varietie of sinful pleasures, as though there were no better vse to be made of the time, which is so precious: but this will make you (with *Moses*) to renounce them when ye might haue them, and to finde greatest pleasure in doing so, and yet in forgiving them, to thinke your selues plentifully rewarded. 1. Sam. 24. 10. 11.

*Heb. 11. 24.*

*Heb. 11. 6.*

Finally, this will not suffer you to fret and to be vnquiet in thinking vpon the day of death, and to put the remembrance of it farre from you by wishing long life: but it will make you *sigh and groane to be out of your life*, and with *Paul* to account it a prison to liue in the body still: and as the Preacher saith, to reckon the day of death when you must liue here no longer, better than the day of birth, which is the beginning of life. O ye men of this world! if ye can tell vs of great commodities, and tidings of better things than these, and assure vs

*2 Cor. 5. 3.*

*Eccle. 7. 1.*

E how wee may come by them, wee will forsake and leaue all, and reioyce with you: If ye cannot, but rather your best things are those which I haue spoken of already; namely, great riches, pleasures, your enemies death, and desire of long life to your selues, the vanitie, vncertainie, and danger of the which I haue set downe already; then renounce you all that ye cannot safely keepe; and reioyce with vs: doo but *taste and see how good the Lord is*: and when you see what is best, imbrace it: or els I will pronounce the saying of God by the

*Vanitie of World  
by ioyes.*  
Note

*1. Tim. 3.*



# Renouncing of all sinne, an effect of a renewed heart.

Act. 13. 41.

Prophet against you : which in time shall most surely finde you out , and take F  
holde of you, although you hide your selues from it. *Behold and wonder and  
vanish away : for I will worke a worke in your daies, that if a man tel you the truth,  
ye shall not beleue it.*

1. Ioh. 5. 19.

More might be said of this point , but the treatise is too long : now I will  
returne againe to shewe that the beleeuing Christian doth renounce the sin-  
full course, which all the world besides lieth and walloweth in, (though some  
more than others) who, as I haue shewed, that he renounceth all kinds of wic-  
kednes : so hee doth it not in some good moode only, neither crieth out of  
his olde conuersation, when he seeth shame or daunger approach, he doth not

He renounceth  
sinne in good ad-  
uisednes, & not  
in some good  
moode only.  
Hol. 14. 9.  
Ephel. 4. 24.

(I say) then onely signifie his dislike of it ; but vpon good deliberation, hee G  
maketh protestation no more to haue to doo with it : as Ephraim was coun-  
selled to say, beeing called to repentance : *What haue I to doo with Idoles,  
which yet before had been her glorie ?* So whatsoeuer others doo , he is resolu-  
ed to forsake it : and casteth off all such behauiour, as a loathsome and ragged gar-  
ment . And this it is which our Sauour acquainted his Disciples and fol-  
lowers with , after they had testified, ( Peter answering for the rest ) that  
they beleued in him vnto saluation : *Hee that will be my Disciple, must denie  
himselfe*, which is as much as vngodlinesse, and worldly lusts : for then on-  
ly indeede , and not till then , are Men fit to heare of any such thing ; but  
doo keepe out of the sound of such doctrine , as much as they can : which is H

For want of this  
sensed denying  
our selues, diuers  
neuer attaine  
true godlines.

the cause at this day , that many professing the Gospell , yet neuer knowe  
what this meaneth , namely, to abstaine from the *filthy lusts which fight against  
their soule.*

Others which doo , and must needs heare such things taught that all Gods  
seruants doo, and shall disclaime their liues past, and be ashamed of them, it is  
pitie to thinke how coldy they receiue it. Some of them scorne it and mocke,  
and so turne it off that way : some neuer conceiue it : some are often accused  
and made afraide to see their liues so farre off from that which is taught them,  
but soone forget it , because they see the most of the world to do so. Some are  
euer in learning how to depart from euill, and to forsake their sins : but the di-  
uell holdeth them at a stay, that they neuer obtaine it, because they go about it I  
preposterously , not yet beleeuing assuredly that they shall be saued. A fewe  
finde the way , the Lord directing them to beleue : which , others , who will  
not be taught of God how they should beleue, but by their owne reason doo  
neuer reach vnto.

Worst sort of  
Protestants, who  
hate this doc-  
trine, & the tea-  
chers thereof.

But I haue not yet spoken of the worst sort of all, who heare this doctrine :  
For they hate them who teach it, most deadly : they raile on them and dis-  
grace both them and it ; and if they can, bring them into danger for teaching  
of it : although their pretence shall be another thing . Yea doubtlesse, (I say  
more) if by her Maiesties gracious authoritie and protection we did it not , K  
(which more preuaileth with them than the authoritie of God , from whom  
and in whose name wee teach it ) their poysoned and malicious stomackes  
would suffer none to walke peaceably , who plainly and soundly publish it.  
These therefore are farre from ouercomming themselues : and yet whiles  
many sorts in the World are thus farre off ( as I haue shewed ) from victorie  
getting ouer their wicked hearts , and consequently their liues, in the meane  
while,

Gods seruants  
are at vtter defi-  
ance with the  
world.

- A while, the seruants of God, who know *what the Lord hath done for their soules*, renounce all inordinate desires, and wicked actions: that they haue afterward *no more fellowship with the unfruitfull workes of darknes*, howsoeuer they were sometime chiefe doers in committing of them. So that as the true repentant people of Iuda, who had before offended God by Idolatrie, when they were brought captiues into Babylon, loathed the sight of false Gods: and as the good people, who repented by Ezra his preaching, did *put away their strange wiues*, how deare soeuer they had beene vnto them: and as Ephraim was heard complaining thus; *I am ashamed and blush, that now I beare the reproches of my youth*; so loathsome and wearisome it was vnto her: So are they who haue felt the saluation of God, at vtter defiance with the corruption of the world.

Ezra. 10. 12.

Ierc. 31. 19.

Note

- And yet if this were done but for a time, or for companie, or by constraint, and for feare, or any such like corrupt end, it were not worth the speaking of: for it is to be scene that after these sorts, iniquitie is left of many: which kind of renouncing euill is little to their reioycing, and shall be to their reproch, when it shall appeare in how euill manner they haue gone about it. I will not digresse, but this I must say: wee haue had too much experience in our parts, and (I doubt not) so haue others, of sundrie persons, who once accounted their teachers *burning lights*, and for a season they receiued and reioyced in them, casting off their old course in the sight of men readily: but some for companie of those, who perswaded them; some for feare of the woe which hung ouer them; and others for good report, as long as they could hold out: but these, because they renounced them not, neither vpon good consideration abiured them, they returned to them againe, as *the dogge to his vomite*: Whereas such, who truly beleeuing doe of conscience renounce sinne, doe as they in *Nehemiah*, came to the oath and the conenant, that they would neuer take againe their *strange wiues*, which they were commaunded to put away, nor looke backe to Sodome any more: *nor (being washed) wallowe againe in the mire*.
- D Which I say not as though their word, protestation, or oath, could alone by any strength thereof, performe such a weightie vow: but because therewith they duly considered what cause they had to doe so: how infinitely they were bound to GOD to discharge it: and how firmly they were perswaded, that *God would make them fit*, (who had made them willing already) *and able also to doe it*.

They leave not sin for a time, nor by constraints, or for company, feare, &c.

Note

They now and performe. Nehem. 10. 29. Abiure sinne.

Not by their owne strength.

Phil. 4. 13. Rom. 9. 31.

Their helpe is from God, attained by faith, waited for by hope.

- E And therefore although they saw not that helpe present, with eye; yet they hoped for that which they saw not, and therefore waited patiently for it, till it should be granted them. And thus both faith and hope being nourished and strengthened in them from day to day, they who are the Lords, doe finde both will to desire, and strength (though not perfect) to accomplish, to the peace of their hearts, that which they haue set vpon and attempted; I meane a departing, and that with willingnes, from their former intemperance. Indeepe it must be graunted, that this is not obtained without much struiuing against the same, and that it will cost many prayers to weaken such corruption, and to hold such rebellion vnder: meditating vpon Gods promises also, with much sighing, and sorrow to see what vnlikelihoods there are of subduing such vnruely passions, through our owne manifold weakneses.

Got with much struiuing.

But



*No discouragement.**Math. 19. 29.**Faithful alwaies preuaile not.**Yes finde comfort.**1. Pet. 1. 5.**2. Cor. 12. 6.**Psal. 116. 11.**2. Cor. 7. 8. 9.**No hurt by abusing.**Note**Gain of our falls so purge vs.**Note**Prov. 28. 13.*

But what then? Is it much, if so great a worke require our watching thereto, **F** and diligence, when God is pleased that it be bestowed that way, and without it no common worke will goe forward? Or is that any iust cause of discouragement to vs, to take paine for so great profit, when wee are sure of it before we goe about it?

But it may bee demaunded, doe Gods seruants alwaies preuaile in struiuing against euill? and obtaine that which they seeke thereby? for otherwise, (say some) what deadly discomfort and dismaiednes will come thereby? I say, that as God often helpeth them, that they ouercome; so they are oft ouercome themselves of their affections against which they strue: but yet they haue learned not to be troubled at this, as at any strange thing which doth befall **G** Gods people, as if their hope were either wholly or chiefly vpholden hereby, and as though they held their happines by feeling onely; when they are taught, that *by grace they stand*. Neither yet on the other side, doe they make light of it, when they are foiled and preuailed against: but as they reioyced in measure, and gaue God the glory, when they felt strength of grace against their temptations: so after they come to themselves againe, they are troubled, and sorrowfull chiefly for displeasing God, and they take better view of their owne frailtie, ignorance, and negligence, and confesse the same to God, and take shame to themselves: and cast not away their confidence, but be encouraged, and heartened both to hope for pardon, and also to be more circumspect in looking to their waies afterwards. **H**

Now tell me, if Gods children be thus brought low and abased, sometimes to pull downe and assuage the strength of pride in them, what fearefull matter is hereby fallen out? what raising out of their faith is there hereby procured? or what great cause of complaining is this? when it is manifest to all who can iudge, that the thing which through ignorance and weake faith they feared would separate them from God, doth fasten them more neerely vnto him: and through his working, that which they thinke to bee cause of great sorrowing, is turned indeede into sound reioycing, and that for this cause especially, that they doe better know themselves hereby, and haue experience of his grace working in them; which otherwise they should not haue had. **I**

I cannot more liuely compare the malice of Sathan in this case, than to one who thrusting in his enemy, and purposing to kill him, doth thereby let out the vicer and corruption out of his body, and so preserve him. After the same manner is it with Gods children: much priue pride remaineth yet; and much secret fauouring of, and bearing with themselves is in them; which is like to worke them great sorrow and daunger: the diuell therefore sore thrusting at them, and seeking to wound them with the feare of Gods anger, because of their finnes, or some especiall fall, doth thereby purge that corruption out of them by their seeing and confessing and forsaking the same, preventing and watching against it afterward, and resorting vnto God by prayer of faith for pardon thereof, and that in earnest sort; so that they doe, or may thereupon, obtaine it. **K**

And thus wee may see, that euen then when GODS seruants are mastered of their affections, and in fighting against them, are found the weaker: yet

**A** yet euen those falles of theirs, doo turne to their exceeding good, afterwards. And therefore it is not their vndooing, when any such thing falleth out, as for want of Faith, and experience many doo often feare. But yet let this (which I say) bee wisely receiued: that to the true Beleeuers it shall thus come to passe, and not els: least any hearing this, should after hee hath fallen, be little carefull to rise vp againe in such manner as I haue shewed, and yet thinke all should be well with him notwithstanding, which is not possible.

*This is only to the beleeuer.*

Thus by occasion of this obiection I haue been longer than I had purposed in this matter. By this it may appeare, that how vnskilfull soeuer the Chri-

**B** stian beleeuer was, and as vnable, as he was vnskilfull to renounce his ignorance and sinfull lusts before the Lord became his teacher; yet since that hee taught him to fight, he hath growne expert in that spirituall battell: whereas others who haue not beleeued truly, shall find it is as possible for a black Moore to chaunge his skinne, or the Cattamonntaine her spots, as for a man accustomed to euill, to leaue it. As Christ said of the rich man: *It is as easie for a Camell to goe thorough the eye of a needle, as for a rich man to enter into the kingdom of heauen*: so no more can a wicked man renounce his course: for the wisdom of the flesh, that is, of man vnrenewed, is an enemy to God, because it neither is, nor can be subiect vnto him. If this were thoroughly settled in mens

*Beleeuers can renounce all.*

*Vnbeleeuers cannot.*

*Rom. 8 7.*

**C** hearts, that there is no dramme of goodnesse in them, by which they might bee able to turne from their former wicked waies, but that their carnall wisdom and reason, to the which they most cleaue, doo hinder and hold them backe from it; whereby it commeth to passe that it is so hard for them to renounce all that which is euill: would they not thinke it worth all labour and traiaile to come by it? who now are content to be deceiued in thinking that they haue it, and yet are vtterly without it. Neither can this bee otherwise with them whiles their harts are is vntrained, & remaining in their olde estate: but when they be indued with new qualities, they shall find this both possible and easie, (as hath been saide) to commaund their lusts and desires, (which

*No dramme of goodnes in a naturall man.*

**D** were sometimes unruly) & haue them in subiection by little and little, because in so dooing, they take vpon them the yoke of

*Matth. 23. 30.*

Christ, who himselfe saith, it is

easie.

( \* \* )

CHAP.



**E**



## CHAP. 6.

*Of the diuers kinds of euill to be renounced, and namely, in this Chapter of those which are inwardly both against God and men.*

*Diuers kinds of euill to be renounced.*

*First inward lusts.*

*Not all in like measure.*

*The effects of our naturall corruption be here meant.*

*Iam. 1. 14  
A simile.*

*Col. 3. 5.*

*Psa. 19. 12.*

*Ier. 17. 9.*

*Heb. 3. 12.  
Vnbeleefe the roote of all.*

*Three sorts of lusts.*

*A view of some corruptions.*



Ut to proceede: as we haue seene, in what manner sin is to be renounced; so let vs now consider the diuers kinds of euill, which are to be renounced, before we lay foorth the good fruites & duties which proceed from the same. And these kinds of euill are of two sorts, either inward or outward.

And to speak distinctly of them (that I may proceed) we are taught, that in the godly life, in whomsoever it be found, the lusts and concupiscences which reigne throughout the World, and make them whom they rule, to bee as brute beasts: these corrupt lusts (I say) with all other such defilements of our actions, are in the godly life renounced, according to the light which we haue to discerne them; yea the faithfull desire to abstaine from the, as men who haue receiued another manner of spirit than the men of the world, and therefore can take vp their delight in better things: and as such who know the hurt which these vnuly euils bring with them, whatsoever shew of pleasure they offer. And although all the godly haue conflicts with them, and doo not hold them vnder in a like measure; yet of the weakest of Gods Childre they are hated, and strived against, when they are once seene and perceiued. But by these inward euils, I mean not the native infectiō of the hart, for of this I haue spoken before, but the fruites hereof, namely, the wandring, noisome, and blind thoughts, fleshly desires, & worldly lusts, which arise from the hart so infected, which are contrarie to the commandement of God, & tend directly to the destruction of them, who bring them forth: So that as the hands, feete and eyes bee the membres of the bodie, and doo whatsoever the body hath need of; euen so these are the members, and as the armes, feete and eies of the heart, and execute and performe whatsoever it desireth: And although they are so many that no man can number them, (euen as the fountaine of the heart is so deepe that no man can gage it) yet because they are much vnknowne, I will giue some helpe in the vnderstanding of them, and so much the rather, because they being vnknowne, many neuer mislike their liues, neither are ashamed nor wearie of them, though they be stained shamefully with the, and so become most abhominable. And first the roote of all the rest is vnbeleefe, when a man not giuing sound credit to the Word of God, and the holy Scriptures, dareth be bold to harbour the same whatsoever is forbidden in them.

Frō hence grow out, euen in those which professe; three armes, or boughes, of the which euery one shooteth forth as branches, innumerable worldly lusts: the first, impious against God: the second, iniurious to men: & the third sort, most properlie concerning themselves.

Touching

**A** Touching the Maiestie of God, as Mens hearts are full of blindness, and couered with darkenesse; so it goeth against them to be taught the true knowledge of the true God: it is death to them to be drawn out of their ignorance: they cannot abide to heare of his iudgment day: they would there were none: they rebell against the spirituall and true seruing of God, and that which they yeeld him, is a will worship, euen that which phantasie, custome, or fleshly wilddome teacheth them.

*Iob. 13.  
Ignorance of  
God, & no minds  
to come out of id,  
Act. 24. 25.  
Iob. 31. 14. 15.  
Math. 15. 9.*

And whereas hee requireth that confidence should be put in him, for continuall defence, deliuerance and succour in soule and bodie, they are car-  
ried with distrust, as with a whistle wind, and therefore their hope is faint,

*Distrust*

**B** or none at all, before they see their desire accomplished. In their great dangers when meanes to come out, doo faile them, they are ouercome with feare, and almost beside themselves. In losses impatient and full of murmuring, receiuing them as from a cruell Iudge, and sorrowing for them deadly. And as some haue their hearts thus boiling in their trialles, and affliction: so others haue them swelling against GOD in obstinacie and contempt for his afflicting them, and are loose, carelesse, and desperate, whatsoeuer pincheth them: yet in a scoffing spirit they say within themselves, let him doo his best, yet will we not turne vnto him, nor seeke vnto him: (oh horrible blasphemie, fearefull to be once named!) that I say nothing of them, who ascribe all to blinde

*In aduersitie,  
Impatient.*

*Obstinate.*

**C** fortune, (in cursing of the which they curse God; or as the Atheists doo, to nature. Are not these loathsome guests to lodge in the hearts of Christians? I doo not goe about to set downe the poisoned corruptions, and lusts of Heathens, Turkes, and Atheists, as they are properly called, that is, such as denie God vtterly, for so should I neuer haue done; but to lay forth some part of the corruptions which dwell, and abide in the hearts of such as goe for Christians: that many of them who can beare out matters boldly here among men, may see what villanie and treacherie they commit against God. This is a little of a great deale of the dishonour which they offer to God. And as this declareth what rebellion is in men vnder the crosse: so how they be-

*Loathsome  
guests.*

**D** haue themselves towards him in the daies of their prosperitie, experience teacheth and I could shew at large, if the time would suffer me to declare it. As for thankfulness there is little or none in them: I appeale to their owne consciences, what doo their hearts yeelde to God the whole day thorough, for his manifold mercies; and if some do, yet is it done onely in words for a fashion, and from the very teeth outward: and yet many are ashamed euen at their table to doo that. They reioyce in the merry World, whilest they haue ease and plentie; they looke for no other, but wish it alwaies so: yet what grace doo they desire the more, although they haue their fill, but are rather more headstrong, and inordinate? And if they aske ought of God, *it is to be-*

*Inward corrup-  
tions in prosperi-  
tie  
No thankfulness*

*Carnall reioy-  
cing.  
None*

**E** *stow it on their lusts*, being made drunken with their pleasures: so that *they are* *louers of them, more than louers of God*, and become insensible thereby, and past all feeling. If some bee not thus hardened, yet shall they bee found to haue small desire to furnish their hearts with the best gifts, when yet they see, that he which hath giuen the one, is as readie to giue the other also. And as for the true worshipping of God, how farre are the most from taking pleasure therein; when yet one day bestowed in it is better than a Thousand in any

*Iam. 4. 4.  
Drunke with  
pleasures.*

*No delight in  
Gods worship.*

M

delights



## Diuers kinds of euill to be renounced.

Ioh. 4.  
Ioh. 5.  
*Superstition &  
blinde deuotion.*

Deutr. 28. 47.  
Math. 15. 9.  
*Profanenes, dis-  
solutenesse &c.*

*Note.*

Deut. 28. 46.  
Rom. 12. 18.  
*Abuse of peace.*

*Loathing the  
Lords Sabbath.*

Pl. 8. 5. 6.

*Wicked lusts to-  
wards man.  
The 2. Table,  
first Commande-  
ment.  
Contempt of bet-  
ters.*

*Note.*

delights beside? For superstition and blinde deuotion carrie many to false worships: affirming boldly, that they cannot rest in that manner which God prescribes in his Word, that is, to do it *in spirit and truth*: though God sendeth vs to the Scriptures to know his will and minde; but the will worship which they deuise to themselues, and which they take vp by tradition, or fancie, as to represent God by an image, & Christ by a Crucifix, that onely please them: and their deuotion is frozen and cold, except it be helped by such counterfeited delusions. And many of them which imbrace the truth, and retaine the right manner of worshipping God according to his word, yet are content to be deceived, while they are willingly void of that which onely maketh the other well pleasing to God, and sauour to themselues, that is, to do it with their hart and ioyfully, without which God telleth them plainly *that in vaine they worship him*. And as in their worshipping of him, by the vse of religious exercises, their hearts take no delight; euen so in his seruice, throughout the course of their priuate conuersation, how vaine, prophane, and dissolute are their harts, what pleasure is it to them to please him, though it should be their meate, drinke & pastime, and how lightly are his iudgments passed ouer, how fearefull soeuer they bee? So farre is it off, that they can expell their hypocrisie and other sinnes.

Moreouer, they haue no desire in peace to be taught the true vse of it: namely, to haue peace with God, and *as much as in them lieth to be at peace with all men*, no, nor in their owne houses, which yet to be without, is a little hell to them. And as for the Lords Sabbath, and other many good meanes appointed on the same to season and change their hearts, they sensible loath them, or finde no sauour in them: neither is it any part of their thought, to seeke any comfort in them (although they be the cheife flower of a true Christians garland:) or if some of them doo, it is in superstitious deuotion, wishing that religion vp againe, whereby God is dishonored highly: but as their fathers before them did, eue so do they passe through the world, as shadows, their minds looking no higher: so that though *they were made to honour, yet they not understanding it, are like the beasts that perish*.

These may serue for a taste of the corruptions and worldly lustes, which men not worst accounted of, do swarme with, directly tending to the dishonour of GOD: from which with the rest that follow, when we shall see how God deliuereth his beloued, we shall haue cause to loue the godly life more heartily, which is by Gods grace freed from such intemperancie: freed, I say, so that it ruleth them not, neither reigneth in the, although sometimes in some thing it preuaileth against them, till they repent of it: which grace none of the other doo finde, nor obtaine, when they be at the best.

But to goe forward: to acquaint men with some of the vnbridled and worldly lusts, which carrie them after the hurt of their neighbour: what vnreuerence, contempt, and obstinacie appeareth to bee in the hearts of many against their betters, diminishing that authoritie, credit and estimation, which God hath given them, so that place, yeeres, and giftes are had in meane account of them? Where is that auntient reuerence which younger men in the Ministerie haue giuen to those who haue gone before them in labours, giftes, and good example? they imagining themselues able to doo farre better than  
their

## Diuers kinds of euill to be renounced.

III

**A** their elders, and therefore ambitiously aspiring to that which they ought not and lifting vp themselves about them, when yet they should haue learned to honour and *submit themselves to those of low degree*? What vnthankfullnes in the people, to them which labour for their peace and welfare in their outward estate, and are instruments to conuey the glorious Gospell of Iesus Christ vnto them? I meane Christian Princes, and gouernours? How many esteeme of them, who labour to make them happie and to liue for euer? what wishing is there that there were none such, which is all one as to make sure worke to goe to hell? How doo many hunger for their death, (yea though they be their naturall parents) by whom they might be enriched and preferred, although to make their follie and madnes the better appeare to themselves and others, the Lord taketh them oftentimes before them? What stoutnesse, saucinesse, and boldnesse in youth towards their auntients and rulers, till it breake out from within and shew it selfe in gesture and words? which bringeth forth such rudenesse and barbarousnesse, as were too bad among Heathens. But I will containe my selfe.

Rom. 12.  
*Vnthankfullnes  
to men.*

*Saucines in  
youth.*

Further, whereas the soule of our neighbour should be most pretious to vs, how do many reioyce to see them fall into anie sin, deuise to make them offend, **C** as to be drunk, to leave off hearing Sermons, and fret or disdain at them who liue Christianly; rather than to reuerence the graces of GOD in them? And whereas wee should *loue others as our selues*, that is, *indeede and vnfaignedly, not in word and shew only*; yet how truly is it verified through the world, that through the strength of their lusts, one man is a wolfe, yea a diuell to another? What anger which cannot be appeased? what deadly hatred one against another? what earnest and bitter seeking of reuenge; and yet none of these go once to their heart to take shame for them? How easily and readily doo men take the least occasion from others of hard conceiuing of them, and yet how vnmeete do they thinke it, that others should take the least displeasure by the greatest occasions which they offer them? What little care is there that none be hurt by them, but a churlish senselesnes of it, if it be so, rather than pittie & compassion in steed of it? As concerning cutting off broiles betwixt men, who is warie to auoide occasions thereof, sometime by readines to loose some part of their right, as *Abraham did to Lot*, and by comming to lawfull and equall conditions of peace, which were but their dutie? Nay rather, men bethinke themselves of all meanes to prouoke others further than yet they haue done. And as for bearing of them, if they passe bounds toward any, what meekenes or mildnesse is there to forbear them, and to be patient and long suffering towards them? no not when it may wel be done, once to passe ouer their offence burie it. Where is any pacifying of wrath in mens selues, & a free forgiuing of them, but rather a seeking of reuenge for the smallest wrong? This is far from the Apostles rule: *Weep with them which weepe: reioyce with them which reioyce, and be alike affected towards all men*. In these kinds of fleshly lusts, the commonnesse which I see of them, and the bold iustifying of the same, hath made me somewhat the longer.

*Reioyce in euil.*

1. Ioh. 3. 18.

*Wrath.*

*Nope*

Gen. 13. 8 & 9.

*No bearing.*

Prou. 13. 15.

Ephes. 4. 32.

Rom. 12. 15.

*No fellow feeling.*

*Vncleane lusts.*

Now I come to that kinde of these fleshly lusts, which are most properly so called: And they are, when men let loose their heartes to filthie vncleane thoughts and desires, with purposes of defiling their bodies, which should be



## Diuers kinds of euill to be renounced.

kept holy to the day of mariage, and after to the end of their life. What variety of vncleane wishes and desires doo occupie them? how are they inflamed thorough euery object, of such persons as please their eye, and so are caught and deceiued with that which is pretious in them? And least that should not be enough against them, they rest not in this (which yet is most shainefull) but they delight to blow vp these burning lusts further, euen to occupie their thoughts in all talke of vncleane matters, to feede their eyes wantonly, that they may shew themselues to be those, whom the Scripture describeth, namely, *to haue eyes full of adultery*: and to such places their delight is to goe, where they may haue that carnall humour satisfied, or incensed by all prouocations; that thus the pretious treasure of the minde which is fit to haue received most diuine matters, and to haue made it more like vnto the Angels, is made a stinking brothel-house, and a nurserie of filthinesse, and a most noisome harbour for vncleane spirites and diuels. What beating of their braines is there about deceiuing and intrapping innocent Virgins, and modest Matrones to bring them to their lure? for common strumpets, & such harlots as haue been defiled already, may be come by with lesse studie. I speake not of the practise of the worst sort of the people of our Land, but of them who are ciuill, liue outwardly in some honest course: yea and many of the married persons themselves, and for want of better, beare office to see good order in towres, of which sort there are many thousands, who are possessed of these deceiueable lusts, *neighing after their neighbours wines*, as the Prophet speaketh, & so stopping the course of a Christian life, from the which some of them otherwise had not beene far off. But this for a taste.

I will proceed vnto that kind of lust which is the greedie desire of money and gaine, if they may come by it, whosoeuer smarteth by the losse of it. What a Sea of euilles is there in this kinde? How many waies, and that all the yeere thorough, are mens heades occupied about this, how they may by some new deceit, winde somewhat from others? what vnvariable desire is there of other mens goods? and how do men resolue that they will be rich, though the Apostle to *Timothy* doth shew them the vnauidable & deadly danger of that purpose? What repining is there in all sorts to see others get that which they themselves cannot come by? How doth the mightie deuise to pill and make bare the meaner sort, the Landlord the poore tenant, till he hath fleeced him of all, and left the bare carkasse? whereas the predecessours of them both liued together before them in loue and good will, the one well contented, the other well refreshed vnder him and sufficiently maintained? which is one maine cause of so great beggerie. How doo many, without regard of other, follow this point of Wisdome, that they may haue some commodities wholly in their owne hands, that so they may raise an vniuersall dearth for the satisfying of their private appetite? in common dealings, nothing (to speake of) is sweet to men, *but stolne waters*, as it is in the Prouerbs, when men can see how to get more than their owne: the borrower (though he hath found friendship) yet seeketh and bethinketh how to defraude the lender, if by any meanes he might pay it backe no more: so doth the lender deuise new kinds of vsurie and oppression against the borrower, whereby so manie Thousands are vndone: when the Lord commandeth streightly that there *bee no oppression*

Feeding of them.

Eyes full of adultery.

Zach. 12. 3.  
The minde made a nurserie of filthines.Note.  
Not only the worst sort deceiued this way.

Cantabrigia.

1. Tim. 6. 9.

Note.

Prouer. 9. 17.

1. Thess. 4. 4.

nor

**A** *nor vsury at all* : So of the seller, and the buyer; the loue of equitie and in-  
differencie is thrust to the walles amongst men, if it stand not with their  
gaine. Psa. 15. 6.

And this they will do, who are otherwise not voide of religion: by all which  
it may be seen, how mens minds are occupied, and with what good stuffe their  
heads are filled.

But to draw to an end in the laying forth of these worldly lusts, tending  
to the hurt of our Neighbour in his goods; and to goe to another kinde:  
whereas men should seeke to prelerue the good name and credit of others, as  
their owne, they are carried to nothing more preposterously, thorough their  
Lust against  
our neighbours  
name.

**B** vnruely lusts. For how rare are those men, which take well, and interpret in  
the better part things done, or words spoken doubtfully, but rather suspect as  
soone as they heare them, that all was done of malice, and therefore conceiue  
hardly against them by and by? so strong are their rebellious lusts, that they  
cannot be held in: what deepe conceits therefore doo arise, and rash surmi-  
ses of them, (as they did in *Saul* against *Dauid* and *Jonathan* his sonne) and  
Surmises.  
1 Sam. 22. 8.

all thorough mistaking of that which was rightly done, and honestly meant  
and spoken? How doo their hearts burne hereupon (thinke wee) to speake  
and doo, not ambiguously and doubtfullie against them, but resolutely  
whatsoeuer commeth into their head, as *Shemei* did against *Dauid*? So  
2 Sam. 15. 7

**C** that they thirst to defame them by word or writing: yea, and if many yeeres  
before there were any offence committed by them, of which they are priuie,  
although they concealed it till then, and made light of it, yet now, (if it han-  
geth them) they are set on fire in their mad mood to disclose it, as the wicked  
Hebrue did abuse *Moses*. What inuention of libels, and deuising of new slaun-  
ders; yea, against their *own brother and mothers son*: & with such shameles bold-  
nes and impudencie, that *Iezabel* was not able to goe beyond them in that fa-  
cultie. And by these, it may be gessed not doubtfully what swarmes of outragi-  
ous lusts do lurk secretly in their bosomes, who yet see little, or nothing amisse  
in themselves, & oftentimes set as good a shew vpon their doings in the sight  
of others, as the best: nay, I say more, who shall with a *Judas* his kisse imbrace  
them, whom behinde their backe they thus abuse. And none of these foule and  
shamefull faults would breake out openly by mouth and life, if they were not  
nourished secretly in the heart before.

Exod. 2. 14.  
Libels.

Psalms. 50. 20.

But that I may shut vp all that I haue to say of these sorts of worldly lusts,  
least many should obiekt, that although they graunt that sometime they bee  
led with these frensies, yet they be not alwaies so bad: I say that is smallie to  
their commendation and reioiying: for as they are now too oft & common,  
so should they be commoner, if other things did not breake them off. But  
can they denie this, that whereas their desires should tend to good, and leade  
them to G O D, that (yet) they are the most of their time taken vp in wi-  
shing somewhat of their neighbours to their hurt? Whereby, besides their  
deceiuing of their owne hearts, and spending their pretious time in dreames  
about thinges which come not to passe; so they plainly shewe what they  
would haue: wherein, although some containe themselves at one time with-  
out consenting to that which they haue foolishly wished: yet haue they no  
more gouernment ouer their hearts, but to offend after the same sort at an-  
other

Though not al-  
waies, yet these  
be common.

The heart is tak-  
vp with dreames  
& hurtfull  
thoughts.



## 114 Of inward euils and sins properly concerning our selues.

other time: and what a deceiueable, vnprofitable, & wearisome life is this, (to say nothing of the perill which commeth to their soules hereby) thus to become seruants to their owne lusts, who are created of GOD to so singular ends?

*These lusts be  
causes of all woe.*

Thus I haue in some sort laid forth the lusts of the heart against God and men throughout the Commaundements, the which swarming in wicked men, as I haue shewed, and ruling and carrying them, are the causes of all dissolutnes, licentiousnes, and disorder in their liues, and of many sore punishments thereby. By that which I haue said of this matter, it may appeare, what a singular mercie of God it is vnto his children, that their hearts are not nurseries of such draffe, but that they abhorre it rather: For though this grace of renouncing such filthinesse be little regarded of the common sort, but counted precisenes; yet it shall be an high honour and ornament before God in them who inioye it, and a most precious comfort vnto themselues, and procure them much reuerence among men. And this be said for a tast, of the inward lusts, which God inableth the beleeuer to renounce.

### CHAP. 7.

*Of other inward euils and sinnes, most properly concerning our  
selues, and that they be renounced of the be-  
leuer also.*

*Euill lusts con-  
cerning our  
selues.*



Now follow the branches of earthly corruptiōs, & worldly lusts, (which although they doo offend God; yet they doo not directly concerne the person of God, or of our neighbour, but especially our selues,) that in some sort I may discouer and bewraie the loathsome kennell from whence all ill life doth come: which few do well know, & therefore suspect in no sort the danger that they are in: a tast of the which, as of the former, but more briefly, I will

*Fretting when  
we be crossed of  
our will.  
1 Sam. 31.  
Act. 16.*

set down. And they are so euill and monstrous, that though men who are possessed of them, deale neither with God, nor men directly; yet their hearts are too lamentably, yea and that for the most part continuallie incumbred with them: these outrageous lusts of theirs doo sometime so wilfully carrie them, (as it were a streame) that missing of their wil, I mean that which they would haue, they desire nothing more than to be out of the world; forgetting al Gods kindness toward them; how great soeuer, as though it had neuer been any, and yet when GOD calleth them hence indeed, they cannot abide to heare of it, but rebell against it, more than against any thing in the World.

*Excessiue delight  
in abundance.*

*Iames. 5. 5.*

Againe, they are so vnruely, that if God giueth them the bridle, and follow the with abundance of his outward benefits, they haue no delight in the, except they abuse them most excessiue in eating, and drinking, not to liue thereby, but to surfet & to be pampered, so as they be fit for no good thing: in play from one kind to another, *counting it pleasure to liue deliciously for a season*: in costlines

- A** costlines of apparell, & curious trimming vp of their carkases, not mindfull of the necessities of others, howsoever their superfluity would helpe to apparell many which goe naked. How doe they please themselves, and imagine that others doe admire them for the same? yea and for all this, oftentimes (that I say nothing of them which runne in debt for it) wringing and powling others, for the maintenance of it; ioying beyond measure in their children, though little caring for their good education: which is the very pride of life so manifestly condemned. Vpon these, and such like, their hearts are set, in their abundance and plenty, and contrarily, fretting, murmuring, and vexing themselves, when they fall into necessitie: and although they heare that *a good name is better than golde*; yet they will follow their appetite so grossely, vntill the fruite of it causeth them to lose credit, and good name, as if it were nothing worth. What should I say of their priding in their wit, wealth, beautie, strength, wisdom, and other gifts? when they are, who knoweth not what? yea, if it were but by this description, that they are transitorie? and themselves vncertaine how long they shall inioy them: they account of *to morrow what they will do, and cannot tell what may fall out to day*. Their lightnes, vnstednes, and wilfull frowardnes for euery thing that doth displease them; their vaine, idle, and deceitfull desires of things, which become not the grauitie of such as are borne to a better life; their deadly pangs of fülleines, when nothing will please them;
- C** with their curious heads, which are euer meddling in thinges not pertinent to them; and their sortish selfeloue, that so much blindfoldeth them from hearing that any thing in them is offensive, with innumerable other concupiscences, that daily come from them: may easilie perswade them to confesse, that their hearts are burthened, and loaden, though they had not outward finnes to presse them downe, & to say that it is diuine power and grace from aboue, that must purge these and such like vnfauorie draffe out of them. And yet these, & many other such are renounced as they come to be knowne of Gods seruants, and are resisted according to the wisdom which God hath giuen them, although in others they rule and reigne. And the obtaining of grace to doe this, is one part of the Christian life, as I haue said. For they making the word of God their guide, haue this benefit by it, that they are made warie and circumspect against their euill and noisome corruptions, as *Dauid* saith in the Psalme, where hee setting downe many vles and benefits of the law and word of God, as that *It is more to be desired than fine golde, and more sweete than the hony combe*; addeth this: *Moreover thereby is thy seruant made circumspect and warie*. And *Salomon* saith the like, *When wisdom delighteth thy heart, and knowledge entreteth into thy soule, then shall counsell preserue thee, and understanding shall keepe thee from the euill way*: And what way is worse, than the deuises and desires of our owne euill hearts? Saint *Paul* likewise, to shew that
- E** God hath giuen this grace to his faithfull ones, saith: *The weapons of our warfare, are not carnall, but mighty through God to cast downe holds: casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ*: and to the Ephesians 4. 22. *If we haue learned Christ aright, we haue been taught to cast off, concerning the conuersation in time past, the old man, which is corrupt through deceiueable lusts.*

*Pride of life.*

*Iohn. 2. 13.*

*Iames, 4. 13.*

*Frowardnes.*

*Prou. 27. 1.*

*Note.*

*Selfeloue.*

*The word of God maketh his children warie against these.*

*Psal. 19. 11.*

*Prou. 2. 10.*

*2. Cor. 10. 4.*



A speciall part  
of a godly life to  
renounce these.

Iam 4. 6.  
Rom. 6. 16.

It is not done  
without daily  
striving.  
Hebr. 3. 12.  
Lusts marre all.

1. Pet. 2. 10.  
Iam. 4. 1. 2.

This shall be ac-  
cepted.  
Psal. 130. 3.  
1. Ioh. 3. 2.

He that obserues  
and resists these,  
is occupied in a  
godly life.  
Iam. 4. 7.

Thus therefore I hauing laid open in this chapter and the former, the packe F  
of these loathsome wares, I meane of fleshly lusts, and proued that the Lord  
by the Scripture giueth greater gracetoe his, than to obey them, I will pro-  
ceede now to shew, that this is a speciall peece of Christianitie, conscionably  
to hold vnder, and resist them; so as in some sort, wee may be made able to o-  
uercome them. No man (I am sure) will greatly denie this, if he be aduised :  
for what should hinder one, (if he be vnburthened of his passions, and inor-  
dinate desires which binde him from dutie as cords) but that he may goe for-  
ward without let, readily, and roundly? This being alwaies vnderstoode, that  
he is not without daily combat and struiuing to obtaine it, although he be clo-  
sed about of infirmities still. *It is the euill heart,* (say men what they will) *that* G  
*causeth them to fall away from the liuing God: they are their fleshly lusts which*  
*fight against their soules,* that both hinder them from walking with God, and  
will bring destruction in the end: euen these lusts, as S. James saith, *which fight*  
*in our members,* they are, that carrie vs violently and foolishly after them from  
our settled peace, to fret and rage, (as enemies in warre, one against another)  
when we haue not our desires satisfied, nor obtaine what wee would. There-  
fore these being weakened, and their force restrained, we may cleerely see, that  
with ease and cheerefulness the Christian life shall be set vpon, and that the  
greatest toile about the practise of godlines is ouer, where this libertie is in-  
joyed. For as our Sauour Christ, because he was voide of all corruption and  
sinfull desires, therefore the Prince of this world attempting him, (as he doth H  
other men) yet *found nothing in him which he sought,* fit for his purpose; and as  
Adam in the time of his innocencie stood free for a season from falling, when  
as yet his heart was not tainted: euen so our hearts being clenfed and purged  
from their naturall corruption, although not wholly rid of it, and our trouble-  
some lusts and passions being appalled and weakened within vs, and hauing re-  
ceiued a deadly wound, cannot so master vs, as that we shall not loue, desire,  
long after, and doe the will of our God, though, in respect of that which wee  
ought, weakely, and vnperfectly; yet in respect of that which otherwise wee  
should doe, both soundly and in good sort. And this will God accept for ho- I  
ly seruice, and *not looke streightly what is done amisse,* but *pardon our sinnes be-*  
*cause of our aduocate:* so that notwithstanding our obedience be farre from that  
it should be; yet we may rest therein, euen such as it is, with sound peace, void  
of feare.

And thus farre, God in great mercie, hath made vs partakers of the know-  
ledge of his will, that hauing our desires in this wise subiect to him, as I haue  
said, we may possesse our soules after in peace and heavenly manner. There-  
fore if any man, whose *heart is purified by faith,* doth exercise himselfe in kno-  
wing these his foule and shamefull lusts, & marke how he is led away of them,  
and deceiued by them, and which of them doe most trouble him, and ofttest K  
preuaile against him, and therefore by the helpes which God hath giuen him,  
(which shall be set downe in the next Treatise) doth resist them; let not him  
doubt, but that he is occupied in the godly life, and that he is come out of the  
stinking Sodome, of his old sinfull course: and thus doth the godly man car-  
rie himselfe, and at this marke doth hee chiefly aime. For *the true wisdom*  
*which is from aboue,* of the which euery godly man hath his name, that is, he is  
called

**A** called wise, this wisdom sheweth it selfe in all manner of holy conuersation in meekenes, and suffereth not the contrary lusts to dwell and abide in the heart, (as bitter enuying, prouokings one another, swellings, tumults, and stormings one against another, with such like,) as euery one hath his measure. In deede all men haue not overcome themselves alike; no not euen they, who haue set themselves to this worke of plucking downe the ruines of their old building: for they who haue great and cleere knowledge of the will of God, and of the whole myserie of godlines, ioyned with affection, they are the most forward: And to speake plainlier, they who make faith and a godly life their treasure in deede, finding and feeling that they are greater riches and pleasure to them, than gold or all substance, and in their account take them so, as in their iudgement they know and will say, they ought to be so; they are the men, who will take most paine to withstand their lusts and desires; they get most victorie ouer them, and are least overcome of them: they (it must needs be graunted) haue greatest aduantage ouer them, and know best what fruite in sound peace, and many other waies is reaped thereby. And such examples, God be blessed, wee haue, and those not a few in the Scriptures, who haue attained to this, I meane, to a great measure \* of such grace: and by their good example, there are through Gods goodnes, in this age many, who haue inioyed great libertie from God this way, that no man may thinke this (which I am now about) to be a thing impossible to attaine vnto, neither denied to be granted vs of God, as it shall be sought and cared for. But, as I said, all Gods seruants haue not one and the same, therefore not this excellent measure.

*All ouercome  
not these alike.*

*The better sort,  
how farre they  
come, and by  
what meanes.  
Note.*

*\* Moses meake,  
Numb. 12. 3.  
Abraham be-  
leeuing. Rom.  
4. 3. Joseph con-  
tinent, Genes.  
39. 1. Daniel  
zealous for the  
Lord, Dan. 1. 8.  
& 6. 11. The  
woman in Luke  
full of loue.*

*Luke, 7. 47. with  
many more such.  
Therefore they  
ruled their euill  
hearts from the  
contrary corrup-  
tions.*

*The weaker are  
not to distrust for  
not matching  
the best.*

*Note.*

To goe forward then, for the edifying and building vp of these weaker ones, who, by Gods grace, are many more than the former, who all desire to leaue and forsake their noysome corruptions, and rebellious willes; but yet haue nothing the largenes of heart, and measure of grace, which some others haue, I would willingly say to them that which the Lord hath reuealed vnto me: That they be not troubled at this, that they be behind others of Gods seruants in the overcoming of themselves, and for that they haue not gotten masterie ouer their affections in such sort, as some haue done: neither doubt they, that faith and godlines are vnto them, because of this, that some are before them therein. For all beleeuers haue not their part in one and the same measure of mortification, and grace: all men cannot reach and attaine to that which some doe: all know not alike; all value not goodnes and libertie from fleshly lusts alike: and therefore cannot take paines for the same, as some others doe: *some receiue thirtie fold, some sixtie fold, and some an hundred fold, by that which they heare.* It is commendable and meete, that we should walke, as we haue the best, for our examples; and to follow them, as they are paternes of good things vnto vs: but to stay at this, that we are not at all in Christ, because wee are not in all points like vnto some other in subduing our affections, that is in no sort to be yeeld vnto, if that which is in vs, be in vs in truth. Which thing I speake for their cause, who both thinke, and oft vter the same, saying: Oh I am not, as such of Gods children! they are happie, for that they are not troubled with frowardnes, impatience, anger, wearines of good exercises, nor with wandring thoughts in hearing of Sermons, reading and prayer, nor with such other like carnall desires, as I am: and yet the same persons, while they thus



thus complaine, both haue had a true taste of eternall life, and haue earnest combates with their corruptions: yea and testifie their going forward in subduing them, (farre otherwise than they who are not so troubled) and doe declare plainly that they loue the grace which they mourne for, and hate deadly the corruption, which they complaine and crie out of. Therefore let no man measure himselfe by another: but in that little which he knoweth, let him be faithfull, renouncing fleshly lusts, as hee seeth what an excellent estate of life it is to be freed from them, I meane, not to be in bondage to them: for there is no libertie like this: (which maketh Christes yoake easie, and his burden light.) All other, when we seeke to fulfill our owne desire, is vtter slauerie and bondage.

Mat. 11. 29. 30.

*These lusts are resisted of all be- lieuers in their measure.*

2. Pet. 1. 4.

*They who be-ru- led by their lusts, can claime no part in a godly life.*

*The weake may say for their co- fort in these three speciall graces.*

Cant. 3. 3.

*Note.*

And these things being rightly considered, it may appeare, that in a godly life the inward lusts of the heart, and knowne corruptions of it, how common soeuer they be in the world, are resisted and declined, of all true Christians in their measure, according to that which is alleaged by the Apostle S. Peter: *Wee hauing most pretious promises giuen vs of God, are made thereby partakers of the grace of the holy Ghost, by the which wee are able to flie the corruption that is in the world, and reigneth amongst the vngodly.* Whereupon it followeth, that if they who imbrace and beleue the promises, and so flying the lusts and corruptions which others delight in and imbrace, are soundly and constantly settled in a godly life, (as hath bene proued) it followeth then I say on the contrarie, that they, who are ruled and led by these furious lusts and carnall desires, can claime no part in a godly life. For he that is so minded cannot be but carnall: estranged from God, & a bondman of hell: which if it were weighed, would cause many thousands, who now think themselues good Christians, to take some paine to bridle their intemperate and vnruely hearts, and to be wounded for the same deeply, who contrarily giue libertie to them in most things that they desire. Let such weake Christians (to omit these) rest their hope in some certaine estate: and not ouerreach themselues with things which they cannot compasse: I meane by resting in some certaine estate, this: First, that they haue a cleere knowledge of their saluation. Secondly, that they account it as their chiefe treasure. And thirdly, be set forward in some plaine and good course of life, whereby they may grow in faith, & the obeying of God, though with some struiuing. But if they walke destitute of any of these three, they shall be snared much with feare, and vnquietnes, while they feele that all is not well with them: oft fearing that they haue not begun aright, nor were euer truly called: and yet (if they should forgoe this hold) seeing there is some liuely worke of the new birth in them, let them not breake off and faint vtterly, as the wicked doe, but moane and seeke home againe, as a bird wandring from her nest, least otherwise they walk heauily many moneths; it may be, yeeeres, before they finde deliuerance. And vntill they doe so set themselues to nourish their faith with great care and diligence, their godly life (with what labour & toyle soeuer it be) is but a building vp and a pulling downe: for one day they shall like, and another day mislike: sometime they may feele themselues well staid, and oft at other times without peace. Yea and I say againe, when they are staid, yet if they hold not this as their best riches, to solace their soules euery while (as they may well and easily doe, hauing so many good helps among them)

**A** them) with this sweete fauour of God, which may surmount all follies & delights, in their perswasion and estimation, they shall not either abide long in that possession of peace, or like the course of their life which they leade: but the diuell who knoweth their weakenes, and enuieth their godly and sweete estate, will raise many occasions to vssettle and trouble them.

John. 15. 9.

These three things therefore being of so especiall price, must be more regarded, and sought after of such as want them, more carefully than they haue beene: and Preachers not onely heard teaching these, but also conferred with about the same: that the peoples hungering after them, may whet on and encourage their teachers with all willingnes and readines to resolute and comfort

These three must be earnestly laboured for.

**B** them comming vnto them, as the people in the Gospell: or rather as Christs Disciples came oft to him to be taught, and haue their questions answered. And although other doctrine is not to be neglected, yet I would haue all to know, that nothing is so necessarily to be learned throughly and reteined constantly, as these three are; of such as haue already truly tasted of the knowledge of true happines by Iesus Christ, what other things so euer be wanting. All goeth forward vntowardly, without these, as I haue saide. And as a man knoweth nothing profitably vnto saluation before he beleeueth: so after hee beleueth, hee knoweth nothing profitably to growe on with comfort, in his Christian course, without these three faithfully and carefully looked vnto and

Luk. 19. 1. 3. 20

Luk. 8. 2.

Math. 13. 36.

**C** preferred.

For my part, I doe thee to vnderstand, that it was the most principall regard I had in setting out this booke, to helpe and direct the weake Christian throughout from his first entrance into the knowledge of Christ Iesus, that hee vnderstanding and beleeuing, what a rich portion God hath bestowed vpon him, he may make such account of it, as it deserueth, that is, esteeme it farre better than all that he hath; and then inioy the fruites of it in an holy life after, as God hath taught him to doe, and is willing he should. Who so trauaileth faithfully in purchasing these things, (and yet the purchase is easie and cheape enough, euen without money) shall goe forward readily, and with ease, and

A chiefe end of this booke, is to set forward a weake Christian.

Note

**D** make no toile of godlines but pleasure: neither haue his teeth watering after the greatest mens dainties, but they after his. Hee shall not be at the point of them, whom I described a little before by their speech in the way of obiection, who sometimes are driuen to doubt of their calling, but be able to guide himselfe, how to rise when he is fallen, and to returne when hee is stept out of the way: and to walke in most sweete safetie vnder Gods protection all the day long, as shall be seene afterward.

How to make godlines a pleasure.

Note.

Deut. 33. 12.

Gain of young counsell.

**E** Thou wilt aske me, what thou shalt haue for thy portion: I say not this measure, nor that of heauenly peace, full contentation, and other graces: neither as this man or that: but such as for the beautie and brightnesse of it, shall cause thee to maruaile, and to say, as it is, euen more than thou couldest haue asked. If thou further demaundest, how thou shalt attaine to this: that thou maist thus knowe, esteeme, and keepe it: this present Treatise (besides all helpe of publike Ministerie, and priuate conference) shall teach thee: neither doe I doubt, but that in one part or other of it, the humble and teachable Reader shall finde it.

But



1. Against God  
by his honour &  
worship in the  
first table.

17. God with-  
holds some grace  
from vs.

Note.

1. Cor. 12. 9.

Causes in our  
selues of not grow-  
ing.  
Ignorance.  
Sloth.  
Fauouring sin.

Note.  
Timorousnesse.

James 1. 6.

Remedie of our  
vnbeliefe.

1. Iohn. 3. 23.

But yet further to satisfie those who cannot rest, because of the want of such graces as God affordeth to some of his children; they are to vnderstand, that as we cannot, nor may not appoint the Lord his times, & measures; so we can shew no reason, why we should not hope for that which he hath promised, if we seeke it as he teacheth vs, & as hereafter shall be shewed. And if the Lord, in this case, increaseth not our faith, knowledge, experience, strength ouer our corruptions, our comfort, and such like fruites of his spirit, (as wee haue no cause to feare it, while we seruently desire it) he knoweth sufficient cause why he doth not: And his holding backe, is not, for that he is vnwilling to bestowe them vpon vs, but because he seeth that they would be to the hurt of vs; as that we may be vnfit to vse them well, (but rather as many doe) to waxe proude of them: for the which cause the Apostle himselve saith; *That the Lord did denie to him a gift, which he had oft, and earnestly praied for*, that is, least he should be lifted vp above measure. Euen for this cause God may denie blessing to his owne faithfull seruants, as also to trie them, whether they loue them so well, that when they seeme not to finde those graces which they seeke, they wil seeke after them still: and yet this ought not to be taken hardly of them. But otherwise, (these excepted) if they grow not, it is most iustly to be imputed to their owne fault, as their ignorance, or darke sight in knowing how they ought to labour for these graces, & their slothfulnes in refusing paines taking, or sleightlie and houerlie going about it, and fauouring themselves against their consciences, and not remouing out of their way such clogges as they saw to hinder them: Or if these be not the causes, then is it their owne timorousnes, and vnbeleefe; they fearing that such heavenly grace as they seeke after, shall not be giuen vnto them so vnworthie, wherein they doe God no small dishonour: *who is more ready to giue, than they to aske: and giueth plentifully to them which aske, and casteth no man in the teeth; but then they must also aske in faith, and wauer not, as though they should not receiue; for if they wauer, they can receiue nothing.* Can the Lord prouide more strongly & surely, to remedie our distrust, than by speaking in this wise vnto vs, to imbolden vs, who are so sore letted and hindred by vnbeleefe, that when we do that which in vs lieth to please him, and to grow on in grace; yet we stick fast, as in the myre of vnbeleefe; and when we haue done all, yet we doubt, God will not graunt vs our request? so ingrauen in vs it is: thereby shewing that we can hardly belecue further, than we can see. I know mens answer herein is this; they dare not be so bold, as to assure themselves that they shall haue the grace which they pray for and seeke. But I say, let an euill conscience be taken out of the way, and their doubt may soone be at an end. Oh but they are afraid, least they should presume? What? when God promiseth and commaundeth vs to trust him? Reuerence no doubt, (least we should be too bold and light-minded in dealing about so holy matters) is a vertue much to be sought after, and imbraced: but wee must be able to put a manifest difference betwixt a full perswasion of that which God promiseth, and an vreuertent boldnes to chalenge that which he promiseth not. And therefore to returne, faile not thou (to the accusation & wound of thy conscience) in seruing Gods prouidence, & in vsing the meanes faithfully to grow and increase in his graces and gifts, staying vpon the Lord by faith: and assuredly hee will not faile, nor diappoint thee.

A

CHAP. 8.

How the mindes and hearts of the beleeuers are taken vp vsuallie, seeing they renounce inward lusts.

**B** Vt to returne to the renouncing of our lusts: If ye aske me what manner of persons they be who are at defiance with this vnfauorie stuffe, and what thoughts such haue, as expell these corruptions, & haue them in heartie contempt, seeing the minde is euer busie, and seldome vnoccupied, I answere, that the persons are, as I haue said, sinners, as others be, but sanctified: and weake, but willing to be better; and that their thoughts and the desires of their hearts are, not as they would, but in great part, vnprofitable, yea rebellious oft times, & such as they would not, as they themselues are but in part regenerate: and as the Apostle complaineth himselfe that hee did not the good that hee would haue done: and the euill that he would not, that he did. And further I say, that they count their greatest perfection to be imperfection: Ye will then say vnto me what is their prerogatiue, or matter of reioycing about other men? to that I answere; for all that I haue said of their infirmities, their prerogatiues are very great. For first, they are much taken vp of this consultation: how they may lessen and chase away their euill thoughts and desires, which other men neuer goe about, neither can they dislike or finde fault with them: But besides this, they desire all vnfeinedly (with the Prophet) that the meditations of their harts, as well as the words of their mouthes, may please him, and that they may be heavenly minded: which grace according to their requests, they doe obtaine: and heerein also they differ greatly from any other. But this matter, as not plaine and cleere enough to the Christian Reader, I will lay open more fully, that it may be seene, not onely what are the cogitations and desires of the godly in generall, but also, about what things the sundry kindes of them haue their mindes chiefly taken vp. Now the sundry kindes of them are according to the diuers growths & ages of them in Christ,\* which are three. These I will first describe, and then shew how their mindes are diuersly taken vp for the most part afterwards. The highest degree, is olde age, or the experienced estate: which yet is not the perfect age in Christ, for that shall not befall vs vntill the life to come, but a firme, constant, and setled going forward vnto that perfection. The second, is the middle age in Christianitie, in which, as young men in wrastring, we haue courage against our sinfull lustes; but yet like vnto them, we haue many foiles, and are oftentimes cooled in our courage, though we sometime preuaile. And in this estate, we are very fitly compared to the graine of mustard seede, after that it is shot vp, and hath a blade and stalke, till it come to haue boughes and branches to shelter the fowles of the ayre; so in this we are euer growing, though slowly: and this degree of Christianitie, is betwixt olde age and infancie. The third is childhood or infancie, the lowest and the last, the which is principally discerned by an earnest desire of the sincere milke of the word; and namely of the promise of the forgiveness of sinnes: which although some of these deare children of God cannot with full assurance

How the mindes of the godly are occupied.

Rom. 7. 15.

Psal. 119. 14.

Three ages of Gods children.

\* 1. Olde age.

Heb. 5. 14.

Heb. 11. 12. 13

2. Middle age.

Ephes. 4. 14.

3. Childhood.

1. Pet. 2. 2.

Every one of these described.

N

rance



Note

Heb, 5, 14.  
Ephel. 4, 14,  
1, Pet, 2, 2,  
*The highest degree of Christians.*

Heb, 5, 14,

1, Iohn, 2, 13,

*How the mindes  
of such are vsu-  
ally taken vp:*

Hebr, 10, 24,

rance lay holde of, yet this their hungring desire after it, (which cannot be satisfied without it) with a sensible feare to offend God, is a true signe thereof. And this is the lowest degree of true beleeuers; which estate is at first, weake in respect of the other two, as it is in the naturall bodie: for the young babe, is first weake, and after groweth to greater strength, as it groweth in yeares: yea, and this is an excellent estate, in respect of the counterfeite, which haue most neere resemblance of it, in whom may bee scene some flitting motions after good things, but in time, they vanish and goe away, as they came. These degrees of the spirituall birth being thus described, which by the Scriptures may easily be discerned, I will now shew, about what things the thoughts of these three are chiefly occupied, or about what they desire at least to haue them occupied, though they doe not euer attaine to that which they desire. And to begin with the first, some of Gods elect, through long experience, and much acquaintance with the practise of a godly life, haue obtained grace to guide themselves more constantly than others: whereby they so serue God, that they may please him with a reuerent awe of his maiestie, which holdeth them within bounds, and in holy and religious feare of offending him, while the other often breake out more easily. And this estate, though it be to be aimed at, of all godlie people; yet it is not obtained, but of such as haue through long practise exercised their wittes to discern both good and euill, and accustomed their minds to the heavenly course, and to whom good meditations and thoughts to shunne and auoide euill, are become a pleasure; and therefore as they are able to discern the same by their vnderstanding, and iudgement, so they haue their will in good sort at commaundement to follow the good, and shunne the euill. Such as Saint *Iohn* calleth fathers, in his Epistle (saying, *I write vnto you fathers*) because they had knowne the Lord, and his manner of dealing with his people, and had experience of the discipline and gouernement of his house in a godly life a long time.

Now such as haue beene trainted vp in the obedience, which the Scripture teacheth, from their youth, are able, vpon their so long triall of God directing them in that course, not onely to goe forward cheerefullie and readilie themselves, but also to perswade and hearten on others. And such therefore through this grace receiued at Gods bountifull hands, are much freed from this bondage, and seldome so grosselie holden vnder of their corrupt lustes, as others, sauing that God will make them see their weakenes from time to time, especially to subdue pride, which is soone kindled in them, and to holde them vnder: they haue therefore their minds vsuallie set vpon some one or other of the infinite heavenly instructions, which from time to time they haue treasured vp in their hearts, both out of the Scriptures, and the fountaines of other holy men; whereby, although they are not quickened as they would, and desire to be, yet they see by looking backe to their former course, that they are held from much euill. The particulars, as of Gods vnutterable kindnesse, of mans mortalitie, the momentanie estate of all things vnder the sunne, the blessed estate of the elect, the endlesse woe of the damned, &c. who can reckon? They haue much time taken vp in the beholding and meditating of Gods Maiestie, as they can conceiue of him, his power, his wisdom, his euerlasting being: of his iudgements; and how he is propouked: of his patience, and

- A and long suffering towards the world; his daily pulling of them frō their pleasures, who thought sometime they should neuer be taken from them: and their owne estate, and seuerall parts of their liues much occupie them; how they may keepe in their way: *For it is the wisdom of the prudent to vnderstand their way.* Also, how they may hold out constantly the profession of their hope with ioy vnto the end: how they may resist all occasions of euill: (for they presume not without daily helpe from God for all their strength) they consider what lets they shall finde from Sathan, the world, and their owne hearts: how they may order well their particular adtions in, and through the day, in their callings, giuing to all men their due: that they may prosper, and also, that they may make a good account at the end of the day, and so at their last end. They who haue these, and the seuerall particularities vnder all these contained, and such like to busie their mindes about, is it doubted, what thoughts, desires, and what occupying of their heads, and hearts they haue, to keepe them *that they may neither be idle, nor unprofitable?* The thought they take daily (vnlesse they be much blinded) is in the greatest part, this: how they *may haue a good conscience in all things*, pleasing God, and how they may be prepared for the crosse, and to keepe the same minde vnder it, that being exercised therein oft and much, they may reape the fruite of righteousness, euen most sweet peace: and *as their saluation groweth neerer, than when they first beleued;* so they may be fitter, and readier to meete the Lord, their latter daies being farre better than their former: and to be merie whilest they cannot but thinke he leaueth them, and neuer at ease, nor to like themselues well, but while they are vnder his gouernment.
- B
- C
- D
- E

Prou. 14. 2.

Pro. 3. 10. 11.

Pro. 6. 22.

2. Pet. 1. 8. 9.

Act. 24. 16.

Coloss. 1. 10.

Note

Hebr. 12. 12.

Rom. 13. 11.

Reuel. 2. 22.

Acts. 2. 25. 26.

They are not flitting off, and on, either in deepe dreames of earthly felicitie, or prophane occupying of their heads and hearts about vaine and transitorie pleasures, as if they knew no better, (vnlesse they be fallen a sleepe for a time, and so haue forgotten themselues) neither fauour they good things, by starts, as men of the world doe: and therefore euen the auncient in yeeres, who also professe the Gospell, are farre from fathers in the church in deede, though they be fathers in age, if with them who are fathers in deede, they be not occupied ordinarily and vsuallie, as they haue bene described to be.

For doe wee thinke that such haue no other thinges to doe, but that with the scumme and ofscourings of the world, they must aske how to spend the long Sommers day, and the wearisome Winter nights? Although with others, who are prophane, it is so, yet with these, wee may see, it is otherwise. What? doe men thinke, because the diuell hath filled the most parts of the world with darknes, so that the greatest part see none of these thinges, and hauing no experience of, nor acquaintance with them, doe not desire to be partakers of them: doe men, I say, therefore thinke, that there is no other, nor better way to take vp the mindes of Gods children, but that they should doe as they doe? And like brute beasts, and wilde Irish, to passe their time as the prophane and irreligious doe, or to iumpe with the world, and so to be like others? Oh land! oh people, insatiate and sottish! that vnder the Gospell, and the same so long in thee continued, yea, and that in many places so fruitfullie and faithfullie preached, art yet to seeke of the true fruite of the Gospell; and art not led to God by it, more than if there were none: oh that men created of

Note

Psal. 1. 3.

Psal. 119. 62.



Lukc. 19. 42.

God to liue for euer, should be content to bee ignorant, and without care or loue of the infinite good things which are reuealed to bee knowne and delighted in of them! The Lord hath done great things for thee (o man!) but they are not wonderfull in thine eyes: this blessed time is the day of thy visitation, but it is hidden from thee!

The best are molested sometimes with lusts.

2. Cor. 12. 9.  
Rom. 7. 24.

But to returne: I haue shewed thee, how some of Gods people haue their minds exercised, when they haue chased away the noysome droue of such vncleane lusts, as were wont in times past to possesse them as well as other; yet doe I not conclude that these are not at all troubled with euill thoughts and vaine desires, as though I would preferre them before the Apostle himselfe, who said, *that the messenger of Sathan (euen some prickes of corruption) was sent to buffet him*: and at another time, *O wretched man that I am, who shall deliuer me from this bodie of sinne*! Nay I am so farre from saying so, that I contrarily affirme, that their holiest actions are mixed with corruption: and no better then pure and sweete water running thorough an vnfauorie vessell: euen their faith, loue, vprightnes, mercie, &c. Now then, if God should looke vpon their faults, though they may be kept from foule and filthy vncleannesse, *how should they be able to abide it*? no, if it were no more then vntowardnes and vnfitnessse to the duties of their callings, and to other good workes, & much wearisomnes therein. I doe not (therefore) forget my selfe in speaking thus of some of Gods seruants: for whatsoeuer I say of them, let no man gather that it is a making of them equall with the singularest of the Apostles. For wee know what Paul could haue said of his ioy in his sufferings, & that oftentimes, & the strangenes, and varietie thereof, and of his lifting up into paradise, and that hee had heard such things, as are not lawfull for a man to speake.

Not comparable to the Apostles.

2. Cor. 12. 4.

Paul had speciall priuiledges.

These and such others, I thinke, God gaue him as priuiledges, which were meere arrogancie and ostentation for any man among vs to dreame of, or compare with him in: seeing our sufferings (to speake of them who haue sustained the greatest afflictions for the Gospell in our age) haue bin small: and the other things mentioned to haue bin shewed him, are more extraordinarie: but to haue our minds and hearts so clenfed, & purged from the strength of corrupt lusts, as I haue said, *that we haue no fellowship with them*: and when they are kindled in vs, to haue grace & strength ordinarily, and vually against them, and to see and know how to auoide them; it is so farre off from arrogancie to thinke that it should be so, that it is farre vnbeseeeming the granitie and age of fathers in Christ, and strong Christians, not to haue it so. So that as ancient men, who haue liued long, are called fathers for their age, skill, and experience: so these for their time and long continuence in Christs schoole are called fathers; and therefore ought to haue wisdom and knowledge, how to walke thorough the world (though a wildernesse) in safetie: how to withstand the diuell in his assaults (though subtil) and skilfull also in their course and carriage of themselves, how to be *paternes of good life vnto the younger sort*. And thus they hauing their minds established with grace, and vnburthened of such affections and thoughts, they may rightly, and in good sort, goe about their workes and dealings: as labouring, bargaining, iourning, companying, seruing their Prince, and doing any other lawfull actions; and yet not bee distempered by them: which things for want of such a well ordered minde,

Zach. 12. 8 9.  
10.

Note

These be fathers

Tit. 2. 4.

**A** minde, no other men can doe, as by the complaints of the weaker sort of Christians may be seene, and by experience of the bad sort of people at this day is perceiued, and daily found. And this for the highest degree, and greatest measure of grace in Gods children.

The second sort is compared to yong men, who then are in their strength, rather than when they are either children, or olde men: so some of Gods seruants are as yet neither experienced nor thoroughly acquainted in the Christian battaile as the fathers, nor vtterly ignorant of it, as the new borne Christians: these are especially occupied in fighting against temptations, and resisting and ouercomming their vnruely desires, which hale and draw them violently to fulfill them. *The second sort of the godly, in battell.*

**B** Therefore, as they who are yong men in age, and in their lustie yeeres, are commonly of this middle sort of Christians (if they be truly religious:) so S. Iohn writing to them, doth shew them what is their chiefe and principall worke: that is, to resist the diuell, and his strong assaults, which in them, lustie and strong, are not easily subdued: and perswadeth them to this combat, not onely by telling them what a glorious victorie it shall be to them to vanquish such an enemy; but also that they may bee sure of it, as if they had got it already. These knowing by the light of the Scriptures and the

**C** Commandements, how corrupt their hearts are, and how many sinfull thoughts and desires doe swarme in them, doe watch their hearts; whereas before they knew of any daunger, they little looked after them: they pray against them now, often, and earnestly: they haue some feare in companie, and alone by themselves, (which is no part of euill mens thought) least they should be ouercome by any such affections, as they are in danger of, and yet they are oft ouercome. They doe also oft times consider how they may auoid the occasions of sinne, least thereby they should be inticed, and so disquieted in their mindes, and breake out to the offence of their brethren, and the reproach of their profession among the bad: anger, impatience, frowardnes, fretting, sensible desiring of their neighbours goods, wife, seruant, or such

**D** like, which in times past were common matters with them, and their delight, their hearts haue now such smart and wound for the same, that they growe to beware of them, wearie of them, ashamed to thinke that such vices should bee found in them: and count it no needeleffe nor lost labour to haue their care thus set on worke, that they may auoide them. Therefore such as knowe the vse of fasting ioyned with their prayers, do vse it as occasion serueth, and as their neede requireth, that they may the easilier *purge out that old fower leauen:*

They renewe their couenants with the Lord to please him better, when they see how they haue slipped and fallen from their good purposes; and yet are soone vnsetled againe. They are in very good case this day or weeke, to withstand any sinne; and yet to morrow or next weeke vnsetled and sensible distempered; in their prosperitie soone forgetfull of their seruent care which they had, and then as much misliking themselves for it, when they see it: and to be short, they are much grieved for their sinnes, and yet oft overcome of them by inward suggestion and outward occasions. And what is such a life, but a combat and conflict? which, although it may seeme miserable, yet is it safe: and the life that is voide of this, is the life full of woe and dangers. Furthermore, whatsoeuer their earthly dealings are, although they neglect them

*Sinne is odious to them, though not euer overcome of them.*  
Note

Note

*Their practise*

1. Ioh. 2. 14;



*These are some  
times discoura-  
ged.*

*Cant. 3. 2. 3.  
Glad to see all  
helps.*

not, yet they are not most deeply and earnestly setting their harts vpon them **F**  
(as farre as they can espie it in themselves) but often looking to the princi-  
pall, and that which is most worth, that they may finde peace betwixt God,  
and their hearts. Through ignorance and vnacquaintance in their Christian  
course, knowing, what hardneses and difficulties are in their way, they are  
many times discouraged; but they, who haue laide their foundation strongly,  
rise vp after some heauines, and discomfort, out of their sleepines and securi-  
tie, complaining thereof, and come to themselves againe. All good helps  
that they can inioy, they are glad of, publike, or priuate, and thus (I meane,  
by the strength heereof) they haue oft and much refreshing of their mindes,  
and put away much tediousnes, fearefull panges, and dangers of euill: by all **G**  
which, and such like, it may be perceiued, what the thoughts of such are, and  
how their hearts in great part are occupied. And although they haue not, as  
the former sort which I haue spoken of, abilitie and strength to occupie and  
exercise their senses and mindes so continually and constantly to be heavenly  
hearted, and to haue God their guide so sensibly, as they: (for want of experi-  
ence, and perhaps knowledge to) yet are they much delighted with the good  
examples of such as goe before them, and giue them light: and to be framed  
after them, as they are after Christ, is the thing which they most looke after  
and desire.

*Yet against  
smaller sinnes.*

*None*

They hauing thorough Gods goodnes preuailed somewhat, especiallie at **H**  
sometimes against their strongest corruptions, which were wont to beare too  
much sway in them, they earnestlie are set against the smaller, and such as  
seeme lesse dangerous; as the idle, and vnprofitable rouings of their braine:  
(which doe not directly so much carrie them after euill, as hinder them from  
good, blindefolding their iudgements first, and then poysoning the will after-  
wards) as the dreaming of outward peace, and prosperitie, of long life, of plea-  
sure, and profit; vaine wishings of that which other haue, being things preti-  
ous in their eyes: Which they are oft tickled with, till they come to better re-  
membrance of themselves; much like the Apostles (when they were yet weake)  
dreaming of promotion, of an earthly kingdome, and who should be greatest **I**  
among their fellowes: which toyes and other like building of Castles in the  
ayre, the diuell had filled not onely their heads, but also their hearts with the  
delight of them sometimes, and their mouthes also with the talke of them, as  
their chiefeest pleasure.

*These be held  
vnder their in-  
firmities for  
their good.*

So that they hauing thorough custome long lien in them, they cannot so  
easily and readily cast them off, though they see the shame and vanitie of them.  
Their labour therefore (of their minds, I meane) is in great part, this: to keepe  
themselves from being taken vp of them, seeing good meditations are hinder-  
red, yea, and estranged farre from them heereby; sometime preuailing, some-  
time preuailed against, whereby their sorrow is the more: but they doe not **K**  
all the while, see the happines of this their combate, which seemeth their grea-  
test miserie. Because it is certaine, that for their great good they are holden  
vnder of their infirmities, euen that they may be the more humble, when they  
see themselves so vnperfect, and corrupt, who yet had dreamed sometime,  
that they were void of that corruption (though the more was their ignorance)  
a long time before: and their short mourning shall bring, after deliuerance  
from

**A** from that bondage, great measure and continuance of reioycing: whereas if they were not held downe after this manner, they should forget what they were in times past, when they liued vnder the power of darkenesse & the bondage of sinne. By this which I haue saide, it may appeare how the minds of these are occupied, and that this second age and growth in Christianitie is a striuing rather, betwixt feare and hope, sorrow and ioy, than a superioritie ouer the vnruely affections: and an estate standing in need of counsell and helpe, rather than fitted and experienced to counsell, direct & settle others. But the more sure they bee of their saluation, the more expert they shall be in the battaile.

2400

**B** Now the third sort of the people of God are compared to little childre: of the which also wee may see, that there are two kinds; for some are as it were in the birth, the Apostle speaketh to the Galathians: *My little children, of whom I trauaile in birth againe, till Christ be formed in you*: who though they as yet know it not, are deere to God, and haue sure tokens of it, as I haue shewed in the first treatise: and they haue many proper tokens of the young ones and babes in Christ, there mentioned. The other be such as are young, and hang vpon the breast, euen as infants which are new borne: for as such grow to know the father and mother, when as yet they know nothing else, and crie after them, and desire the breast, whereby they are

*The third sort of the godly.*

Gal. 4.19.

**C** nourished, and ioy and take their pleasure in these: euen so it fareth with this third sort of Gods elect, if they be well grounded in the truth, and haue rightly be taught, how weak soeuer they be, except in temptation. For they (as the Apostle saith) *know the father*: such light and vnderstanding they haue of the Gospel, that though they know not how to serue him; yet they know, that his fauour is all in al to them: in so much, as if some of the haue not full certaintie that he is tenderly affected towards them, they so long after it, that nothing can satisfie the without it: About which their thoughts are chiefly occupied, and in the which their delight is, after they know what it is worth; and in the meanes of their spirituall nourishment, which is the

1. Iohn. 3. 14.

*About what their thoughts are chiefly occupied.*

**D** word of God; and not least of all in this, that they may not in the smallest thing offend or displease God. This S. Peter setteth forth by the same similitude of young children, when he teacheth young Christians, how they must look to grow vp in their spirituall life; *Desire* (saith he) *that sincere milke of the Word, that ye may grow thereby.*

1. Pet. 2. 2.

**E** And these are the especiall things which are most apparantly to be seen in them, by others; and felt of themselves: who also are much troubled for want of stronger faith, thirsting after, and ioying in the sense and feeling of Gods louing kindnesse. True it is, they haue little minde to the sin, which they were wont to offend in; yet that is not so much to be counted sound practise of godlines, (for that they oft times little marke and consider how they are tempted and inticed, hauing their minde taken vp in that, wherein they most desire:) but are more like to fresh and vnexpert souldiers, who haue not, as yet, bin feared in the field: but where they see that they haue offended God, they take it heauily. Their calling is cheerefully followed, whilst their small faith is vpholden, by cleauing to the promise: & as vncheerfully, when that faileth, moning and pining, if it be long wanting. There is

Note.

*The dangers that these are subiect vnto.*



great subtiltie, which they yet are ignorant of, and vnacquainted with, as they are with most of the other hindrances of their going forward. F

*The first danger  
in comfort.*

The one of them is, least whilest their comfort continueth, they should neglect their lawfull busines, as thinking it to be the greatest let which they haue, seeing by meanes thereof, they cannot attend to reading, praying, and thinking of Gods loue, to the quickning of their hearts when they would: although when they haue leasure and opportunitie to such duties, they haue no such desire for the most part; neither doe they vse it commonly to the most and best aduantage of their soules as they might. Here Sathan appeareth and sheweth himselfe as an *Angell of light*.

*Note.*

*The second danger, when they  
feele want of comfort.*

The second danger is, least when they be voide of this comfort, they fall into heauie dumps, distrustfulness, and feare that all was but a shadowe, and a dreame: from hence may arise despaire for a time; and after, a sleepe and secure conscience, as feareing that the Lord will no more restore to them the grace that they were wont in him to finde. Here the diuell sheweth himselfe as a *roaring Lyon*. But before experience teach how to deale herein, counsell and helpe of other, who are able to minister it, with calling vpon God, (as well as ordinarie hearing of Sermons) is chiefly (when they are so weake, that they cannot helpe themselves) to be sought for, and regarded. And the rather, for that their childishnes doth require the same: For many follies, weakneses, and grosse ignorance are in the most of them, and many deceiuings of themselves, many phantasies, and ouersights are caried about of them: yea, and these not onely long lien in, if they be troubled with melancholy, and not teachable, neither followe carefully the light which God reuealeth to them; but also the lusts which ruled them before, will hardly be maistered, but keepe their hold, and abide in great strength to their disgrace and discouragement: especially when after that they haue a while ioyed in their saluation, they afterwards not well knowing how to occupie themselves, nor sufficiently grounded and instructed, shall waxe idle and vnprofitable, and so growe to their olde course againe, when they cannot get into a better, which Sathan doth mightily labour to bring them to. G

*Many defects  
are in these.*

For we must remember, that they are compared to children, for that they should daily growe out of childishnes; and not looke, as it were, to be alwaies set on the lap. Which wisdom God giueth, teaching euen his weake ones to know themselves better from day to day: and to looke to beare some crosses, (which God sendeth for the exercising of their faith and patience) because he their father doth see it meetest for them to haue it so; and to prepare them for greater by little and little: And as children growe to leaue childishnes, so they should begin to mislike such faults as they espie in themselves, as being too childish and vnbecoming them, and not thinke, that they shou'd be from time to time borne with, and their follies winked at in them. Therefore, our Sauour compareth the estate of his Church and people in the first age and beginning of it, to a *graine of mustard seede*, which being once rooted, how small soeuer it be, groweth forward from appearing aboue the ground, to be a blade, and so to branch: Teaching his thereby, that they should so looke to goe from one degree to another, that though they did not know what was to be done of them in this their Christian course, when they first entred into it: H

*Young Christians  
compared to  
children.*

*Note*

*These must  
grow  
Math. 13 31.*

yet K

**A** yet now after they haue beene trained vp in it for a season, and haue tasted of the promise of life, they should hasten thither, thorough all lets which might hinder them; and purge out, as they come to espie them, many vnbecoming qualities and olde euill customes, as excrements. And seeing their happines is not here below, therefore they may not dreame of any such thing, that is, to haue their heauen here: nor for their professions sake looke, that the ignorant and wicked world should commend and esteeme of them; but contrarily: yea, *Psalm 88.* perhaps of their owne flesh to be despised and hated for it.

They are to begin to knowe the multitude of fleshly lusts, which secretly *Their duties* lurke within them, seeing they are now much fitter to discerne and finde *None* them out in themselves, then euer they were at any time, the Lord tenderlie dealing with them, as not to shew them all at once, which were enough to dismay them: nor how many afflictions abide them, which were like to confound them. Their religion must not be to espie faults in other, (for that religion is soone learned) and to hold a vaine and deceitfull hope of their owne righteousnes, when it is but froth: for that is readie enough to take holde on them, especially where they are not vnder good teaching. Neither let them thinke much to heare a rebuke, which sauoureth in them of much pride and blindnes; nor to thinke euery good thing rare and admirable in themselves, when many euils are within them, which they doe not yet espie and finde *None* out: but reuerence Gods graces in others, that they may the sooner be like them.

Thus I haue shewed in some sort what are the thoughts, affections, and desires vsuall, and for the most part of the weaker sort of Gods children, (about matters of the soule) this being added, that they are grieued, when they are led of the contrarie: and this is to be vnderstood of that part of their estate, which is free from strong and vehement temptations: for otherwise, it may best be gathered out of the former Treatise how it is with them; the which I haue partly laid forth and described plainly, and partly set downe in the way of exhortation. For the same things that I exhort them vnto, are the very anatomie and *None* representation of their hearts, except the diuell hath cast them into some spirituall sicknes, as I haue said: which he doth to many of this weake sort, as also he may doe, and doth where he can enter, with both the other sorts also. My meaning is, that the children of God weake or strong, doe not onely step aside sometimes from the peaceable estate, wherein they desire to keepe: but also are in danger, (without continuall watchfulnes, and earnest and oft praying) to be sensibly dazeled, as men not knowing where they are, and stript of grace vtterlie to their owne feeling, as if there had neuer beene any: Which I say, that none may be dismaied (as they might easily be) if they should heare onely the best of the state and condition of the godly, and not vnderstand something of the worst also; and yet, euen that worst part God turneth to their good, as they *None* in time by experience doe easily perceiue.

But if any thinke that this last sort of Gods children (which indeede is the weakest of the rest) or either of the other, bee nothing differing from the vnregenerate in their thoughts and desires: they must knowe, that the secretest hypocrite, which of all vnreformed ones commeth neereft them, is yet faire differing from the weakest true Christian: as both may bee scene by *Yet euen in this estate they differ from hypocrites and vnregenerate.* that



How they differ.

Note

These degrees  
may in some re-  
spect fall one in-  
to another.

Note

Examples of  
these three sorts  
of Gods people.  
Exod 3.11.

Exod. 30.29.

Luk. 22.57.

Acts. 5.29.

that which hath beene said of both, and as the same hypocrite would confesse, F  
if he might be conuerted, and I will in few words shew as much as shall be ex-  
pedient. For when a godly man dislikes himselfe most, yet euen then hee is  
farre before the best of the other: who haue not their mindes occupied about  
heauenly matters; nay the thought thereof is tedious vnto them: they desire  
no acquaintance therewith: neither delight they to thinke how they may be  
better reformed; neither can they be brought to put themselves *in the weights*  
*of the Sanctuarie*, that is, to trie their estate by the word of GOD: But their  
thoughts and desires are about carnall libertie, pleasure, profit, long life, re-  
uenge, &c. euen as their speech is, that commeth from their hearts, frothie  
and vaine, idle and vsauourie, earthly and worldly. And when it is any bet- G  
ter, it is either by constraint of others, or to shew the pride of heart, or for vaine  
glory, or to some such end, or else they are soone wearie of it. So that, it may  
truly be said, that the desires and thoughts of Gods people, euen the weakest,  
differ much from others, who are vnrenued. And this may in some sort shew  
the vsuall thoughts and desires of this third kinde of godly people, as of the two  
former.

As for the diuers measures of spirituall growth in them, in degree one a-  
boue another, as I haue followed the Scripture in the setting out thereof; so I  
thought good in a word to put the reader in minde of this, that euery action  
mentioned in the three kinds of our estate, must not precisely be so appropri-  
ated to that kind, in which it is reckoned, that it may not also pertaine to one of H  
the other: but for the most part, the affections which are reckoned to euery  
one, are most proper to that, to the which they are referred. Neither is any to  
think, that these cogitations, which I haue set downe to belong most properly,  
to euery kind of age in Christ, are the onely meditations & thoughts of them;  
but that amongst others (according to the diuers occasions of euery one) they  
haue oftentimes these, and such like occupying their hearts, but more oft de-  
siring, than inioying them: whereas others which are not partakers of the  
promise of life, haue seldome any good thoughts; or if they haue, they are flee-  
ting and momentanie, and either caused by feare, or prouoked of others, and  
as I may say, violent, so that they abide not; and not voluntarie, seeing they I  
haue not the spirit of Christ, which onely doth worke them.

And all this that I haue said of the three sorts of Gods people, may cleerely  
be illustrated and made cleere by the many examples out of the holy Scrip-  
tures, *who of weake became strong*: As *Moses*, who was first afraid to looke *Pha-  
rao* in the face, desiring that another might goe who was meeter than he: yet  
afterwards hee was not afraid to doe his message boldly and thoroughly in the  
name of the Lord. And *Peter*, who in his middle estate, as I may say, was so  
faint and fearefull, that he was stricken & flighted with the voyce of a silly dam-  
sell, yet after, when he grew to the degree of a Father, was not abashed at the  
threat of the high Priest, and yet both these were weaker than in either of these K  
estates, at their first beginning: As the plants, corne, and grasse, are first tender,  
then stronger, and at last settled and at their full growth. And thus much of the  
cogitations and affections of the three sorts of Gods children, that it maye  
be seene that they are not caried about of their lusts as the vnregenerate: but  
haue their hearts occupied in farre better manner.

A

CHAP. 9.

Of the second kinde of euils or finnes to be renounced,  
namely outward.

B



And thus to returne, and to ioyne this which followeth to the end of the seventh Chapter, (for this former came in by way of a parenthesis, to answer a question propounded in the entrance into it.) Now that I haue spoken of inward lusts & finnes of the heart, and shewed how they are disliked and renounced of all true beleeuers: it followeth, that the same be proued, concerning the outward finnes of the life, that they abhorre and shunne them also; that all, who list, may see, they haue little cause to please themselues, or to reioyce either about their saluation, or the goodnes of their heart, if their behauiour be stained with outward wickednes, and their holy profession blemished with open and shamefull finnes: which is the more to be marked, seeing many boast that they haue good hearts to God, when their liues are wicked. When *Samuel* willed the people to trie their repentance to be sound, he willed them to *put away Baalim and Ashteroth*, that is, their strange Gods, and shamefull Idolatrie which they had delighted in. And *Paul* telleth the Corinthians, that they *must cleanse themselves from all filthines of the flesh, as well as of the spirit*. But the lesse shall be needfull to be saide of this, seeing the whole couric of the Scriptures, both doctrine and examples, as also common reason doe testifie the same, that none can proue their hearts vpright, if their behauiour be offensive and euill.

Outward wickednes must be renounced.

1. Sam. 7. 4.  
Vide Iudg. 10.  
14.  
Hos. 14. 1.

2. Cor. 7. 24

Proued.

1. By doctrine of the Scriptures.  
2. Pet. 2. 20.

D

For doctrine first, that of *S. Peter*, doth plainly shew it, where he saith, *If a man after he hath professed a Christian course by acknowledging the forgiveness of his sinne, and the hope of euerslasting life, shall yet be intangled againe in his olde finnes, and overcome of them, the latter end of that man is worse than the beginning: for it had bene better neuer to haue acknowledged the way of righteousness, than afterwards to turne from the commaundements giuen vnto him: And they that doe so, are most fitly compared to dogges which returne to their vomite, and to swine which hauing bene washed, doo wallow againe in the mire*. *S. James* also is bold to say, *that if the tongue onely be vnbrieded, (be the rest of the life reformed how it can) euen that one disorder in a man professing the Gospell, shall be enough to testifie against him, that his religion is nothing worth, but vaine*. If his religion be in vaine, he can neither haue any part in saluation, nor in a godly life: *How can we which are dead to sinne* (saith the Apostle) *live any longer therein?*

1. Tim. 1. 25.

Rom. 6. 2.

E

The reason is, seeing they which are dead to sinne, are so made partakers of the power, vertue, and grace of Christ, that naturall corruption hath lost her force to bring forth bitter fruites. So that neither men can professe religion without casting away their olde behauiour, but they must be dissemblers: neither can they be truly godly, but they must endeavour to walke free from offensive euils, (this alwaies prouided, that these offensive euils be such, as are knowne of the parties to be finnes.)

Note

As



Secondly by Ex-  
amples.

Gen. 39. 10.

Hebr. 11. 24.

Luk. 19. 2.

The sins that hee  
loved best are re-  
nounced of the  
beloued.

Note.  
Luk. 7. 37.

As for examples, they are many and cleere, which set this truth plainly before our eyes. When *Ioseph* saw that he could no otherwise keep fauour with his mistresse, and hold still many other liberties, which in his place he did inioy, vnlesse he would defile his bodie, and giue ouer himselfe to her whoorish demaund: because he was a godly man, he would neuer consent; although hee brought vpon himselfe thereby, vtter displeasure, and for ought he could see, perpetual misery: *How can I* (said he) *do this great wickednesse, and sinne against God?* *Moses* being a verie man of God, refused, when he might haue inioyed it, to be called and counted the sonne of *Pharaohs* daughter: an idolater, and chiose rather to leade an hard life with the people of God in the wildernesse, than to liue in sinfull pleasures for a season. *Zaccheus* one of the chiefe tole-gatherers, an infamous man counted by the very multitude, (inso much that they thought hardly of it, that our Sauour Christ would go into the house of so bad a man) yet when Christ had conuerted him, whilst he abode that day with him, and for prooffe thereof, had pronounced of him openly, *that he was that same day made the sonne of Abraham*, who at his entring in vnto him, was a manifest oppressor and polder of the people, what did he? a thing seldome seene in such as haue their harts nailed to their goods, and haue their whole delight taken vp in them: He reuenged himselfe vpon his couetous, and miserlike minde, and his greedie deuouring of other mens goods: and as sweete as they had bin to him in times past, yet to shew how this sin was in account with him, *he giueth halfe of them to the poore: and made restitution with the rest, fourefolde*, to such as he had wronged.

Oh worthy example to all oppressors, or Vsurers! with whom al is fish that commeth to net: and which (whosoever smart for it, begge, complaine, yea and pine awaie for verie sorrow of that which they haue lost) will not forgoe anie peece of their appetite: herein comming behinde *Judas* the traytor. Oh happie *Zaccheus*! who haddest learned in so short time, that which many of thy companions in sinne, as greedie as thou wert, as vnmerciful to the poore, as violent in drawing from others, to the enriching of themselues, can neuer learne in all their life time. Full truly doo they verifie the Scripture, which saith, *It is as easie for a Camell to goe thorugh a needles eye, as for a rich man to enter into the kingdome of GOD*: Wel it were with them, if they could learne of thee to cast vp their gorge, and to set lesse by that, which aboue al things, yea aboue God himselfe, though to their owne perpetual shame and woe, they haue made their delight.

But I must proceede. To ende therefore without laying foorth any more examples: how forcible is that of the woman in the Gospel of Saint *Luke*, who hauing been (as *Zaccheus* had) a Woman of notorious life; yet when she saw that her many and great sins were forgiven her, had her vnchast life in such detestation, that in token thereof she made her eyes which had allured men to vncleanenesse, a basen of water to wash Christs feete, and her haire of her head, which had been abused to the same purpose, (now in token of vtter renouncing such vngodlinesse) a towell to wipe his feete: and yet this detestation is not said to haue been shewed of them towardes finnes,

A finnes, which had not greatly troubled them, but they were those, which had stuck most neere them some time, and in which they had most delighted.

Now if these with manie other could not allow their finnes, which by nature they loued, & by custome they had long lien in, we need not doubt, but that other, lesse inticing them were much further from them, and renounced of the: that it may truly be concluded, that the beleeuers in Christ forsaketh his olde finnes euen outward and open with which he had beene branded, as well as the inward, though they were neuer so pleasant vnto him before God calleth him effectually to true and vnfained repentance.

B

CHAP. IO.

Of foure sorts of such as hope for saluation; yet renounce not open  
sins and outward offences.



Vt wee neede not spend many words about this matter, that the seruants of God haue, and ought to cast off outward finnes. Another thing here is chiefly to be regarded; and this I thinke good to aduertise the christian reader of: (that there are many who seem godly, and are not, but do ly) that hee may take more heed to himselfe, least to be found of the number of a-

ny of them. I referre them all, to foure speciall kinds: the first are grosse offenders, whom euery vile person which knoweth them to haue made greater shewes of godlines, than the common sort doo, (and yet not to be lights in good liuing nor such indeede, as they go for, but deuiuers) euery

vile person (I say) will be readie to laugh them to scorne, and hath reason enough, he thinketh, (they beeing such) to bring them into disgrace. For

D when such a prophane person once hath found out their hypocrisie and hollownesse of heart, by open and oft committed euils, he is the further off from all little reuerence, (which yet he shewed to them before) and hath Christian religion it selfe in meaner account afterwards for their cause. I will not denie, but (such is his shame) that if any walke sincerely indeede, and without iust cause of rebuke, yet he is little moued to be better reformed by their example, neither greatly reuerenceth them, or takes anie good by them, but reprocheth them rather. But that is, because he hath seen so manie, who beside some outward appearance of zeale, were little more gracious in their liues, or better than himselfe; and therefore he is

E hardened to thinke so of all the rest. Which wilfull blindnesse and hardnes of heart, though it be too fearefull a signe of Gods vengeance to him, and that GOD hath giuen him ouer vnto his owne hearts desire; yet in the mean while, this in great part may be iustly attributed to the liues of those, who professing godlinesse, in their deeds denied the same, and were nothing lesse than they went for. Whose cursed course of liuing, (I meane them which haue caused others to fal most dangerously) doth witnesse and speak sore against

4 kinds of the.  
1. Grosse offenders.

The vngodly will  
scorne professors,  
if their liues be  
faultry.

2. Tim 3. 9. 6.



Such are seldome  
reclaimed.

gainst them: and they are enemies to their owne soule, and nothing the men **F**  
they goe for: and seldome haue I seene such to be reclaimed from their euill  
custome and course when they haue long lien in it, and to be brought to any  
such change, that in charitie, better hope might be conceiued of them, but as  
they liued, so they haue died; that little other good could easily be reaped  
by them, but this, that such as knew them might beware of them. For when  
they be so grosse in their liues, that for all the appearance of religion, they be  
iustly ill spoken of among the prophane: it had beene better they had neuer  
made any profession at all: as in that one example of *Saule* is to be seene, who  
though he offered sacrifices to the true God; yet hee did things odious in the  
eyes of the wicked world, and such as the worst of his seruants could not bee **G**  
brought to approue, and ioyne with him in, saue that one, I meane cursed

1. Sam. 22. 18.

*Doeg* the Edomite.

1. Cor. 6. 9.

But of such as are notorious offenders, howsoeuer they haue a shew of god-  
lines, there is no question, but that their estate is damnable, the Lord himselfe  
giueth sentence on them so plainly, saying: know ye not, that the vnrighteous  
shall not inherite the kingdome of God? Be not deceiued: neither fornicators  
neither Idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor  
couetous, nor drunkards, nor railers, nor extorcioners shall inherite the  
kingdome of God. And againe: Blessed are they that doe his commaundements,  
that their right may bee in the tree of life, and that they may enter in **H**  
through the gates into the Citie; For without shall bee Dogges and en-  
chanters, and whoremongers, and murtherers, and Idolaters, and  
whosoever loueth or maketh lyes. But of this first kind enough.

Reu. 22. 15.

The second sort  
of bad professors,  
ignorant and  
carelesse.

Now if to the fore mentioned sort of euill liuers, we shal adioyne three other  
kindes of bad ones, it shall easily appeare that there are infinite persons li-  
uing among good Christians, and of some so accounted of also, at least of  
themselves; who yet haue not renounced open & apparent sins. The first of  
these three kinds, are the rude and common sort of people: and as ignorant  
for the most part, as they are rude and barbarous. These as they feare no danger  
by their sin to meete with them, so their own speeches do best bewray the what **I**  
religio is in them, & how God is worshipped of them, when they be reprov-  
ed, their shift & answer is; that their hearts are as good as the best mens, though  
they cannot talke greatly of religion, nor make no such shewes as many can: &  
as for their liues, they hope they serue God, as Christian people ought, (they  
say) and keepe there Church, and haue no acquaintance with any that hold  
false opinions, but haue the good will of their neighbours, and if neede  
were, could get the hands of many, for their honestie. Indeed, (they must  
needs say) they haue such euill nature, that they cannot but be angrie, when they  
haue occasion offered them; and reuile; and reuenge when men prouoke  
them: and that some are so euill, that they can neuer be in charitie with them: **K**  
and though there bee hard agreeing betwixt them and their wiues, yet  
it lasteth not long, though it bee often: neither haue they many times had  
their neighbours to set them together, they thanke God: and they thinke  
the best couples iarre sometimes. They giue their seruants and chdren li-  
berty (they say) to doe what they will, and to goe where they list, so as it bee  
but on the Sabbaoths, and on some other holy dayes, as long as they  
will

Note

A will do their busines : and if they hap to curse and ban, or sweare, (they say) they were greatly vrged to it : and though they doo not like this singeing of psalmes, and prayers, & reading in their houses, (for they think there is reason in all things) yet they loue as wel to heare their own man say seruice, (I speake in their own phrased) and sometime to heare a good pulpit man too, as the best: And they hope, they say their prayers (which they count the ten Commandements and the Articles of their beliefe, as well as the Lords prayer) in their beds by themselves, although they follow not the orders of some of the precizer sort, who must haue their whole households (forsooth) to come together to prayers, which they must needs say, they doo not like, neither can they away with it: They thanke God, they know as much as any of these preachers can teach them, and that is to loue God aboue all, and their neighbours as themselves. And when their cattel, or they themselves be not well but so as they think they are bewitched, they say, they see no harme in it to go to a cunning man or woman.

*Note the wofull estate of the rude ignorant.*

They are no common gamesters, they say, but after they leaue work, whē they haue any good company, such as they themselves be, and on the Sunday out of seruice time. The world being so hard as it is, they are faine (they say,) to put awaie their bad ware for good, and to mixe drosse with corne, and to make a lie in commending of that which is euill, or else they cannot liue: And if they be tolde that God wil cast such into hel for their euil liues, they hope, they say, in most things, they serue God as well as others; and God haue mercie on vs, they say, if we should be damned for euerie such thing: and we repent whē we haue done: we cannot be saints here: we will set our good wil to Gods, and that which we cannot doo, we hope Christ hath done for vs: and if the hardest should fall out, yet if we may haue but one houre to repent vs before we die, we trust to do well enough.

These with manie more such speeches, which lay open their heart, & estate which they are in, towards God; to euerie man that can iudge, are suitable fully to the course of their liues: and therefore hee that iudgeth by the Scriptures, will thinke them far from euerlasting life. And yet as grosse & brutish as they are, there wāt not such who should tel the truth more plainly, who yet hold the vp with good hope of their saluation, in so dangerous estate as they are in: which they themselves so flatter themselves in, that they had need to be driuē frō their deceitfull hold by al means possible, and not vpholden therein, being not vnlike to them in the Prophet *Jeremy*, who saith of the: *They haue healed the sores of my people with gentle words, crying peace, peace, when there is no peace.* Alas, the Apostle might ill say, that he, to whom the Lord hath giuē assured hope of saluatiō, must renounce vngodlines, & worldly lusts, of necessitie, if a man loadē with such a burthen, might yet as one that runneth wel, attaine to the crowne of glory in the Lordes kingdome!

*Yet there want not such as flatter them in it.*

*Ierem. 8, 12.*

If any maruaile what I mean to set down this rabble of euil qualities, it may please him to vnderstand, that it is the thing which I am to proue, that no such life stuffed with such grosse iniquities can be that life, which God will accept of: & yet manie thousands think otherwise, & their opinions being most welcome to these, whom I haue described, it was most meete that I



## Of foure sorts of such as hope for saluation,

should by so good occasion, debarre such ignorant men, hauing no good conscience (as much as in me lieth) from such boldnes.

Many laugh at  
the rude for  
their homely  
speeches, who yet  
are like them in  
qualities.

Note.

A third sort.  
Ciuill Professors.

Ma. 23. 31. 5.  
20.

1. Cor. 10.

Math. 5. 20.

Some of all  
these 3 sorts are  
sometimes pricke  
in conscience.

Exod. 9. 27.  
1 King. 21. 27.  
Pl. 50. 16.

Marke. 6. 19  
Hos. 6. 4.  
Micha. 6. 6.

Besides, I would wish others (who doe not perhaps vtter their mindes so rudely and plainly as these, but are more subtile to beguile themselves) to take me as speaking to them, if their liues be corrupted, and defiled with these, and the like offences; and yet will needs hope and trust for saluation: for it is to be feared (and therefore I account this watchword not in vaine) that many a one will be readie to laugh, when they heare the homeliness of their speeches, who had more need to weep for being so like them in qualities.

But to proceede: There is a third sort, which come yet more neere (in the iudgement of men,) to the godly life, and may seeme to haue great wrong offered them, if they be not so taken: These are hypocrites, but differing from the first sort, seeing they shun infamous abominations: who because they keepe within some ciuill course of honestie, and are free (some of them especially) from grosse offences, thinke themselves to be of the best sort of good liuers, & scorn to be accused, though their open faults are many: whom God doth sufficiently brand with the mark of infamy, whē he saith, *That harlots shall enter sooner into his kingdom than they*: but because they take no warning by his word; hee doth further bewray them, and set them out in deede to be knowne for such as he neuer tooke pleasure in, bewraying their hipocrisie as it is to be seene in *Judas*, and giuing them ouer in the end, to their owne desires to commit grieuous sinnes with greedines: that seeing they would needs offend in a closer maner otherwise than God would, he lets them offend otherwise than they themselves would, euen shamefully: and suffereth now & then, heere and there, in all ages some of them, to hang & drowne themselves, or to die in despair, or other miserable maner, when their sins are brought to their remembrance powerfully, if possibly he might bring some of the rest to repentance by their example. These perswade themselves that they do liue godly, & yet by apparant prooffe of Scripture, they may see plainly, if they would examine it, that they do not so: for of such our Sauour speaketh when he saith to his Disciples, *Except your righteousness exceed the righteousness of the Scribes & Pharisees, ye cannot enter into the kingdom of heauen*. These (it feareth me to vtter it, but that it is Gods truth) as farre off as they be from Gods kingdom, goe in sundrie points farre before the two former sorts, who yet thinke their estate to be good. Oh therefore how many (thinke we) do perish? And yet some of all these three sorts, are sometime pricked in conscience, and sore disquieted in themselves for their sinnes (which is hardly procured and wrought in the most hearers, no nor euen by oft and sound teaching) but yet in deed this is onely a flauish terrifying of them, for feare of the punishment: in which they feare they do also confesse their sinne, and that in teares sometime: and yet though they take Gods word & couenant in their mouths, they hate to be reformed. There may be seene in them also a leauing for the time of some of their old euill qualities, that a man would marueil at them, as *Iohn Baptist* did, *when he saw the Pharisees resort to his baptisme*. Howbeit this is but externall, in some things, and for a season as *Herod*, *who did many things at Iohn his teaching*: and as *Ephraim* in *Osee*, *whose goodnes was as the morning dew*. In their trouble they seeke the Lord, but they seeke him not, as they who would find him: for then would

**A** would they not leaue off to seeke, vntill they had found him, as the Church did in the Canticles. Neither doo they regard his waies, when their trouble is ended; (though they fought him early while it lasted) as *Iob* speaketh, describing the hypocrite thus: *The hypocrite doth not pray*, that is, serue God alwaies: meaning, in one condition of life as in another: in peace as in trouble. Yea more particularly, when God smiteth and plagueth them, (either by their enemies, diseases, losses, and such like) they couenant religiously with him, *that they will neuer fall from him any more: but they flatter him with their mouth, and dissemble with their tongue; their heart is not upright with him, neither are they faithfull in his covenant.* They wil sharply tel others

Cant. 3. 3. 4.

Iob 27. 8, 9, 10

Note of their  
hypocrisie.

Ps. 78. 36.

**B** of their faults, though they be but smal; yea though they be but so in their opiniō: as though they could not abide that God should be dishonored: but they theselues wil not take a reproof, but hate the, who giue the admonition. They are zealous in some things; but it breaketh out manie waies, not to haue bin true godlines by their inconstant seruencie and other passions.

Ps. 50. 16.

Iohn. 3. 19.

They heare the word of God willingly sometimes, and some of them speake of it with ioy, and wonder at the heavenly wisdom of it; but it vaniseth away and fleeteth: whereas, if it had been sound, it would haue increased and continued, as the hearb that taketh roote in good ground, becommeth fruitful. So they attaine to manie good gifts of God, whereby

Sudden flashes  
of grace.

**C** one would thinke sometimes that they were not farre from eternall life; but they either *burie them in a napkin*, and do no good with them, or vse the amisse, as *Judas* did Christs communion with him, to their own hurt, while they dare be bolder by means of these gifts to offend God, than if they had them not.

Note

But if I should reckon vp the beadrols of open & apparant faults, though not odious to the world; which they suffer in themselues, and nourish (yet vnder the name of infirmities) it should easily appeare to such as haue anie iudgment in the Scriptures, that they cannot be reckoned among the beleeuers, and beloued of the Lord. For howsoeuer he gather his elect out of all these kinds, yet are none of them to be accounted for his, while they abide and continue so. From these faults therefore let the beleeuers separate themselues.

**D** A fourth sort, and those diuerse from these now mentioned may be added, who, being sore stumbling blockes and offences to many, deserue to be reprooued with the former: ye shall know them by the description which I set down of them, by rehearsing their particular properties: who if they repent not, wil in the end (though I hope better of some of them) prooue no better than the rest. These though their sin cannot properly be counted hypocrisie as the former sin is, (for they doo not so much seek the

A fourth sort of  
bad professors,  
schismatikes, in-  
ordinate liuers.

**E** applause and praise of men, yet it is cleere,) that they are not faithfull in the couenant which they made with God, when they first imbraced and receiued the Gospell; that is, that they would set God before them, and walke with him continually; neither abide they in their integrity which they seemed sometimes to haue.

Among whom they are to bee counted, who seeming to bee of the forwarder sort, doo yet offend daungerously, and suffer the same blemishes



They are can-  
ners, trailers, and  
flaunders of  
their brethren.

And censurers  
of others.

Note  
Some ripe in  
their owne con-  
science.

2. Thel. 3. 10. 11

Inordinate li-  
uers.

Note.  
Worse in dealing  
than men who  
professe no reli-  
gion.

mislikes before men, to breake forth in countenance, speech, behauiour (a-  
gainst such as they mislike, though farre better than themselues) which re-  
stifie that their hearts are inwardly poisoned in the sight of God: who for  
their zeale that they haue towards the worship of God, do thinke so well  
of themselues, that they cannot brooke nor abide any other, who differ  
from them in iudgment, about some things; though they haue no cleere  
ground in the word of God for their so doing. And if they be at variance  
with anie, (how honest and godly soeuer) yet they cannot afford them a  
Christian and friendly countenance, nor speake a word to them, without  
taunting, girding, rating or wounding them, and in their absence deface  
and defame them verie vncharitably, for somewhat which they mislike in  
them: and yet oftentimes without any iust cause at all. Yea and some of them  
being themselues but priuate men, (but put the case some of them bee in  
the Ministerie) and men vnlearned, do make it a great piece of there religi-  
on: to censure sharply and descant arrogantly of their betters and superi-  
ours: so that it is well knowne that many of them haue turned vtterly to  
become Schismatikes, and others haue not been farre from them. Which  
kind of zealous professors, I doe the more boldly reprove, because some  
haue thought mee a fauourer of such: their readines in receiuing the Gos-  
pell I haue well liked, and as I haue been able, furthered it: but this arro-  
gant, bold, and vncharitable spirit of theirs bringing forth such fruite, as I  
haue mentioned, (neuer taught them in anie sound Ministerie) I vtterly  
mislike, and haue done from time to time, since I had anie iudgment. VWho  
hauing beene content for some yeares space, to be taught, (as seeing great  
need thereof) haue in a few yeares, I may say moneths, outgrowne their tea-  
chers, (in their owne iudgements) and haue thought almost none of them,  
good and meete enough, or sufficient for them: and therefore some of them  
haue giuen themselues (as they say) to grow by their priuate reading, when  
they might haue beene taught also in the publike assemblie: which some of  
them refuse to doe, especially by the ministerie of such as they are exasperated  
against: and so, for the seruing of their owne cancred humour, they sinne a-  
gainst God in breaking one of the greatest commandements. I giue herein a  
taste of the rest of their qualities of like sort: Is this behauiour becoming  
Christians?

To whom may bee referred these, who goe for zealous persons, and yet liue  
inordinatly, without attending vpon any honest trade, but are idle, vnprofitable,  
busie bodies, and counting it godlinesse to talke of the faults of others; yea and  
oftentimes speake to please such as are in the companie, and this not by vna-  
wares, or suddenly, at some one time; but oft, and without any heartie repen-  
tance (for else they would amend:) which when they haue done, how can  
they deserue any such name of reuerent Christians, or to bee so accounted?  
when they, who will be thought forwarder than other, shall not looke also,  
that they liue more without offence than other, but in their dealings one with  
another shall be worse than such ciuill men, as haue no religion: what a re-  
proach is it to them? when there shall be contending in words, bitternes, open  
braules, vnseemely crowings one ouer another, casting one another in the  
teeth with their infirmities, reporting in all companies what wrongs they haue  
sustained

A sustained one by another, laughing for ioy when they are fallen, whom they mislike; when there shall be froward and currish answers, *taking all things in the worst part*, and for no perswasion, remitting any thing of their vttermolt due, toward such as be in their danger, what reckoning is to be made of their religion? when men will be taken for earnest professors, and yet they shall be found hollow, and double in their dealings, one speech to some, and at some time, but contrarie at other times, to other persons; and so be void of plaine dealing: so that for commoditie, they depart from manifest dutie. What are they in respect of that which they doe pretend? when they dare yet feed their eyes with vnchast lookes, thereby making way to the defiling of their bodies,

Rom 1.29.

B when they will nourish the occasions therof, although not so openly, as others do, by company, talke, amorous lookes, lasciuious & wanton stage-plays: and to conclude, when they carrie about them such other bad qualities, though more subtilly couered and secretly hidden in them; let no such please themselves in their seruing of God, by praying, hearing the word, or in the best things that are in their liues, for all their hope is but deceiueable; they are grossely guiltie of great vngodlines, the which the true Christian hath banished from his life and renounced.

These with the former are farre off from a godly life.

Now if this sort (partly mentioned already, and partly to be mentioned) who (I must needs say for some religious duties which they doe) come most neere of all the three former to the godly life, (as no doubt they doe) doe yet faile of it, and haue little part in it: I shall not need to shew how farre others (of what profession soeuer they bee) are off from it, I meane Papists, the famelie of loue, which sect are no better than coloured Atheists; or any other such, of whom, as a matter needlesse, I will now be silent.

Much more Papists, Familists, &c.

For the benefit and good of the offenders whom I haue bewraied, and to gather into a summe, that which I haue said of the renouncing of inward and outward euils, this I say, if by any meanes, I may set before their eyes, and perswade them, how odious their estate is: (and I say it in compassion of them) that neither the inward rebellious lustes, which I haue spoken of, nor the outward behauiour which I haue mentioned, is any way or in any manner bebecoming the Christian man.

Reprochfull for any to reioyce in the name of Christians. & to be stayned with inward lusts, or outward euils.

D But whiles the Lord vrgeth this at his peoples hands, *that they haue no fellowship with such unfruitfull workes of darknes, but cleanse themselves from all that is euill, both of soule and bodie*: so long shall it bee reprochfull for all which reioyce in the name of Christians, to bee eyther in their hearts stained with such corruptions, or in their liues defiled with such blemishes. Which being so, is it not to be wondered at, especially, seeing the will of God is so cleerely reuealed, that this should be so harsh and vnfauorie a thing; yea and foolish euen among such as will be thought zealous, that wee should so particularly list our selues from these, when yet the Lord

Ephes. 5. 11.  
2. Cor. 7. 1.

E by the Prophet requireth that this be done againe and againe, saying, *Fanne your selues, fanne your selues, O nation not worthe to be lored*? It is manifest in the better sort of those forenamed, that in their particular actions, and daily course of their liues, there is small moderation of their affections, and vnbridled desires, or watchfulnesse ouer them: so that well ordered gouernment is as farre off: and therefore rash and vndiscreet going about their matters is almost euerie where to bee seene, which, beside offence to God and men,

It should not be counsed harsh to list our selues particularly, &c.

Zephani. 3. 2.

Note.



## Of foure sorts of such as hope for saluation,

bringeth bitter repentance(if any)to themselves.

Other disorders  
of such professors.  
Earthlinesse.

Note.  
Idle talke.

Math. 12. 36.

Vnquietnes

Note.

Vnprofitablenes.  
Heb. 10. 25.

Gen. 2. 18.

Pride of life.

Beare with me(gentle Reader)though I go farre,and abide long in them; it may be some shall take more good at the hearing of them, and their hearts more relent, than euer they could bee brought to doe at the committing of them. Such frowardnesse, heartburning, and most sore broiles there are one against another, and that for trifles: such earnestnesse is also in their worldly dealings: and yet deadnesse of heart, and little courage in matters of the soule: such nimblenesse and vnweariednesse in the one, and such tediousnes and irkesomnesse in the other, that all which see their conuersation in the one and the other, would gesse that the things which they contend about, were matters of life and death, the other verie light and offsmall reckening: such griping of the poore and needie, in their sales, couenants, and other dealings, especially not forgoing or yeelding the least piece of their right, (bee their necessitie neuer so great) nor any regard had of their distressed estate; who can thinke of it without lamentation? Such giuing mens selues the bridle in their merie makings, (I speake still of such as fauour the Gospell) to talke what they will, so as it be not meere impious, how vnprofitable soeuer it bee to edifying, or hurtfull to example, when *yet for euery idle word men shall giue an account*: when as also such times of friendly meetings should bee vsed for the gaining of one another to God, or *confirming one another in their most holy faith, as also for the prouoking to loue*. Such vnquietnesse in the gouernours of families, for euery thing that is not to their liking, as pettie losses, and discomforts in house, or without, by neighbours or seruants, when yet their own vnruely hearts and impatience doe make their losses farre greater than they are, and they should haue learned to be prepared in the day for the troubles thereof: (I vnderstand this of professed Christians) let such as these are little reioyce in themselves. Such broiles and breach of dutie betwixt husband and wife; such strife, and oft contentions, that euery small occasion of dissenting one from another about any thing, must bring peeuishnesse, heartburning, strangenesse, sowernesse; yea and oft times abience from bed and boord: so that they must commonly haue a day of debating the case before it can be forgotten and digested: who can thinke how common it is without deepe bewailing it? And where more agreement is betwixt couples, yet to marke how little one is the better for the other, to Godward in knowledge, faith, amendement, meekenesse, patience, by reading, praying, communing together, and watching ouer one another, for their mutuall good, (which yet they should doe to others) and therein be helps each to other, as well as in things of this life: to marke, I say, how little good is done betwixt them, is it not worthily to bee complained of? And yet of these two things the latter is thought needlesse to bee vrged, as though weightier matters were in hand alwaies: the former is defended, that sometime iarres must needs be, and it cannot be otherwise, and therefore not to be spoken against.

Againe, in such as receiue the Gospell with good liking, how doth the pride of life(I meane iolitic in earthly things) beare sway in them, the fittest bane of many other to poyson them? What resting of themselves is there in the commodities, pleasures, preferments of this life, (which yet they may lose

A lose ere to morrow) in ease and prosperitie, in wife, children, friends (great benefits no doubt) and in that which they haue? and in the sumptuous apparelling of themselves, thinking themselves thereby, to bee others than they are; and therein not only to impouerish themselves, but in al outlandish and monstrous maner to disguise themselves thinking that others admire them as greatly, as they doo themselves: how doo they fill their harts with these and please themselves therein, I say not till they displease God, but till they are eaten vp of the loue of them; yea and their religion so quailed and cooled in them, that ye may easilie see, that *they loue darkenesse more than light, and pleasures more than God*, howsoeuer they hold still with the

Ioh. 3. 19.  
2. Tim. 3. 4.

B Gospel, least their iniquitie should be too manifest to them? I may say, as manie haue confessed, and I hope by this, & such like remembrances, some other will be admonished to remember, consider, and confesse, that they haue so offeded in some of these, that their consciences haue accused them, that the life thus led is not the life which God requireth, nor these are not the works which faith affoordeth: neither is this a denying of themselves, to giue all to themselves, which heart wisheth, or eye lusteth after: neither is *this to take up their crosse daily*, that is, receiue meekely the troubles which God sendeth them, without which yet, they cannot follow Christ, nor be his disciples.

Note.

Luke. 9. 13.

C What should I speake of them, who although they will boldly affirme, that they will not beare with the sinne of anie, (no not their own children) to offende God for their sakes; yet will take part with them hauing done wickedly, and bolster them vp, when they should bee punished, though it be to the offence of manie? What grievous eye sores are they to manie, who suffer such as are vnder their gouernment, not only to run after their pleasures at such times as they should serue GOD, and neither teach them their selues, nor bring them where they may be taught, but also are priuie to their stealing of their neighbours commodities: yea beare their faucines, stoutnes, and malepartnes, and annoy other with such intollerable burthens, vntill they be check mate with the most auntient elders; and at last, come to a feareful end themselves, and kil their parents with their sorrow and griefe? But alas, what end is ther of complaining, (I say againe, not of irreligious, prophane and blockish men, but of such as looke verely to be saued) if I should not plucke my pen from paper? For I haue said nothing of the hollownes in friendship among Christians, as they are accounted: how their loue is mixed with much *disimulation in word only, not in heart and in deed*: and how hardly credit may be giuen to their faire words, or countenances? But as for fashion they were shewed, so according to the fashion of the world, they are changed into another affection, than they promised: I haue not mentioned many of the strong corruptions and rank rebellions breaking out in some Christians, & those of no common hope among their brethren.

ill educating  
their Children,

Hollow friendship

Rom. 12. 9.  
1. Ioh. 3. 18.  
Proue. 20. 7.

E I haue scarcely mentioned this, what deadly suspitions and hard concei- uings they haue of manie, better men than themselves; how imperiously they iudge, and maisterlike they censure them, whom they are not worthie to liue with: when yet it is giuen vs in charge, that *we be not many maisters*:

Incharitable  
surmises.

Iam. 3. 1.

yea,



*Certain obiections raised of the former doctrine answered.*

yea, and these faults are committed many times, when no occasion is giue; **F** which maketh their sinne the greater: and if there were anie, yet meeknes and lenitie, which should be in all reprobours, might easily remooue them, whereas forward and vncharitable condemning doth no good. A poison which dwelleth; as I haue said, most principallie in the Schismatikes of our time, and such as haue learned that way: who if they had not deceiued themselves, in thinking themselves the most zealous of others, they should haue alaide the bitternes of their stomackes with humility & loue, which would haue bin a more comely ornament than the other, whatsoeuer they thinke of themselves. But here an end of these things.

G

## CHAP. II.

*Of certaine Obiections raised from the former doctrine, and answeres thereto: as why we should put differences betwixt men: and whether the godly may fall reprochfully, and what infirmities they may haue.*

*Ob. Are all such damned.*

*Answer.*

*God shoales out some from others.*  
Pf 1. 2. 50. 16.  
1. Thes 1. 9.  
Ioh. 1. & 10.

*Infirmities in al.*  
Ma. 7. 22. 25.  
34.

*The godlie somewhat infected with common corruptions*

**B**Ut me thinkes I heare some obiecting thus: what? are all damned, and out of the estate of grace, which **H** commit any of these finnes? And may not many of these offenders notwithstanding their faults, bee the children of God? and if men commit such faults, do they not (thinke wee) repent afterwards? (I say, if they doe, that obiection is answered,) Also they say, they cannot abide that such differences should be made of men. And haue the godly, who ye shoale out of others, no faults, but are they without infirmities? are they so pure, that they liue not as other men? and do not their liues gather vp the common finnes of the time, as holy as they be? and do they not lie in them also for a season, as well as in the who are not thought so holy? Which if it **I** be so, why should wee haue such differences of men? why should one bee shoaled from the other? I answer, as for differences of men they are put by the Lord himselfe, both in name, conuersation, and reward: to the Thesolonians, he saith: *The Lord shall recompence tribulation to them which trouble his: but to these which are troubled, peace and rest:* and the end of the Ministerie is to shoale Gods elect & beloued ones from the world, and to bring him to his sheepefold.

As concerning infirmities, it is defended by no Christian, that the most godly which liue here, are voide of them, but rather confesse that they bee burthened sore with the weight of them: & so may they be, although these **K** foule euils be not common with them, nor long lien in of them, which I haue spoken of; of whose infirmities I will say more, when I haue satisfied in some sort these obiections.

Therefore where it is demaunded, if they be not partakers of the same sins that other men are; I denie not, but that it is possible for them in some sort, and for a time, to be carried after the streame of the euil example of so manie,

- A manie, which are in the world so cōmon and almost vniuersall: for the best liue, *where Sathans thron is*; that is among the children of disobedience, who are ruled by him, (euen as the Israelites and the Egyptians dwelt together) whose vnfaourie and stinking breth, what maruaile were it, if the whole and sound should be infected with it? And further, as they may possiblie haue their part in the sins of the vngodly; so I denie not, (if God beare not the greater authoritie with them; and be not the more regarded of them) but that they may also lie stil in the same loathsomnes for a season though smallie to their comfort. This to be true, both lamentable examples of the Scripture doo shew in *Noah, Lot, Dauid, and Peter*: and wofull experience among vs in all ages doo testifie. But what then? are they therefore giuen ouer of the Lord to lie and abide in them, and being washed to wollow againe in the mire?

Note

And as I denie not but that it may be possible, and is too cleere by wofull experience, that the best may be snared with the sinnes of others; so yet, I say, that when they fall, it appeareth plainly, that it was the subtill malice of the diuell, watching his opertunitie so narrowly, that he deceiued them, rather then that they were giuen ouer like wicked men; to lie therein, and to adde sinne to sinne without combate and conflict, as though they *had made a league with sinne, and were without God in the World*, as the other

Difference betweene the falls of the godly and the wicked.

- C be. And the rather I say this, because when they haue beene awaked, and come to themselues againe, they are so strangely amazed at their offence, and so tremble to thinke what they haue done, and can haue no peace within themselues vntill they returne: and that after they haue got out, they are made more warie and vigilant against the like another time: the which of the wicked cannot bee saide, in anie of their repentings, till God change their hearts indeede; although in suddaine, and rash feare they may bee flighted, till it vanish away againe like smoake, and so come to nothing.

Cant. 5.  
Note.

Cant. 3. 4. 5.

- Last of all, when haue they fallen dangerously, who had so well begun? Hath it been while and when they haue held on in their course of Christian dutie? Haue they been violently carried from the platforme and direction of a godly life, whether they would or no, as not knowing what they did? or how they were brought to it? Yea rather, haue they not at such times giuen themselues the bridle, and suffered their mindes to runne too farre, after that which they tooke pleasure in, and offended by? and haue they wisely auoided the occasions of such mischief and daunger at such times, as they vsuallie were woont? Neither obiect here, that a man cannot bee at all times watchfull: and the wisest shall or may bee sometimes overcome? I answer: were they warie, but as they haue beene vsually, in which time they were preserued from such reprochfull falles? For if it were so with them, they could not thus offend: but if they haue beene wearie of GODS governing of them, and haue thought long till they haue gotten more libertie to the flesh; and to bee at their owne hand with the World, and to count *Follen waters sweet*: it is no maruaile though they haue smarted with *Dinah*, for ranging and seeking to haue their will amisse: for if his owne children prouoke him,

The bodily fall not, but when they are secure, & take libertie. 1. Sam. 3. 24.

hee



Psal. 89. 31.

he must *punish euen their sinnes with the rod, and their offenses with the scourge*, F  
til they returne and say, wee haue sinned.

Psal. 91. 11.  
How we may be  
fenced.

Phile. 3. 13.

2 Chron. 16. 9.

Phile. 4.

2 Sam. 21. 4.

Psa. 51. 5.

God hath promised *to keepe vs in all our waies*, wherein he appointeth vs to walke, and whiles our minds are leading vs thither, we are in no danger, and he hath promised vs strength to walke in them. But if wee will runne out of our bounds, with *Shemei*, where our owne hearts tell vs that we are in daunger, is it anie wonder, if afterwards it take hold of vs? and was it not thus with that deare seruant of God, whom the Scripture commendeth by this title, *that he was a man according to Gods minde*? that when that one time besel, (more to his reproch, than all other) he was found to giue himselfe the bridle of vnlawfull libertie, and to shake off the secret reign of holy feare, more than vsually he did. And who denieth, but that in such a case, if they refuse to stand vpon their watch, they may become like other men? but yet for al that, is there great difference betwixt the one and the other, as hath been said: the one offending in that sort, seldome, neither then long lying therein: the other making it his practise to breake out, one way or other. And therefore we must know, that when we haue obtained once to beleue, and thereby to haue our poisoned hearts purged and made cleane, as it is the greatest of all other benefites; so it is and may be kept, by such meanes as God hath prouided, and not lost any more, but confirmed and continued in the feare God. But then, as we be one with Christ, and partakers of him, and as branches of a vine, which sucke our sappe and draw our spirituall strength and nourishment from him: so it is required of vs (& we willingly yeeld to it) that *we hold fast the beginning of our abiding in him*, that is, *our faith vnto the end, and that we take heede that there be not at any time in vs an euill and corrupt hart, which will make vs fall from the liuing God*, to our owne deceitfull imaginations and desires, and so to fall dangerously, and to purchase heauinesse thereby, our bellies full.

Prou. 4. 23.

Heb. 4. 1.  
Heb. 3. 12.

And this let euery one endeouour to do, & he shal see himselfe so strongly fenced, that through Gods blessing, which faileth not in such a case, he shal be free from the diet of the carelesse liuers (who are euery while shaken) because they *who walke uprightly, walke safely: but he that peruerteth his waies, God will finde him out*. For whereas manie of Gods beloued ones procure fore wounds in their liues, and anguish thereby, it is but the fruite of their owne labours, who will not be held within holy compasse, but pleade for some vnlawfull libertie, and count it strictnes more than needeth, by harking too much to the vnruely flesh, to tie themselues to anie certaine directing of themselues in his seruice, (when yet his seruice is perfect freedome) whose euils I defend not: but yet I say, as I haue said, if they be his, they shall rise & repent with *Peter*, if they haue fallen with him, when yet the wicked shall lie still and waxe worse.

Prou. 1. 9  
Now

2. Tim. 3. 13

No warrant of  
not falling dan-  
gerously.

But ye demand, and would needes haue me answere, whether I can warrant such as feare God, that they shall neuer fall into some reprochfull and dangerous euill, as other men doo, as well as they may breake out some other waies. If I might answere a wise and sober demander, I would not refuse to speake my minde; although it may in part be gathered by that which I haue said already: vnto such a one therefore, I say (for if anie other see his

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A own practise not to agree with my answere, let him impute it to his owne sinne rather than to my rashnesse.) I say therefore, seeing rare and deere seruants of God haue fallen thus into shamefull sinnes, it may seeme scarce possible for the best in these latter times, being far inferiour to some of the in grace, to be free from the like fearefull falles. But yet we must know, that some other of his good people, God hath preserued from that kind of shamefull sinnes and staines, *Enoch, Abraham, Caleb, Iosua*, with manie others: and therefore it may of vs be hoped for, especially seeing it is no other thing than we are commanded to haue special regard and care of: that is, *to liue without iust reproch in the middest of a crooked generation, and unstained.* Saint Peter saith *If ye haue these things, ye shall neuer fall*: that is, dangerousslie, to take anie great hurt thereby.

*We may be preserued from foule falles.*

2. Pet. 1. 5.  
Col. 1. 22.  
1. Tim. 1. 27  
2. Pet. 1. 10.

Therefore by these, and such other perswasions, we ought to be encouraged; for to vs there is good hope to obtaine grace hereunto. But seeing all Gods childred cannot alike be perswaded, that they *ought to giue all diligence hereunto*; euen that they may be vnrebukeable amongst men, as Paul did, and so taught other to do; but thinke it impossible to liue so constantlie, but that they shall sometime breake out dangerousslie: Therefore such must bee taught wisdome by experience, and some of them being more proude than others must haue their pride abated, and their hearts humbled, and healed by such medicines: for grievous falles are phisick for pride; and manie who haue some grace, but not the grace which is sufficient for them, are dangerousslie proude, because they haue not fallen shamefully, that is, into some odious crime: and yet they haue fallen shamefully, (if they could see it) in that they are dangerously proud: if God therefore seeth it meete to abate their pride thereby, they may possible fall after such a manner.

1. Cor. 4. 3. 4.  
Act. 26. 12. 19

*The first end, why God suffers some to fall so. Some to be humbled by their falles.*

*Note The second end, to magnifie his mercie in forgiving great sinners.*  
Iohn. 3. 15.

Or if it bee for the more manifesting of his glorie in forgiving them so great a trespasse, they may also fall dangerousslie.

This doth our mercifull father see expedient oftentimes, as both in *Peter* and *Dauid* it came to passe, as also in others: who doubtlesse loued the Lord more than some others of his faithful people, which neuer fel in that manner (as *Peters* answere, and *Dauids* Psalmes do cleerely testifie) yea, and such loued him the more, euen for that verie cause, seeing they obtained mercie against so great sinnes of theirs, and fearefull iniquitie.

Luke. 7. 47.

Yea and to adde a third end, God is highlie magnified by others, which know and see this, that he hath forgiven so great offences, in such as haue fallen grievously: who otherwise beholding the heauenlie course of such excellent seruants of his, how holy and sincere it was, (saue in some such offence) should haue been vtterly discouraged, yea and like to haue despaired of their own good estate: and the rather for the high opinion that they conceiued of them, if they had not seene or heard of these their falles. For these causes therefore the Lord may, and often hath let some of his deare seruants fall dangerousslie: first, for the humbling of them: and secondlie, for that they may see his exceeding bountifullnesse in pardoning so great sinnes; that they may loue him the more: and thirdly, that others far weaker than they, yet faithful, may be encouraged to beleue that their sins

*A third end why the faithfull fall in regard of others.*



shall be pardoned, & their weake seruice accepted of him; for as much as they haue seene that God hath pardoned great offences in some, otherwise farre more excellent than they: which if they were not perswaded of, they should be discouraged much, because of the great graces and gifts in them, farre exceeding thole which are in themselves.

1 Tim, 1, 10.

Otherwise no  
feare of falling

Psal, 130, 3.

Note.

Luke, 1, 54.  
Gods tenderneſſe  
ouer his.

Deut, 33, 12.

Rom, 5, 10.

Col, 1, 33  
Sweete comfort  
to the weake,

Note.

Rom, 8, 37  
2 Pet, 3, 16,  
Tit, 1, 15,  
Cant, 3, 4,

Cant, 2, 14,

1 Joh, 5, 4,

What infirmities  
the godly be sub-  
iect to.

And otherwise, or in other respects, they neede not feare that God taketh any pleasure to cast them downe, who desire to stand, (when his propertie is rather *to raise up them that are fallen*;) or that hee seeketh euerie aduantage, against their infirmities, who doth not *looke streightly what is done amisse* of the; but helpe their weakenes, supplie their wants, and deliuer them from such dangers as they feare, so farre as it is expedient; or els make them able to beare them. For prooffe whereof, they may remember, how hee kept them, when they had small skill or abilitie to keepe themselves, after that they first imbraced his promises: will hee not much more keepe them safe now, they haue experience of his kindnesse, and the power of Christ working in them? Nay, that which is more, *when they were his enemies, he gaue his sonne to die for them*: and now they are reconciled vnto him, and approued of him, as his beloued ones, shall they not much more be preferued by his liuing in glorie from the fearefull iudgements, which in his wrath he executeth against the vngodly of the world?

Therefore if thou beest *grounded and establiſhed in faith*, and holdest fast the beginning of thine ingrafting into Christ, be of good comfort, thy greatest danger is past: for can hee that loueth thee dearly, meane hardly against thee? *Is there with him yea and nay, with whom there is no shadow of chaunge?* The Lord witnessing to that which I say, with reuerence and thankfulness beleue it: either thou shalt not fall reprochfully; or if thou doest, it shall be thus as I haue said; euen so as it shall turne to thy good: and it had neede to bee to thy great good, which cannot be without the great offence of so many as shall know it. For though such as shall perish may turne this which I say, to their owne great hurt, as *they doe the Scripture also*, (seeing *to the vncleane all things are vncleane*;) yet if *thou shouldest slide, the Lord will hold thee up*, and make thee stand more constantly after. The world leeth no whit of this, but counteth it all arrogancie, boasting, and falsehood, because indeede they beleue no more than they see, or than the reason and fleshly wisdom can prie into; which is an vtter enemy to this heavenly truth: but o faith, what pretious secrets art thou able to reueale to vs of Gods minde and will? and how safe is hee (yea in this dangerous wilderness of the world) in whom thou dwellest; seeing the Lord hath said: *This is the victorie that ouercommeth the world, euen our faith?*

And this for answer to these obiections: Now as I haue promised, I will shut vp this part of Christianitie, concerning the renouncing inward and outward euils, concluding what infirmities the godly shall bee subiect vnto: which shall both sufficiently proue, that they count not themselves without sinne, as they are charged by many: yet for all this, that they are not companions with the vngodly in harbouring and nourishing these worldly lustes and vngodlinesse, which I haue spoken of. The lesse shall neede to bee said of this, seeing it may, and that not obscurely, be gathered,

- A thered, by that which hath been set down: both that they do not (with the Puritanes) dreame of anie such perfection, but *that when they haue done all, they are unprofitable seruants.* and say with the Apostle: *Oh wretched men that we are!* and also, further then they are glad to be ruled by God, they feare the same fals that others doe. But because they are not all spirituall, that is, spirituall minded, wholie and altogether, as they are not wholly flesh, that is corrupt, but both these contraries fighting together (as the Apostle saith *one against the other*, are in their soules: therefore it commeth to passe, that they are subiect through his concupiscence and infection which is in their flesh both to the diuels suggestions, and delusions of the world, and they
- B may bee carried after diuers and strange lustes, and to commit outward sins one after another further forth, then by the grace of Gods spirit their corruption be bridled, held backe, and subdued. But if that grace be quenched or quailed, then euill desires are kindled, and gather strength to bring forth fruite accordingly.
- And this may bee, yea and no doubt is, the estate of manie of GODS seruants: such especially, as for want of good experience, and acquaintance in the Christian life, and battaile, are more easily deceiued, and beguiled than others are. And hereof it is, that manie haue beene ouertaken, and oft doo slide, and fall dangerousslie, and are carried
- C from keeping a good conscience, and from well dooing: and diuers commit those sinnes which they had long abstained from, hoping that they should neuer haue fallen into them anie more: but what then? are they therefore like to the sundrie sorts of the former wicked ones, of whom I spake before? No, nothing lesse: for either they are warie and watchfull against them, before hand least they should fall; and it is their greatest care, that they may not fall into them: or when they see how they haue been ouercome and deceiued, they lay it to heart by and by, bewaile it, and are much humbled to see how they haue beene circumuented, and cannot bee quiet, whiles they seeing God offended, are not reconciled to him againe. And on the contrarie, if they preuaile ouer their sinnes, and
- D hold vnder their affections, and keepe their consciences quiet and excusing them, that so they may walke with God and abide in his fauour; then are they more ioyfull than they, who haue all that their hearts can wish. And although all haue not the like knowledge, how to doo and goe about it; yet it is the earnest desire of their heart to haue it so: In token whereof, euen the weakest which are new borne, are heauie and cannot bee comforted, for that they see continuallie how they haue displeased God.
- And to this purpose I might say much more, whereby all that can iudge, may see, that these sinnes are of infirmitie committed by them: and that
- E they are healed and drawen to do such things, as in no wise they would, when they are come to themselues, and when the spirit of God ouerruleth and subdueth their loose and ranging affections: neither would they haue beene carried after them, euen then when they were haled to the committing of them, but that they were weak to performe that, which faine they would haue done. I say, who doth not see, that these men sin not like the other, but in such wise as the best, and deereft of Gods Children in

Luk. 17. 10.  
Rom 7. 24.

Gal. 5. 17.

The state of man  
her Christians.

These much differ  
from all  
wicked.

Note  
Phil. 2. 12.

1. Iohn 3. 12.

Psal. 4. 3.

Rom. 7. 15  
Note



all ages haue done, who neuer fully satisfied themselues (no not the best of F them) in that which they did.

*What sin of infirmities is.*

And this is properly sinne of infirmities, when partlie of knowledge, but more through frailtie, an offence is wrought to the displeasing of God: and when of such an one it is committed, as because he hath his heart sanctified, would not doo it: and yet because the power of corruption at that time is greater in him, than the strength of grace, therefore he was overcome of it, and forced to yeeld to it.

*Note.*

*Wicked sin boldly.*

But I demand whether anie such combat or conflict be found in the vngodlie, and workers of iniquitie, in them of whom I haue before spoken. Haue they feare before the sinne committed, least they should fall into it? G But by what signe do they proue it, and by what reason can they perswade it? who neither watch against it, neither haue their hearts out of loue with it: nay they are so farre from struing against it, that they are set on fire to commit it; and would hate him deadlie, which should earnestlie disswade, much more withhold them from the committing of it: or doe they after the committing of it, bewaile it for that God was offended therby, and for their vnkindnesse against his maiestie, and for his dishonour thereby? It may be for feare of hell, and damnation, if they be neereleie vrged, and least it should come to light, and so bring reproch and punishment vpon them; *They may bow themselves like a bulrush for a season.* Which kind of men (that I H may proue it to bee true, which I say of them) when that pang and qualme is ouer, are not onelie merrie and quiet againe, when yet they haue no word of comfort from GOD, but are readie to the like sinne againe; yea and manie of them commit it againe indeede a little while after.

*Their sorrow is carnall.*

*Note.*

But will anie cal this, *wholesome & godly sorrow which bringeth repentance?* Alas! it is as farre from it, as is the East from the West. Neither haue they anie strife or combat before, or after the committing of sinne, as distracted in themselues for that, which they haue done; or fearefull, least they should commit the euill which they goe about, further than this, that their conscience may secretly tell them it is euill but they repell it, & will in no wise I heare the same: And therefore they sin not, as Gods children doo; that is, by infirmities. And thus much for answers to the former questions.

(\*)

CHAP.



K

A

CHAP. 12.

*Of the keeping of the heart once purged, in the same good plight afterward.*

B



Now I hauing shewed how God maketh the hart new, and changeth it, before it be fit to be employed in well doing, and in bringing forth fruits of amendment; and also how it beeing changed, renounceth euill both inward and outward: we must know how to keepe it in good plight afterward; that we may be able from time to time, to continue thot course which by the first change was begun, & so do any such duties as we are bound to performe: which otherwise cannot be. For as vessels, which haue been vnfaourie, are not onely once seasoned, but kept sweete afterwards, that they may be fit for vse; and as men vse to purge their springs from that which might stop them: so are our hearts to be preserued in the same sort, that they become not bitter and corrupt, as of themselues naturallie they are prone to be. And the best haue need of this helpe whiles they carrie flesh about them, therefore much more young beginners. It is the Lords commandement, that when our harts are once clenfed, *we should keep them so with all diligence*, that is, watch, trie, and purge them from all defilements, whereby they are wont to be tainted, and poisoned. We must watch them, least we should, for want thereof, be deceiued with the baites of sinne: we must examine and trie them, seeing no man can watch so carefully, but that much euill wil creepe in: and we must purge out that filthie drosse of concupiscence which we find by examining, that is set not our wil on fire to satisfie, and and performe the desires thereof.

*The heart purged must so be kept.*

*A simile.*

C

And the man of God, who was best acquainted with the the hart among manie thoufands, both how euil it is, and how it is in the best manner to be looked vnto & preserued, he hath taught the same: that the seruant of God, who hath by his mercie his former life purged by the forgiuenesse of his sinnes, must keepe it from new infections heareafter, *by taking heed, and looking to the same, according to Gods Word.*

*Prou 4.23. How the heart is kept. Not.*

D

This is plaine to them that haue experience in the Christian life, that men walking among so manie snares of the diuell, baits of the World, and meeting with so iufinit rebellions, and lusts of their owne hearts, as cannot be expressed, (but as we find them out by obseruing them,) are not without continuall danger and hurt if they be not acquainted with this holy watch and ward: but by the helpe of this, their knowledge may be as a light to them in this darke world, and their prouident care as a preseruatiue from the infection of sinne, which otherwise in all their dealings wil meete with them: yea and (that I say nothing of them, who are without Christ) euen the belceuers themselues (I meane) do finde much annoiance, and discomfort in their liues for want of this, which neither they needed to feare, nei-

*Psal: 119. 9.*

*What danger grows when the heart is not kept.*

E

ther

*Luke. 13. 35.*



*The heart once purged, must be so kept afterward.*

ther should finde, if this forementioned counsell of the Prophet were precious to them. F

*Great labour  
thus to keepe the  
heart.*

*Note*

And to this end, that they who haue their hearts thus clenſed, as I haue ſaid, may continue them ſo ſtill, they muſt know that it is no idle occupation thus to do: but they muſt be content & glad to weane their harts from many vnprofitable, and wandring thoughts and deſires, which hold them here below, and with the which others are carried awaie, as with a whirlewind: and to ſeaſon them with holy and heavenly meditations, as namelie, of Gods goodneſſe, of their owne frailties, and of their duties; that by the helpe of theſe, they may the better containe themſelues within their bounds, and breake not forth into daungerous euills. Theſe are eſpeciall helps for the well ordering of their hearts ſtill, who haue at anie time brought them in order alreadie: this beeing added, that their reading priuately, their hearing publikelie, with their oft and earneſt prayers, and Chriſtian conferences bee wiſelie, and at due times adioyned hereunto: of the which heere is no fit place to giue anie rules more particularly, becauſe I haue appointed to direct men how to uſe theſe, when I ſhall come to ſpeake of the helps and meanes which are to bee vſed for the well gouerning of their hearts and liues, in the next treatiſe. G

*With this heart  
eaſie to renounce  
euill.  
Pſal. 32 4.5  
Heb. 10. 38*

And thus the heart being renewed and kept, it is eaſie to renounce euill, which otherwiſe is impoſſible: for euerie one that liſteth may ſee, both by H Scripture, and by experience (notwithſtanding our affections are ſtrong, vnruely, and moſt hardly ſubdued;) with what eaſe we may renounce and forſake them, and haue power ouer our will and appetites, when our harts be thus renewed and kept maſtered: That is to ſay, when firſt they are purged, and our corrupt nature changed into a better, by beleeuing the forgivenesse of our finnes, and a pertaking of the graces of Chriſt, and after, watched ouer and obſerued that they continue ſo: who dooth not ſee that the ſtubborneſt and wilfulleſt heart which hath moſt rebelled againſt good inſtruction and reformation, yet when it is thus looked vnto, will be tamed? And to ſpeake more particularlie, (for the weak chriſtians ſake) when a man hath once felt damnation, the iuſt reward of ſuch a courſe; and on the other ſide full deliuerance from the ſame to be freely giuen him of GOD: and thus hath his heart humblie turned towardes GOD againe to loue, and delight in him: who dooth not ſee (I ſay that ſuch a man daily hauing in remembrance this vnſpeakeable kindeneſſe of God towards him, & the woſull eſtate that he was in otherwiſe; that he will be loath to deſpiſe this his ſo gracious God? who doth not ſee, but that his heart alſo hauing ſuſtained ſo manie checkes from God, for the diſorders of it, accuſations, for the manifold euills of it, and that he weaning it daily from the old luſts thereof, and ſeaſoning it with grace by faith receiued daily; which vanquiſheth them, & iniuring it with the helps that may nourish it from time to time; but that it ſhall with great eaſe ſerue God in this life, and haue nothing the toyle & labour that others haue, in the going about anie good dutie, or reſiſting anie ſin? Let men ſay what they wil, it is the euil gouerning of the heart, and letting it looſe to follie, wandrings, & needleſſe phantiſies, that cauſeth it to be ſurſeited with al maner of iniquities; & the moſt know not their hearts, how deceitfull, corrupt, & vnholie they K

*Note.*

*A ſill gouerned  
heart cauſe of all  
diſorder.*

A they be I speak not only of the wicked of the world, as the reader may see, I am faine often to put him in minde, but euen of those whom God hath separated from the prophane sort to serue him.

And although, according to that which they know of the will of God, they haue some care to auoide offences; yet doe not many of them seeke, nor set themselues to know that which they might, of God, nor of their owne duties: neither to grow forward in many good things, as they might doe, beleeuing assuredly that God will supplie their wants, and helpe their infirmities, as hee would they should; but rather doe many things to the great offence

B of others, and all for that they are so little acquainted with their hearts (which (in many) are techie, froward, wilfull, worldly in a dangerous manner,) nor with Gods minde and will: by meanes whereof, some maintaine dangerous opinions: As that the law, in no wise, is to be preached; that Papists and Protestants disagreeing in fundamentall points of religion, may yet agree together, and be saued, and such like. Many also waxe secure and slouthfull, and that in no common sort, and are otherwise blemished dangerously more then with common frailties: and are not, for the most part, roused vp, but by some of Gods sharpe chastisements, as in taking away their deare friends from them: afflicting their owne bodies with some sore sicknesse, disease, and feare of death, their minds with darkenesse and ignorance, feare of Gods wrath and heauinesse, which they thought sometime should neuer haue taken hold of them.

*Little acquaintance with our hearts brings great bondage.*

*Note*

The vse of the which being learned by the word, they are much checked & humbled to remember their bouldnesse, pride, and other faults: and somewhat quickened by a liuely hope, that God will againe be intreated: also their hearts be brought to stoope and bow to the will of God, more meekely and readily, and not so stisly to stand in their owne conceite, as before they did. After this manner, God is forced to call backe many of his: but had it not beene better

D for them, without these sharpe corrections, to haue made it their meate and drinke before, to please him in all things? But thus, their hearts being enlarged and inlightened, they see themselues readily to withstand sundrie temptations, which before they did so hardly resist and gainsay, that they found it a continuall irkesomnes & toyle to goe about it: or (that which was worse) through hardning of their hearts, they would not see them at all, which was a sore blemish vnto them.

Now these and such like, outstrayings in them, till God by chastisements call them backe againe, will any say that they bee not the fruites of an ill ordered heart? euen as I said before, it is the ill gouerning of the heart, that causeth such excrements to come from it, and such disguising of the person, in whom it breaketh out so offensively; this therefore had neede to bee looked vnto with all holic and religious care: which is the point now in hand. And although it bee the exceeding fauour of GOD, to correct such faults in his children, and to purge them out and amend them by some fatherly afflictions, rather then they should remaine to the vtter ruine of the persons: yet had it not beene much better, that they should neuer haue giuen occasion thereof? and that they had beene carefull to keepe themselues within compasse, as some other of their brethren doe? Who

*An high grace  
so liue well with  
us the whip.*



*The heart once purged, must be so kept afterward.*

though they be not (no not the best of others) exempt from the common frailties of Gods elect, yet do they so labour to espie, hinder, and hold their corruptions vnder, in secret lifting them, and suing vnto God with groanes and requests; that they breake not forth openly to the iust offence of others, at least rarely: so that it may bee seene, they *keepe their hearts with all obseruation and diligence*, more then the other doe.

The faithfull in  
part thus kept  
downe:

And yet for all that hath been said, I denie not, but that the dearest children of God may possible, nay easily, as we haue seene, and are at sometime holden vnder this bondage by Sathans subtiltie, some more then others: so that for a time they shall be more *drowned* in the loue of earthly things, or be caried away by those which are *sinful*, then obtaine a delight in heavenly. But by the spirituall armour of Christians, if they be once well exercised in it, they maie and doe thus farre preuaile, that they recouer themselves againe, and get superioritie ouer their hearts, and finde and feelee, that God is chiefe, and all in all with them, to *delight* and ioye in him, (as I doe not see why it should be otherwise with anie such as haue trulie *tasted how good the Lord is*) and when they shall cut off numbers of those earthlie and noisome pleasures which they were wont to solace themselves with a-misse, before they considered more aduisedlie of it. But wil anie gather, that I doe make so light a matter of sinne (whiles I thus speake) as though I thought, it might be shaken off as a bur hanging on our garments; which the holie Ghost saith, *cleaueth fast to vs*, and is euer about vs? For I know sin is raging, and the diuell is strong as a Lion in his suggestions & assaults and hardly gainesaid, shewing himselfe an Angell of light, and wee seely to discern, and weake to resist: yet thus I must say, that the mightie *Lion of the tribe of Iuda* is stronger, and Christ giueth wisdom to finde out his subtilties: and greater is *the spirit of God which is in vs*, if we confidently beleeue and trust thereto, then the sinne which deceiueth and inticeth vs to the same.

Sinne is not shaken of as a burre.  
Note  
Heb. 12.1.

2. Cor. 2.11.

Grace to vanquish sinne.  
This may be obtained. & more & more from day to day.

Note

Psal. 51.5.

But we haue not this grace (ye will say) and therefore what is it to vs? we haue had it, (I say againe, so many as I speake of) and haue beene taught, and haue a promise to overcome by faith: and therefore we may do so still: and that better and better euerie day, the more experience wee haue. And although, I grant that these things are hard to such as are not thoroughly seasoned with the knowledge of this doctrine, nor instructed oft, & made familiarly acquainted with the will and louing kindnes of God, (whose case is much to be pitied, and their growings cannot be great) yet it is most certaine, that where these things are often taught, and vnderstood: it shall goe farre better with them than with others. And they shall with ease get victorie ouer their speciall corruptions, as slouth, distrust, and such like: whereas they, who are not acquainted and seasoned with them, shall not haue experience of Gods power in helping them to overcome the same; but be seruants vnto them, which they might otherwise haue maistered. Examples hereof, as we haue many; so that of *Dauid* doth declare it, when he was constrained to crie out of it, saying: *Against thee (O Lord) I offended, and did this great euill*: as if he should haue said; my sinne had neuer broke out openly in the sight of men, if I had not let loose my heart first; in the sight of God.

Such

- A** Such government therefore, as euery of Gods seruants according to the measure of their knowledge, may haue ouer their hearts, I wish might bee kept and continued: which doubtlesse, although it ouercome not all temptations; yet should it weaken them verie much, and diminish their strength, so that the cursed frutes of them should not so easily, nor so often breake forth to annoy them. *The good treasure of the heart*, if it were carefully kept, would bring forth better things. If yee aske what; my meaning is, not, that onely in the exercises of religion, as prayer, reading and hearing, wee should haue helpe and furtherance thereby, to worshippe God feruently, (which commoditie were not small) but in our earthly and ciuill
- B** actions, affaires, and businesse, wee should reape the benefit thereof, by doing them aright. For though it bee no common thing to be found in the world; yet if men had a continuall care ouer their hearts, to keepe them well ordered, they should shew it in their talke and dealings: at the market, in their buyings and sellings, in their families, and among their neighbours, as well as among strangers, and in all things about which they may lawfully be occupied.
- In all these, I say, men should behaue themselves plainly and simplie; iustly, peaceably, patiently, meekely, kindly, gently, faithfully, temperately, and humbly, (of what state and degree so euer they be, and yet without any disgrace to them; Nay the greatest honour and credit) yea and mercifullie also, as occasion should bee offered: which (I thinke) if they were found in Christians, (as, where else are they to bee looked for?) they would no lesse ioy the hearts of them who should behold them, then adorne and beautifie them, who should be patterns and examples of them. And who can say otherwise, but that it were a little heauen, to deale with, and liue among such? Euen as wee see it is a peece of hell, to dwell with them that are of the contrarie disposition: As if *Iacob* must haue been constrained to abide with *Esau*, and as Gods people in their captiuitie, did finde, in dwelling with the *Edomites*. God of his singular loue, (I confesse) restraineth many from the excessse of euill, that they would else doe: seeing otherwise, none could bee able to liue by them. But whereas some are thus bridled by good lawes, and some for shame and vaine glory, doe depart from much iniquitie; and thus patch vp a kinde of life among men: yet know they, that without religion, (that is, a feare of breaking out of Christian bounds) which onely is to be found in an heart well gouerned) they shall neuer please God, nor haue fauour nor approbation, no not euen of common men. But of this wee may complaine and crie out, till we haue worne our tongues to the stump, without redresse. For the fowle stains, and shamefull blots which are contrarie to the fore-mentioned vertues, are still vsuall (as they haue beene) almost euery where;
- E** both in many of the ministerie and people, and so will bee; as though godlinesse were tied to the Church walles, and to the pulpet. And for a further illustration and prooffe of the benefit of the well guiding of the heart, this I haue said.

*The good treasure of the heart being kept, bringeth forth good things.*  
Luke 6. 45.

*Note.*

Gal. 5. 22.

*A peece of heauen to liue with such as keepe their hearts well.*  
Psal. 120. 5. 6.

*Without it nothing sauorie.*

*Note.*

*Fruite of a well ordered heart.*

Thus wee may see that the heart being well ordered, will neither suffer the affections to stray farre, nor willingly harbour euill lusts: and though they may creepe in by stealth; yet by examination, wee shall finde out many of



*The heart once purged, it must be so kept afterward.*

of them, and shall be readie, when they are found, to purge them out, and F  
expell them also, before they shall (being so nestled in vs) be able to poison  
our liues. Oh gaine vnualuable! for who can say lesse of it? that by the bene-  
fit of a well ordered heart, wee may conquer manie dangerous sins, which  
others (for want of it) doo vsuallie commit, with shame and much sorrow  
accompanying them. Now when we see the fruit of this well seasoning &  
keeping of our hearts in frame, what should be in more account with vs?  
yea what should hinder vs from beeing so fenced and safely kept? or what  
should wee thinke more needefull to bee done? than the labouring for it,  
when we see it so great a treasure; and such fearefull bondage for want of it,  
to come vpon vs?

*The looking to  
the heart in a  
good mood only  
dangerous.*

But, alas, this looking to our hearts by fittes, now and then, when the  
good mood taketh vs, as it is too common, so it is most dangerous; and suf-  
fereth not Christians to see: much lesse to enioy one halfe of the sweetnesse,  
which God bequeatheth to them: I meane, if we gouerne and looke to the  
but as me in the world comonly look to their outward seruing of God: that  
is, to pray when night cometh, go to the church whe the Sabbath cometh.  
to fast when Lent commeth, and repent when death commeth. And so the  
wisdome of the flesh counelleth vs to looke to our hearts sometime: but  
that we resolute and arme our selues that the heart be thus looked to in all  
that wee doe, (as frailtie will permit) and care had ouer it, that it fol- H  
low the light of knowledge going before it, oh; that is thought too heauie  
a burthen, and an estate too vncomfortable! *to reioyce alwaies, to pray conti-  
nually; in all things to be thankfull:* As the Apostle commandeth, *Day and night  
to be meditating on the Word of God,* and the varietie of the infinit good things  
contained in it *and aiming at it, as at a marke, how we may walke after it:* oh  
that is counted tediousnesse, and bondage intollerable! And yet none of  
all these precepts can be vnderstood of the outward actions of our life, the  
eare, and tongue cannot do these things alwaies: but the heart may medi-  
tate, reioyce, praise and pray at all seasons, and vpon all occasions, if once  
it hath gotten a pleasure in them, for it shall neuer want occasion. And if I  
we can obtaine to haue God in our remembrance more vsually than we  
were wont, or than others desire to do, and spend our thoughts and set our  
delight on him: shall we thinke anie thing to good for him? should we not  
constantlie take vp our hearts in heauenly cogitations, as we are willed,  
when we see, that all other are but vanitie and vexation of spirit? If it plea-  
seth him to aske our hearts, as he doth, when hee saith, *My sonne giue me  
thine heart:* should wee not thinke our selues happy that hee will take anie  
thing at our hands, when *Dauid* being a King, wished that he had any thing  
that would please him?

1. Thess. 5. 16.

Psalms. 1. 2

Psalms. 119. 15.

Heart may al-  
waies be lookt to

*Note.*

Colos. 3. 2

Pro. 23. 26.

Psalms. 116. 12.

*Another cause  
why the heart  
should be lookt  
to, otherwise it  
will not be ready  
to anie dutie,  
Note.*

This taking vp of our delight in the looking to our harts as we are able, K  
should the more be sought after of vs, if it were but for this cause, that if  
we haue not rule ouer them in our common actions thorough our life,  
wee cannot haue them at commaundement in the chiefe seruices of  
GOD. And from hence it is, that Christians of good hope, doo com-  
plaine, and that oftentimes with bitternes, that their harts are so swarming  
vsually

- A vsually with vaine thoughts, euen whiles they are in hearing and praying: the reason is, because at other times they are vsually so occupied throughout the daie, feeding vp their delights, that God is almost wholly out of their remembrance, especiallie to direct and leade their hearts: and therefore also their actions, and speeches are much offensive in lightnes, rashnes & vnreuerence: The which being common with them in the daily course of their life, they cannot possiblie haue them otherwise at hearing or praying. All which yet are cōtrarily done, whē the strength of cōcupiscēce, I meane, the corruption of the heart (*which is without measure euill*) is mortified and
- B asswaged first; and then still subdued after, and restrained, and daily seasoned with good meditations & watched ouer, that it may be kept cleane, and fit to dutie.

*How wee may be fit to pray and meditate.*

And thus I conclude; that the onely way to curbe vp and hold in our intemperate lusts, and euill desires, that they breake not out into further vngodlines; is, that our hearts be first purified through beleeuing, that our sins are forgiven vs, and we made partakers of Christ his grace; and so our consciences appeased: and that they be continued in the same good order afterwards.

*The only way to curbe our lusts, is to looke to our hearts.*

- C And they, who will not see and follow after this, but thinke to abstaine from sinfull temptations, and serue God in an honest and godlie life, howsoeuer the heart be little looked after, shall reape a slight fruite of their trauaile; neither lead the life which is approued of God, (as hath bin said) nor finde the comfort which they imagine they shall haue, at leastwise which they heare to be granted by the Lord. But it cōmeth to passe, as it is written, that as they serue him, so he serueth them: for as they serue not God in heart, and deed, but in word: so their peace is not in heart and deed, but in word: their ioy, not in soule, but in countenance: a false comfort, (and that appeareth in time of need) as they gaue to him a false worship. It is profitable for vs to weigh this: for such as crie out of vs, as of Precisians, for teaching and vrging this, doo proue, to their cost and shame oftentimes, that they had beene happie if they could haue receiued this our doctrine, howsoeuer they reproch and speake ill of our liuing. Who should not haue branded themselues with sins, that they could neuer after weare out the staine of them anie more, if they had been at the strictest Precisians before.

*Without this small fruite or comfort.*

*Matth. 19. 29.*

*Matth. 66. & 15. 7.*

*Note.*

- E It hath been shewed, how the heart being kept pure and cleane, the vn-ruly desires and appetites which arise from thence, shall be kept vnder in vs, and the power of them shaken and weakened: this is thus to be vnderstood: that euen as, if our hearts were altogether pure, all our thoughts and desires should bee altogether holy, and none of them vn-cleane: so our hearts beeing purified and clenfed, but vnperfectlie, and in part, our desires therefore cannot be (in the perfectest and best Christians) altogether good and pleasing to God, but vnperfite: that is to say, many of them euill, and manie which are holy, yet mixed with sinne and corruption. Whereby it commeth to passe, that the holiest seruants of God, both carrie about them the noisome remnants of sinne whilest they liue, as loathsome ragges, (*for they cleane fast vnto them*) and also they complaine and groane vnder them

*This clenfing of the heart is not perfect.*

*Heb. 12. 3*



## Rules to be obserued for the effecting of a godly life.

Rom. 7.  
Psalm. 130. 3.

*This cleansing  
though weak, is  
a great priu-  
ledge.*

Prou. 16. 32.

Luke. 18. 9. 10

them as heauie burthens, saying, *O wretched men that we are, who shall deliuer vs? And againe, If thou, O Lord shouldest looke streightly what is done amisse, who should be able to abide in it?* This (I say) is the perfection of the best: that they who charge vs to challenge a puritie to our selues, may bee ashamed.

But yet least wicked & vngodlie men should thinke this is a small gift and priuiledge, that Gods seruants haue in this, that they be in part renewed, and so be brought to thinke that there is no great difference betwixt the godly and themselves, they are to know, that to haue our hearts changed but in measure, so as it be in truth, is a benefit of greater value, than the whole world, and what meruaile if the ouercomming of malice, and reuenge? (but one affection) be of greater value than *the winning of a Cittie*? And whereas they thinke there is no difference betwixt the one, and the other, they may vnderstand, that the meanest person hauing a cleane heart, though not perfect, is by infinite degrees happier than the most glosing professor which wanteth it, the one saued, the other damned: as we read of *the poore Publican, and the vaine glorious Pharisee*.

### CHAP. 13.

*Of the summe, and manner of handling this second part of a godly life: and particularly of the rules to be obserued for the effecting of it: namely knowledge and practise, and a vertue to goe with both, which is uprightnesse.*



And thus (Christian reader) I haue set downe to thee, one part of the life, which God requireth of thee, whosoener thou art, who lookest for saluation at his hands, being a beleeuers in Christ: that is, that thou shouldest renounce the euill lusts which swarme euery where in the world, and vngodlie life flowing out of the same: and how this should be done, & how far thou maist attaine hereunto, euen so farre as mans frailtie will permit, and not as the vnbeleeuers: only be sure that thou hast this which hath been taught thee, in some measure wrought in thee in truth. But in all that I haue hitherto set down, thou hast been taught only to cast off that which is sinfull and naught; which to do, is (no doubt) a great part of godlinesse: but here hath bin nothing said of the manifold points of dutie on the other side, and of the goodnesse which is to be found in vs, and in the which, Gods people must *shine as lights vnto the World*: For this is the glorie and beautie of a man, as *Salomon* saith: *That which is to be desired of a man, is his goodnesse*. Of this life therefore, which must be wrought in stead of the former euill conuersation, and bringeth forth fruite of amendment, and consisteth in the doing of good workes, I am now to intreate and speake. And as this is more hard to attaine to, than the other: (as hard as that is) so it is far more pretious, and beautiful to be doing of good, than to auoide euill, though he is a rare man, who is not to be charged that waie.

*The second general branch of the life of the beleuer.*

Math 5. 16.  
Prou. 1. 22.

*More hard and excellent to doe good, then to eschew euill.*

The

A The which I say, first, that they may see what a great portion they haue euen in this world, whom God hath framed thereunto, namely, to the renouncing of euill, how contemptible soeuer their estate be to them, who know it not, neither can iudge of it according to the truth.

And secondly, that they, who rest in it, and can say, they hope, ye see no great euill in them, may know, that if they be not also giuen vnto good works, the greatest perfection that they can reioyce in, is this, that they are but halfe Christians. *Not to rest in that.*

But the matter is much and large, which must needs be handled in the laying forth of this point, to shew fully and cleerely for the simple hearted Christian, what this part of a godly life is : therefore I will make no longer stay in any thing (as neere as I can) then I must needs.

First then, I will set downe some generall rules to direct thee how to practise all duties commaunded, which otherwise might bee done about to small purpose: then I will more particularly shew, wherein this part of godlines, or of doing good, doth consist: that is to say, in duties of holines to God, and in righteous dealing towards men, and sobrietie in the vse of our owne lawfull liberties with reasons: lastly, I will answere some obiections brought against the godly life. *Three branches of this second part of this treatise, and which they are,*

C And where I say, I will giue thee rules which shall helpe thee to practise the godly life, marke them well: for because this point is not well learned, therefore many which would gladly liue well, attaine to it in no good sort to bring it in credite with others, but meete with many vnsettlings, discouragements, and coolings of their zeale, yea oft times dangerous outstrayings: neither finde the going about it so pleasant, as toilesome and tedious. And it is so in great part, because it is a worke whereto they haue not bene trained, nor soundly instructed about it. But as they partly see by the examples of others, and partly also doe gesse by themselves, but not able to direct their wayes aright, as Gods word teacheth. Now the generall rules are these: First, knowledge of dutie, with a delighting therein. Secondly, practise of that which we know; the which practise or indeuouring to follow that which wee know, is that *liuing by faith, or labouring to keepe a good conscience*, which the Scripture so oft and diligently commendeth vnto vs. And for the better furthering of vs herein, these vertues are necessarie: vprightnes, diligence, and constancie. *Necessitie of rules to liue well by.*

E And to begin with knowledge, as it is in all sciences, professions and trades, that they who goe about to practise therein, must needs haue some cleere and good vnderstanding of those things which appertaine to the same; so much more in this practise of Christian duties, it is requisite, that hee who beleueth in God (for such an one onely can be a practiser here) should haue some true knowledge, what is good and godly, that hee may discern it from the contrarie, and of things good, which are the best; so that by knowledge I meane, such an inlightening of the minde to vnderstand the will of God about good and euill, that we haue with it spirituall wisdom to applie and referre the same to the well ordering of our particular actions, that we rest not in seeing the truth only, but approue and allow of it, as that which is fit to counsell and guide vs: but yet so, as euery one is able to conceiue and attaine vnto that *The first rule to liue well, is knowledge.*



And to grow in  
this knowledge.

2. Pet. 1. 5.  
Rom. 2. 29.

Ioh. 13. 17.

With this know-  
ledge must goe a  
delight in it.  
Prov. 2. 4.

Prov. 2. 10.  
Without this de-  
light no fruit of  
knowledge.

Ioh. 3. 10.

Knowledge an  
excellent gift.

But without the  
salt of grace vn-  
saourie.  
1. Cor. 13. 1.

that which I say, that both he may grow and increafe in this knowledge, who **F** is indued with the greatest measure of it already: and hee may not be discouraged that hath any true measure of it at all. This knowledge, *S. Peter* saith, *must be ioyned with faith*, (that particular duties, as *patience*, *temperance*, and such other like may be practised) and that *not in the letter onely, but in the spirit also*. And it is that, of which our Saviour Christ saith: *If ye know these things, happy are you if ye doe them*.

This heavenly vnderstanding, if it be loued and delighted in of vs, and *desired as gold, and sought after as siluer*, and not weighed and esteemed of vs, as a thing common and of no value; will with her beautie so inflame our hearts, and set vs on fire with the loue thereof, that we shall thinke long, till wee haue beene led by it to the practising of that which we know (being the high way to the Kings Palace) which is farre more pretious than the knowledge it selfe, and will most certainly follow the same. Therefore *Salomon* saith: *If knowledge once enter into thine heart, and wisdom delight thy soule, then shall vnderstanding preserve thee, and counsell shall keepe and direct thee*. And they who haue not this knowledge in greatest account, and delight not in it, whatsoever learning, or wisdom they haue, they are as farre from practise of it, or bringing forth the fruit thereof in their liues, (otherwise then ciuilly) as if they were blinde and ignorant like the common sort: which in *Nichodemus*, a great man in *Israel*, and other of the Pharisees and Scribes is easie to be seene.

And this is the cause why many which are learned, and of the Ministerie, **H** or otherwise, wittie, and acquainted with the Scriptures, are farre from a godly life indeede, for that they haue not their hearts led by Gods spirit to loue and delight in this knowledge of Gods sacred wil, (vnlesse it be for some earthly aduantage, which they hope for thereby, or for vaine glory) more then all other things beside: nor spirituall wisdom to square their actions thereby, to the end they may follow it as their guide in their whole course, as seeing it worthy to set their delight therein: but to account that a foolish thing, & easie to be attained, (when yet it is the most pretious, and the hardest of all other) yea, a farre more hard and difficult matter, then the getting of all their learning by labour and studie. What then doe I say? that their learning and great **I** knowledge is nothing? or doe I goe about to deface and make both odious? No, I am farre from it: but rather I say freely, that they are great and excellent gifts of God: and by many degrees, they may be nearer to an happy estate who haue them, then such as want them.

But yet this I say, that many which haue them, haue not therewith that which giueth an edge to them, and which maketh them profitable, sweete, and pretious both to themselues and others: they haue not the salt of grace, which onely maketh them saourie, nor the loue which onely maketh them **K** fit to edifie, (whereas knowledge without it, puffeth vp, and the tongues of Angels to expresse it, are but as a tinkling Cymbale:) Neither haue they eye-salue to see, that except in humilitie they be content, yea glad to be led in their dailie conuersation by the light and helpe of the same; they haue no other fruit of it then earthly and transitorie: in ostentation, and comparing with others, to disgrace them, and to be counted great masters when they attaine to great applause; when yet indeede many of them haue not the sweete fruit of it them-

**A** themselves, neither shew that amiable vse of it to others, as some meane count-  
trie men which labour faithfully to make conscience of that which they know.  
And I say with the Psalmist, that he who hath fewer gifts of vnderstanding, so  
as he liue after them which hee hath, is wiser then they: for thus hee saith: *Thou* Psalm, 119, 99.  
*hast made me wiser than my teachers, than the ancient, or men of experience, be-  
cause I haue kept thy commandments.* Therefore with the Wiseman I conclude,  
that the delighting in this spirituall knowledge, which I haue spoken of, is one  
speciall thing, necessarie to the leading of a godly and vpright life; without  
the which the minde is not good, and consequently the life cannot bee ap-  
prooued: so that they, who care but little for knowledge to guide them, haue  
**B** as small pleasure in the godly life, whatsoeuer they thinke of themselves: (to the  
shame of such I speake it,) who say in their hearts, they know enough for their  
parts (for if they knew more, they must follow more.)

Therefore condemning both bare literall knowledge, without the loue The second rule  
of it, & delighting in it as insufficient to guide to godlinesse, and much more,  
the loathing and contempt of it: I proceed to shew, that with such a well at-  
fected heart, we must practise that which is commaunded vs, that is, *seeke to*  
*wake worthy the Lord, and please him in all things.* And this practise is the se-  
cond rule to direct vs to the life of the beleuer, and is both inward and out-  
ward: inward, when in resolution of our minds, and desire and purpose of heart  
**C** we doe it, Outward, when in our liues we expresse and declare the same in our  
walking.

But to begin with the first. Wee must haue our hearts prepared and rea-  
die to be set on worke, and imployed in any good seruice to God, or our bre-  
thren, as I shewed at large before in the renouncing of euill, (and therefore  
the lesse shall be spoken of it.) And this well ordering of the heart, is a most  
precious grace of God; as without the which, no good can be well done. But  
when wee haue such awe ouer our affections, as to choose, desire and delight  
in that which we know to be good, and as occasion shall be offered; yea and  
to be vehemently grieved with that which hindreth vs therein: the mem-  
**D** bers and powers of our mindes shall be readie to put in vre and practise the  
same.

Therefore this inward readines of the minde, and seruient desire of the heart  
(wee see) must be blowne vp in vs, and nourished as a sparkle or coale of fire:  
that (as it may be obtained) there may be some abilitie and strength thereun-  
to. For the which cause the Lord requireth, *that we loue him with all our heart,* Deut. 6. 5  
*soule and might,*

This strength although where it is not knowne, there is felt no want of it:  
yet such as see it requisite in their actions, doe soone feele it to be missing; and  
a great piece of the beautie of those workes which are done without it, to be  
wanting. As when they are gone about coldly and in deadnesse of spirit: and  
**E** so likewise, they can best tell, how well it becometh their actions, who haue ob-  
tained it of God, and testifie it throughout the course of their liues. For  
when men vnderstand, that God hath so appointed, that they should be zea-  
lous in doing their duties, as remembring that of him they shall receiue their  
reward, *and that his busines ought to be gone about seruently & with conscience;* Ierem, 48, 10.  
though they haue no great example of such practise in the world, it will hear-



## Rules to be obserued for the effecting of a godly life.

ten them on with courage vnto the same, by the helpe of his spirit, which lea-  
deth thereto. And yet if the zeale of Gods house consumed them, as the Prophet  
saith, *it did him*, this were no perfection, but that which ought to be laboured  
for, as euery one may attaine it; and in the whole course of mens dealings  
and duties to God, some measure of it: in so much, as where it is not found and  
inioyed of men, they should count it their sinne.

*Our affections  
must be stronger,  
as the good is  
greater.*

And here this one thing is to be considered, that our affections of choosing,  
and imbracing good things be so ordered, that they may be equally more  
slacke or strong, as the goodnes of the thing shall be greater or lesser: (as in  
praying to God, rather then giuing their due to men.) Also that (in an equall  
comparison) the duties of holines to God, be preferred before duties to men: G  
and with more bending our force and strength, when wee goe about to per-  
forme them, then when we are to discharge these.

*How we come by  
this grace.  
Ephes 4.22.  
2. Pet 1.4.*

And if it be demaunded here, how we shall come by such grace, as where-  
by we shall be able to imbrace, choose, and follow the good, which we know:  
I answer: that we receiued such grace, *when we first beleeued in Christ; where-  
by our hearts were purified, and clenfed from the strength of our olde corruption:*  
which (if we remember) doth warrant vs not onely, that our Lord Iesus Christ  
hath taken away the guilt, and punishment of our sinne, & imparted to vs, and  
giuen freely his obedience; but also grace and wil to loue pietie, and goodness;  
and power, *as to kill sinne, so to quicken us to newnes of life.*

Rom 6.4.5.

*Note.*

So that if we feele it not vsually, and ordinarily, wee haue lost and forgone H  
it, either through our forgetfulness, sloath or carelesse negligence: or if it be  
through infirmitie weakened in vs, wee ought to stirre vp our selues with  
cheerefull confidence, to the recouering of it againe, and not to bee content  
to be spoiled of so great a treasure. But if this earnest desire after goodnesse,  
and vehement zeale of honouring God by that which wee know, be quenched:  
whether it be ouerwhelmed with sorrowe, feare, or such like passions, or  
dulled and made blunt in vs through lightnes, and in following the desire of  
our hearts amisse, wee are in no wise fit to honour GOD in any seruice, vn-  
till wee be importunate with him to restore to vs the grace which wee were  
to finde and inioy. Thus much of the first part of practise, namelie in- I  
ward.

*As we desire, so  
must wee inde-  
uour to doe good.  
Psal. 122.3.9.*

I will now goe forward with the second part, which is a branch of the se-  
cond rule, and helpeth forward to the leading of a godly life; that the be-  
leeuers may, by it, be able to guide themselves aright, and with much ease, in  
respect of those, who be not acquainted therewith. And this it is, that in well  
doing, we stay not in our good desires, and in the readines of the heart to doe  
good, but procure, accomplish and performe the same duties outwardly; that  
we indeuour at least, euen where we cannot performe, as occasion shall bee  
offered, and that in one commaundement as well as in another, so farre as it  
may be obtained. So that in all parts of sanctitie and holines, which shall be K  
wrought in vs, & by vs, this ought to be as a perpetuall law, that all the mem-  
bers of our bodies, and our particular actions, may all become most fit instru-  
ments and helps to shew forth, and expresse the same. And that is it, which  
the Apostle to the Romaines meaneth, when hee saith: *Let not sinne raigne in  
your mortall bodies, that ye should obey it in the lustes thereof, neither giue ye your  
members*

Rom. 6.12.13.

# The vertues which further to the effecting of a godly life, 161

**A** members as weapons of unrighteousnesse to sinne, but giue your selues vnto God, as they which are alieue from the dead, and giue your selues as weapons of righteousness vnto God.

By this we see, that not only the heart with her members, that is, the cogitations and desires in those which are iustified by faith, must bee consecrated to the honour and seruice of God, but also the bodie with the parts thereof; the eare in hearing, the tongue in speaking, the eye in seeing, &c. that so we should be his wholly: and yet in one part of our life, as well as another, doe that which pleaseth him.

**B** No man doubteth, but that we should doe good workes, as well as haue our minds and hearts inwardly purged, but that we should be diligently giuen vnto euerie good worke, and made a trade of godlinesse, to applie & follow it; so that while we doe one good dutie, wee should not neglect another, (which in good husbandrie about things of this life is much regarded) that few will grant, or bee readie to yeeld thereto: yea and that *our conuersion should be in heauen*, that is, that our common course of life should bee heavenly, whilest wee liue here vpon earth: and that wee should not only *giue no occasion of offence in any thing*, but also in all things seeke to approue our selues as the faithfull seruants of God. Thus much of the rules: the vertues which further vs herein followe, which are, vprightnes, diligence, and constancie or perseuerance.

*All parts of our bodies giuen to serue God.*

*Make a trade of Godlines. 1. Tim. 5.*

*Note*

*2. Cor. 6. 3.*

**C** The first then of these vertues, which should make our practise both inward and outward more pure and perfect, is vprightnes, and that is, when in a single and true heart, wee loue choose and desire, and doe any good thing, specially because God commandeth, and for that ende. This vertue was commended by our Sauour in *Nathaniel*, when hee said: *Behold a true Israelite, in whom there is no guile*. Many actions, otherwise seruient enough, for want of this sinceritie, are but froth, (as were the hot enterprises of *Iehu* against idolators) and cause them who haue long pleased themselves therein, at length, to crie out of their doings, (though admirable in the eyes of others) and to say, they were but hypocritic.

*The first vertue is vprightnes.*

*Deut. 18. 13. Ephes 6. 14. Ioh. 1. 47.*

*Note*

**D** There are many starting holes in the denne of our hearts, and many waies wee can deceiue our selues, that the good which we doe, is not as it seemeth: but as it is not all gold that doth glister, so the touchstone of Gods worde doth finde much drosse therein: yea the Lordes weights of the Sanctuarie doe proue them light and windie, which in our iudgements and perswasions were weightie and substantiall.

*Pretences in good actions.*

**E** Wee are brought oft times to bee earnest in good causes, and to further them, as for friendship of others, and for companies sake: so for malice; for our commoditie, vaine glorie, and for feare of some fore punishment or danger, if wee should doe otherwise: when our pretence in all these, is, that it is good; and commaunded; yea and wee meane well many times, and are seruient in a good thing without these euill respects; and that partly for the commaundement of God: but not only, nor resolutely for that; but more for other considerations, then that: Therefore in such cases and trials, wee are found to bee others; if wee examine it, then wee would. Although I would not bee taken, as though I should meane, that there were no vprightnes, if any

*feares.*



## Rules to be obserued for the effecting of a godly life

Plal. 130. 3.

1. Cor. 1. 12.

feare, or other fleshly respects should be mixed therewith: (so as we be not ruled by them) for otherwise our best actions are mixed with corruptions. F

And thus I conclude this point as the former, and say with the Apostle: *This shall be our reioicing*, (if wee haue any worthie the speaking of) *that in simplicitie, and godly purenes we haue our conuersation in the world among men*: This vertue therefore (I meane faithfulness, and vprightnes) going with our practise, in performing the duties which wee know, shall both set our selues about them with more roundnes, and (as farre as they can be discerned) shall cause them to shew more beautie to others, and raise more admiration in them.

Now if this should be thought needelesse of some which shall reade it, that I speaking of the true Christian, doe vrge and require vprightnes and singleness of heart in practizing godlines, seeing I haue said as much before, in the Chapter of renouncing sinne: I answer, that it is alike requisite in both: and that as well we shew integrity in the practise of good duties, as in the forsaking of euill. And thus with the rules, I haue set downe one of the vertues, namely vprightnes: which is necessarily to be learned and kept of all such as hauing obtained the gift of true faith, doe set themselues to leade a godly life: I say, such as haue true faith, because no other haue any possibilitie to enter, and set vpon it. Whatsoever faire shewes they make in their doings, they doe but dawbe with vntempered mortar. And if thou thinkest to set vpon the godly life without it, thou shalt offer to God a broken peece of worke: no better then the offering of *Caine*; although it shall seeme to thy selfe, to be as holy as the sacrifice of *Abel*. G

Necessitie of  
these rules and  
vertues.

But if thou hast tasted aright of this gift of faith, and then going about to leade a godly life; thou being soundly instructed in these rules, before set downe, and perswaded that they with the vertues here added, must guide and helpe thee to the right performing of all dutie; then (euen as skill and vnderstanding of the rules in any science or trade, with willingnes and indeuour, maketh the workman fit to vse and practise it) thou shalt finde great ease, not onlie in withstanding the deceitfull baits of sinne, but also constantly breake through many and diuers lets, which thou shalt meete with, that they shall not withhold thee from going forward in thy Christian course. For it is mens naked, and vnarmed venturing, and going abroade in the world, (which is as a shop of vanitie and inticements) it is this, I say, that maketh them come home with so many deadly wounds, fearefull falles, and greuous offences, (I speake of the better sort of people, as well as of the common professors, though the worst seldome feele them) and they shall neuer finde it otherwise, till they doe better addresse themselues, and be furnished with this holy attire, as hath been said, to the great worke of Christianitie. H

Vnarmed ventu-  
ring abroade is  
cause of sore  
wounds.

But because I haue appointed a more conuenient place hereafter, where I shall more fully speake of the armour, which God hath prepared for the safe-keeping of his, I referre the reader thither, for more full satisfying of him about this matter. Onely one or two obiections, which may arise from the doctrine which I haue set downe, shall more fitly be answered here. I

A

CHAP. 14.

of the answering of some objections about the former doctrine, and of the other two vertues which helpe to a godly life.



First this, whereas these rules haue beene said to be able to carrie the Christian beleeuers, in a well ordered course of liuing, some object thus: It falleth out often times, that we haue a very good desire to doe that, which wee know, pleaseth God; but wee finde no strength to performe. And further, they say; we doe not so much maruaile that we attaine not that which wee seeke, when the

*Obiect. We can not doe as we desire.*

Apostle himselfe maketh the same complaint, where he saith, to will is present with me, but I finde no way to accomplish that which I desire. I will not answer this as the deuoute Iesuites doe, namely, that GOD giueth his grace, and wee may receiue it if wee list, although wee haue no assurance of his fauour by faith: which is a meere mocking of poore people, whiles they are warned to seeke that with vnfauourie and vncomfortable wearying of themselves, which they can neuer possibly finde: But this I say, if this bee oft and earnestly desired of thee, (as it was of Paul) Gods grace shall be sufficient for thee.

*Answer. 1.*

And further, if thou hast neuer so feruent a desire to ouercome euill, and to doe that which thou knowest to be good, and yet hast not thy heart possessed of the fauour of God, and taken vp therewith, but standest waueringly affected about that matter, thy desire is not that desire which I haue spoken of: neither therefore able to helpe thee in that which thou wouldest; it being no fruite of faith. For this it is, that ouercommeth all lets in the world, and no other thing, euen this faith I meane, whiles by it we are perswaded that Christ Iesus so loueth vs, that he is readie to doe any thing which is expedient for vs: because of the great fauour that he beareth vs, whereby we are made able also, and in whom we can doe all things, as shall be expedient for vs.

*2. The best desire without assurance of Gods helpe is vaine.*

*1. Iohn. 5. 4.*

*Phil. 4. 13.*

For as nothing can separate it from vs, so hee thinketh nothing too good, or too pretious for vs. So that he, into whose heart his loue is shed plentifully, is perswaded, that as he hath saued him from the greatest danger of hell; so hee will much more saue him from the smaller, of being overcome of his corrupt lusts: and that he, who hath bestowed by free graunt and sure promise, the greatest benefit vpon him, namely, the kingdome of heauen by assured hope, will not denie him the smaller, that is, grace to liue Christianly here on earth. For he that hath giuen vs Christ, by whom we haue the former, how shall he not with him giue vs other things also? And if not as wee would, yet that is best which he giueth.

*Rom. 8. 32. Rom. 8. 30.*

Now for the other part of the obiection, that Paul himselfe did not finde grace to overcome the rebellion of the olde man, that is, his corrupt nature: I say, it is true, that fully and perfectly he did not: to the end, that hee might alwaies haue a marke of his vnworthines, and sinne remaining in him, and thereby remember, that it was of only mercie that he was pardoned, and the grace

*Why Paul overcame not all rebellion.*



of GOD, that kept him from falling away from him. And further, wee must knowe, that for two other causes hee obtained not the thing which hee asked of GOD, first, that hee might bee abased, and kept humble vnder so great grace as hee had received: in regard whereof, hee confesseth himselfe, that the messenger of Sathan was sent to buffet him, least hee should haue beene exalted and lifted vp aboue measure, through the aboundance of reuelations: and secondly, that hee might from tyme to tyme finde sweetnesse still in the forgiuenes of his sinnes. But although hee was not perfect heere, as an Angell; yet was he not caried of his lusts into grosse iniquitie, (as some dreame, because he cried out and complained, *I am carnall, solde vnder sinne: O wretched man that I am!*) And it was necessary that hee should mislike and be grieved with the smallest rebellion or resistance of goodnes, and with some vnfitness to his calling which he felt sometimes, and to other good duties: but yet Gods grace was sufficient to keepe him, that hee fell not into that depth that he might otherwise easily haue done.

2. Cor. 12. 7.

Paul was not  
caried into grosse  
iniquitie.

We may looke for  
the like grace  
that Paul had in  
our measure.

2. Chron. 16. 9.

2. Chron. 28. 7.

Note  
2. Cor. 12. 9.  
Rom. 7. 25.

1. John. 3. 1.

Many weake  
discouraged for  
want of this vi-  
torie.

But I haue in effect answered this already by another occasion. Now to applie this to our selues, and not to bee glutted with it as many are, I say; that wee likewise through the same grace in our measure, may looke with good cheere to bee deliuered from the yeelding to our wicked lustes, which most dangerously incumber vs, as hee was from his: wee being resolved, that our most louing Father (for the tender care hee hath ouer vs) is alwaies looking downe from heauen, and beholding who is upright hearted towards him (how weak, soeuer in his owne sense and perswasion) that hee may shewe himselfe strong towards him, and thereby supplie his weakenes. And thus the desire to keepe a godly course being soundly planted in vs, and the same proceeding from faith also, who doubteth but that it may haue strength to doe such outward duties as are required, though weakely, yet soundly and in truth of heart: to endeouour at least, (which God will accept) though wee doe not alway preuaile ouer such strong corruptions, as oftentimes for want of such grace doe master vs. But in thus speaking, I shew, what Gods children may confidently looke for, not what euery one obtaineth. And except the sinne of incontinencie, against the which God hath provided a lawfull remedie, wee haue both promise from God, and we by the power of our faith, doe inioy such victorie ouer other sinnes, as whereby wee may walke without iust reproofe amongst men, and keepe our peace toward him also: this being added, that when we are craftily deceiued by the vncessant malice of the diuell, (although not without our owne sloath, sleepines and securitie) wee haue accessse, as in time past, and recourse to God by the meanes of our aduocate, and doe recouer our hope and hold againe:

Thus I haue shewed, howe they who haue a will and good desire, may looke for strength also to performe, in some good sort, the duties which seeme so difficult and impossible to them, so that they neede not bee greatly troubled with that obiection. But because many of Gods deare seruants finde it not thus oft times, neither are able to say, that they feele this, but contrarily doe complaine that their life is full of disquietnes, for that they cannot overcome the force of anger, impatience, raging, frowardnes, and such like, neither liue godly to their contentation, although they desire it: because

A I say these may bee discouraged by this doctrine, I would haue them vnderstand, that I haue not in the former answere to the last obiection set downe, what euery godly Christian doth or shall feele (as I saide before) but what GOD of his bountifull liberalitie hath provided, that they may feele and finde: and how their estate may be bettered, and their spirituall libertie enlarged.

*Many know not their liberty.*

B Besides, many good people doe not know this, in a long time, what God hath bequeathed them: nay, many of them neuer know one of the many sweet liberties and priuiledges of Gods children; but onely receiue so much light from the father of light, (and therefore are rightly called the children of light) as whereby they see the way to his kingdome: and according to the knowledge they haue of his will, thereafter they declare and shew it forth in their liues; but nothing as they might, and as some others doe.

*Note. Ephes. 5.8.*

C Now to proceede to the other vertues which further our practise of a godlie life: such as receiue and desire to attaine to the grace which I haue spoken of, that is, to be more sound and better settled in an holy course, they are and must be glad with all their heart to be diligent and painefull in this worke of the Lord, and to abide constant therein, that they may by these two vertues adioyned, nourish all good desires, and holy endeouours, after they bee once planted in them: and hold out the contrarie, whilest they be not yet greatly troubled with them: and set on worke their knowledge through euery part of the Christian life, in such practise, as it may well be seene whose seruants they are.

*The two next vertues, diligence and constancie.*

This diligence and constancie, in whatsoeuer they bee vsed, they bring great things to passe, whether it bee in any trade, or in the searching out of things obscure and hard to be found out, euen where onely the light of reason is followed: and who doubteth then, but that in holy duties, wherein men are guided by the spirit of God, most excellent effects are brought forth by them? Neither is any dutie indeede well performed without them: for which cause Saint Peter speaking of the godly life, teacheth that all diligence must be added thereto: *Giue all diligence* (saith hee) *to ioyne with your faith vertue*, as if he should say, that all is lost without it: and *Jeremie* saith, that *he is cursed, that doth Gods busines negligently*: And of constancie, what saith S. James? *Hee that looketh in the perfect law of libertie, and abideth therein, if he be not a forgetfull hearer, but a doer of the worke, shall be blessed in his deede*, that is, in so behauing himselfe.

*Diligence and constancie bring great matters to passe. Note*

D Therefore, by the first of these two, namely, diligence, let them bee readie to take all occasions and opportunities to the doing of some good, and to shunne idlenes and vnprofitablenes, that so they may bring forth much fruite, redeeming the time wisely, while they may: and that with a thousand times more gaine then others doe: and not as slothfull, and vnthristie persons, passe it ouer idely and vnprofitable, for the pleasing and satisfying of their foolish appetite, for the present time.

*What diligence.*

*2. Pet. 1.8. Ephes. 5. 15. 16 Rom. 16. 19. & 12. 9.*

E By the second, namely, constancie, and continuance, let them not onely keepe their hearts and liues in the same good estate, whereunto by diligence they haue alreadie brought themselues, but also waxe more fruitefull, and their

*Constancie. Iohn. 8. 31. & 15. 5.*



1 Tim. 5. 10.

*Gain of these.*

Reuel 2. 19.

2 Tim. 4. 8.

*Note.**Many pay deere  
for their liberties.**Note.**Want of these  
dangerous.*

Prou. 23. 17.

Ephe. 5. 6.

1 Theff. 5. 3. 6.

Gal. 5. 7.

1 Cor. 15. 58.

1 Cor. 16. 13.

their hearts bee more enlarged: and so daily become followers of euery good worke, vntill their latter yeeres bee better than the former, and vntill they haue finished their course with ioy. And being once acquainted with the gaine that these bring with them, they shall doe as the Merchants, (who when they bee farre from home, hauing their mindes set vpon their aduantage, suffer not themselues to range after pleasures, but busily followe their trade which bringeth in commoditie) so that whatsoeuer part of the Christian life they are occupied about, (holding these vertues for their companions) they may count it the most happie time, which is so bestowed. For in so dooing, they weane their hearts and mindes from much draffe and worldly lustes, which would, if they might bee lodged there, much annoy them: and thereby they are much more readily disposed vnto dutie, then such as will not imbrace them: who beeing contented with any vncertaine and deceiueable perswasion of GODS fauour, and refusing to bee holden vvithin such narrowe streights and compasse of this holie and Christian counsell, that is, of going forward by diligence and constancie in their course, breake out oftentimes to their trouble, daunger, and discredit; vhen the other are quiet and merrie. And because they account it bondage to bee helde in after that manner, therefore they finde that they pay deere for their liberties, when they bee after constrained to repent the seeking of them, and yet cannot easilie recouer their inward peace which they lost for them, nor shake them off againe, when yet most gladly they would.

And for want of these two, and through the contrarie, sloath and inconstant vnsetlednes, in that they doe not settle themselues to one good thing or other, euen the most of the godlie doe not finde that sweete fruite in their life, which is to bee found, namely, of safetie vnder Gods protection from time to time: but by improvidence, and wearines of well doing, they doe by little and little plunge themselues into some deepe vnsetlednes, out of the which, it is hard to arise againe. Therefore *Salomon* in two wordes hath fitlie expressed them both, saying: *Let the feare of the Lord bee in thy heart continually*: which is as much, as a diligent care to please him with constancie therein.

Thus as I haue said, to these former rules and vertues which guide vs to liue godly, these two are commaunded, diligence and constancie. By the one, that we be readily prepared, as wee ought to practise good, and *so resist euill*: whereas slacknes and no care, or too little, is condemned. By the other, that thereby wee may continually goe forward in doing good, and fleeing euill: wherein all staying, ficklenes, or going backward, is very dangerous. Hereto belongeth that to the Corinthians, when he hath said: *I wake to liue righteously, and sinne not*, he addeth, *Be stedfast and unmoueable, alwaies abounding in the worke of the Lord: knowing that your labour is not in vaine*. And after; *Watch, standfast in the faith, quite your selues like men, and be strong*. And this is necessarie about all things, that so wee may become that simplicitie which is meete for them who are in Christ.

Now that this our diligence and care in all good duties ought to bee for con-

- A** continuance, and euen while life lasteth; let vs knowe, that the Lord commaundeth it to all his children: according to that which is written, *Hee that abideth to the end, he shall be saued.* And in another place, *If ye continue in my word, and it abide in you, then are ye my Disciples indeede: and, Aske what ye will, and it shall bee done to you.* And yet this might bee spoken to small purpose, if the Lord had not promised as much to his faithfull seruants; that they shall haue grace to perseuere giuen them from aboue: as hee saith by the Apostle: *Hee that hath begun this good worke in you, will performe it vntill the day of Iesus Christ:* Also to the Thessalonions: *Faithfull is hee that hath called you, which will also doe it.* If it be demaunded, how hee will inable them, seeing there are many feares in their life of finall falling away: the same Apostle answereth this, in the Epistle to the Colossians, saying: *To the end ye may walke worthie of the Lord, (and please him in all thinges) and bee fruitfull in all good works, and increase in the acknowledging of GOD, ye must bee strengthened with all might through his glorious power vnto all patience and long sufferance with ioyfulnesse.* And Saint Iohn speaketh to the same purpose, thus: *Greater is hee that is in you, (that is, the spirit of GOD) then hee that is in the world, that is, the diuell.* The fruite of such a course is both an happie end heere (as it is written: *Marke the end of the upright and iust, for the end of that man is peace*) and happinesse for euer after. As wee read where Paul saith: *I haue fought a good fight, I haue finished my course, and kept the faith: from henceforth is laide up for mee the crowne of righteousness, which the Lord the righteous Iudge shall giue mee at that day: and not to mee onely, but to all that loue his appearing.* But I haue beene long in the former points, and by occasion haue shewed throughout the whole discourse of the godly life, that it must bee continued to the end: I cease now to say any more.

*Diligence and care must be continued to the end*  
Math. 24, 12.  
Ioh. 8, 31. & 15. 7.  
God promiseth to the faithfull grace to perseuer.  
Phil. 1, 25.  
1, Thess. 5, 24.

Col. 1, 10, 11.

1, Iohn 4, 4.

Psal. 37, 37.

2, Tim 4, 8.

- D** Thus hauing set downe these vertues which must guide vs to practise the godlie life throughout our whole course, it may easily be seene how euerie man who is come thus farre, may prooue himselfe a repentant person, and bee apt and fit to bring foorth the fruites of amendment in his particular actions, and howe his whole conuersation may bee such as may be seeme a man of GOD, so farre as humane frailtie will suffer: wherein, because wee followe Christ Iesus himselfe, wee must knowe, that all our duties must be practised in humilitie and meekenes: for so hee saith, *in submitting your selues to my doctrine, and in leading the godly life, learne of me to be humble and meeke.*

*Other two vertues, humilitie and meekenes.*  
Math. 11, 29.

- E** As if hee should say, if yee be hawtie and high minded, so as ye despise the simplicitie of my doctrine, and thinke it too base a thing for you to be subiect to; or froward and vnttractable, that in some points ye will hold backe, though in some other ye be obedient, ye can neuer liue godly, as GOD requireth of you. These therefore must haue no place in Christians, either Ministers, or priuate persons, but the contrarie vertues, as I haue saide: which are oft times in the Scriptures set downe together, as well as in this place: that wee may know how needfull it is, that they should alwaies goe together; and that although there bee many goodly gifts in a man, yet if hee hath not these, they shall

Note

Ephes 4, 2.  
Col. 3, 12.



168 *Of diligence and constancie which further a godly life.*

shall lose their credit, and beautie amongst those which behold them, & withhold their commoditie from him who wanteth them. F

*These alwaies  
necessarie.*

*The Christian  
life, no idle nor  
unfettered life.*

And these two are not particular vertues which sometime only may haue vse, but such fruites of the spirit as necessarily are required in all actions: so that at no time, humbleness of minde, and meekeness of spirit may bee wanting. All these vertues (I confesse) are common, as well to the forsaking of euill, as to the doing of good: & so vnderstand it, though it be put out of place. But I set them downe here, seeing the former part of this treatise was so large. And that which I haue said of this matter, I wish to be well obserued, that the life of the beleuer is a continuall proceeding in the departing from euill, and endeavouring after duties, in such manner as hath been said: and a settled course in repentance, and a constant walking with God; and not an idle, or vncertaine stumbling vpon some good actions, (whiles a great part of his life is neglected, and not looked after) hee must not be sometime at commaund, and ready to offer his seruice to God in some good moode, and after take his owne libertie to doe what he listeth. G

*Note*

*Luke. 17. 7.*

*The end of one  
worke the begin-  
ning of another,  
yet without toile.  
Deut. 12. 7.  
Matth. 11. 30.  
Deut. 12. 18.*

*Note*

*Iohn. 15. 9*

*Keepe alwaies an  
appetite to some  
new dutie.*

The Lords seruice is not like the disordered seruice of many vnreformed gentlemen, where, besides the attending at table and on horsebacke, the attenders may runne where they will: but it is like to a well gouerned family, where all are appointed their office and place, in one thing after another to bee well occupied, and kept from idleness; & yet not discharged thereby, to doe what they will after. So our Sauour teacheth it should be with his seruants, as with a seruant in a family: who when he hath wrought in the field, is not by and by discharged of other duties, but then doth businesse at home: so they, when they haue been fruitfull, and haue purposed to doe all that is required of them, haue done but their dutie. H

So that the ende of one worke is the beginning of another: and yet all without toyle and rediousnesse. For so hath GOD pouided, that his seruants may be merie at their worke, yea whatsoever they shall put their hand vnto; and the more duties they do, (redeeming the time from idleness, and vnprofitableness,) the merrier. There is much worke in the Lords familie, as there are many places to serue in: And the slothfull and idle ones, howsoever they can haue place sometimes in earthly gouernment, yet are they expelled from thence. And this is that which Saint *Peter* warneth vs, that we be neither idle, nor barren, which wee shall auoide, if we be filled and furnished with the traine of heauenly vertues: as knowledge, faith, loue, patience, godlinesse. And herein is our heauenly father glorified, if wee bring forth much fruite. I

To this end wee must know that Christianitie is fitly compared to a trade wherein men goe from one worke to another: and a Christian hath manie sins to weede out, and to labour against, and therefore not carelesly to marre all his worke in an houre, that he hath well followed sundrie daies: as hee that loseth all that hee hath by a cast at dice. He hath also many duties to looke vnto, towards God, his neighbour, and himselfe: wherein it shall bee found requisite for him to be carefull, after the doing of one, to goe to another: and not to admit any thing against the peace of his conscience, no not in his recreations, nor in his weightiest worldly dealings, feasting, companie, &c. but

A to see the vnitie of the spirit kept in the bond of peace. And as the Phisitions Ephes. 4.3. doe well direct, that for the preseruing of bodily health, it is good to rise from our meate with an appetite, and not to ouercharge the stomacke: so it is none of the meanest rules for maintaining our soules health, to keepe alwaies an appetite to some new dutie, when we haue performed the olde, and not to be so wearied in the doing of one, that we be vitterly vnfit to goe about another.

This one thing being thus from time to time carefully regarded, shall make all the rest well and rightly vsed, and the whole life thereby kept in frame and good order. For thus to be seried in our Christian course, that with full resolution we be willingly weaned from our euill lusts, and corruptions, or readily  
B disposed to one good dutie or other, and not wearie, but when wee finde any inclining thereto, it be forthwith disliked, (as we neede not, seruing so bountifull a master as we doe, who haue God the commaunder of our worke, and a promiser of blessing vnto it: Thus (I say) to be settled, who can say, but that it is a singular testimonie of their spirituall welfare to all that practise it, and the best and greatest furtherance of a godly and well ordered life.

CHAP. 15.

*Of some particular duties pertaining to God directly in the first, second, third, and fourth commaundements.*

C



Ow the rules and vertues hauing beene set downe, which helpe to the practise of a godly life, I will shew in what points this life consisteth, and set downe a summe of it: but more briefly I will doe it, because it may in some sort be gathered by the description of the vngodly life: and also for that no man can set downe all the particulars of it, but they must be learned & knowne of the true Christian, out of good Catechismes, and by daily and atten-

*The second point in this second part of godlines, wherein this performing of good duties doth consist.*

D tiue hearing of his ordinarie Teacher, who is able to instruct him herein, and by a diligent search into his owne life by the commaundements.

But yet to helpe the weake, that they may see how to draw out of this whole treasure, and rich hoard of the commaundements, for the better ordering of their wayes, through their whole course, that which shall be necessarie, (seeing they shall not alwaies haue other helpes at hand) I will set downe some of the chiefest, throughout them all. And first those duties which directly pertaine to God, (following the order, which I did in setting downe the sinnes before:) According to that which is in the Apostle, where he saith, that the knowledge of saluation teacheth vs to liue holily, righteously, and soberly, &c. and to giue vnto God, the things which are Gods.

E And first of all, to begin with the duties of the first commaundement, (the life and light of all the rest) it is first required, that wee seeke and desire to know God, though not perfectly, (which wee cannot doe) yet as he may be knowne of vs, as his word doth reueale him to vs: that in his nature and properties, he is spirituall, infinite, pure, holy, righteous, onely wise, constant, omnipotent, onely good, one in essence, three in person: and in his workes; as his

*Duties towards God, person.*

*Knowledge of God.*



Notes.

Acknowledgement.

Psalm. 73, 18.

Trust.

Hope.

Dan. 3.

Note  
Patience.

Psalm. 3, 7.

Phil. 4, 10.

Rom. 12.

Col. 1, 11.

Joy.

Phil. 4, 4.

Psalm. 4, 4.

Thankfulness.  
1, Thel. 5, 18.

Request.

Love.

Phil. 3, 8.

Cant. 2, 4, 5.

1, Sam. 30, 6.

Desire Gods presence.

constant decree, and execution of the same in creation and government: in all, most admirable; as we see in the earth with her furniture, wherewith we are best acquainted: although that be but as his footstool, to conceive of his glory in heaven, which is as his throne. But alas, this knowledge of God is weake even in many a true Christian beleever: but that every one is then fit to learne it aright, when he is once a Christian. Furthermore, we must acknowledge, that is, allow, and in heart, yeeld and consent vnto the truth of those things which we know of him: that then we may safely and boldly beleue in him, and cleaue to him. For this knowledge of his maiestie causeth all his faithfull ones to be truly knit vnto him, and to fixe their whole delight in him: so that, they say with the Psalmist: *Whom haue I in heauen (O Lord) but thee? and who is he on earth, whom I desire in comparison of thee?* So that none is, as the Lord, vnto them.

VVee thus cleauing vnto him, and knowing our selues to be safe vnder his winges, grow to put our confidence in him, that hee will helpe vs in all our necessities and tribulations. And from this confidence, arise many other Christian duties: as to hope and looke for that helpe which in confidence wee assure our selues of, from the Lord: yea although meanes bee wanting, yet wee giue glory vnto GOD; as the three children which being cast into the burning fornace, committed themselues vnto his protection, although at that time they saw no likelihoode of helpe at all. Againe, through this confidence, wee are not afraide, no nor in greatest dangers, but are patient, and without murmuring hold our peace, because wee know, the Lord hath done it: and that which is more, wee count it good for vs that wee are afflicted, and receiuing all as from a father, doe reioyce soundly, and heartily in them, through hope at least. And through the same confidence, wee reioyce in euery condition of life vnspeakeably: yet no otherwise, than as wee be afraide to doe any thing, which may displease God, as I shall say afterwards: because wee know, that although this is wearisomnes to the wicked; yet there is cause continually offered vs, to be carefull, that in all things we may be approoued of him.

And seeing we behold, how all good things doe flow to vs from God, therefore wee offer vnto his maiestie, this other dutie, in all things to be thankfull: namely, with a kinde heart testifying, that all our welfare commeth from him: and so doe we in our wants, and necessities lift vp our hearts vnto him by prayer, for the obtaining of the things which we want. And when he thus bountifully imparteth to vs all good things, which yet are but the smaller fruites of his fauour, (and yet, if they were not enough, he would send vs more and greater) who doubteth that with all our hearts and strength, we are affected to loue him, more than wife, children, house, land, or whatsoever is of greatest price in the world beside? yea that in comparison thereof, the best things of price, are reckoned but as dung? And in token of this true loue to God, we giue our selues to solace our soules in him, as *Dauid*, euen when he was in danger of his life, did comfort himselfe in his God, because it is so sweete and beautifull, to thinke and meditate oft times vpon the infinit good things that doe flow from him vnto vs: but most of all desiring to inioy his presence in heauen, which shall be with fulnes of pleasures for euermore.

And

A And further, because all which know God, and put their confidence in him, and loue him, are ouerwhelmed as it were, with the infinitenes and excellencie of his glorious Maiestie, therefore they are drawne to behaue themselves more reuerently, and vprightly before him, than before the greatest potentates in the world: and therefore are prepared to walke before him continually in an holy and childlike feare, desiring that he will teach them by his wise dome, direct them by his prouidence, and blesse their whole course, so as they may comfortably feele the same, through their life.

Reuerence

Feare.  
1. Pet. 1. 17.  
Act. 9. 31.

Now besides these duties of holines which wee owe directly to the person of God, meerely spirituall and inward, there are other whereby wee worship him outwardly, which also are parts of this holines towards God: it followeth therefore, now to mention some of the chiefe points of this externall worship of GOD both publike and priuate; and in what manner it should be vsed: but before, it is to be knowne, that hee will allow of no other meanes of worshipping him outwardly, than hee hath appointed and prescribed himselfe in his word. And therefore the office of the ministerie it selfe, (by which GOD is truly worshipped publikely) must not be an office to sacrifice and say masse for the sinnes of the quicke and dead, (which Gods word plainly condemneth) neither must it be any other than that which GOD acknowledgeth for his: that is, a publishing and preaching of the Gospell, and glad tidings of saluation by Iesus Christ to penitent sinners and beleeuers, and a ministring of the Sacraments, which hee hath ordained for the comfort of them.

The second commaundment.

Gods worship,

Isai. 1. 12.  
Iohn. 4. 23.

Ministerie.

Rom. 1. 16.

Such ministers they must be at the least, which serue him, whatsoeuer graces they haue beside, if they would that GOD should acknowledge and take them for his: and after such outward manner must they worship him in all dutifulnes of heart, both magistrate and priuate person, who will worship him aright: And amongst the publike seruices of God, these are some and the principall, with prayers by voyce expressed, thanksgiuing, confessions of sinnes, and singing of Psalmes, the fruite of the lips; with the censures of admonition, and excommunication, as cause doth require: which I knit together for breuitie sake, seeing I haue onely taken in hand, to set downe shortly, what the parts of Gods outward worship are, (not largely to handle them) that all may see the better hereafter, when I shall come to it, how the daily direction for a Christian life, may fitly be drawne out, & made vp of the whole body of godlines laid together in the commaundements.

Publike prayer,

Censures.

To these may be added, publike feasts, when the people of God by some especiall calamities either hanging ouer them, or already vpon them, or for grievous transgressions against God, doe abase and humble themselves more earnestly and feruently, to intreate God against them: Also publike thanksgiuing for some rare benefit or deliuerance sent vpon the Church: In all which publike actions the Lord requireth streightly, besides, that wee should loue, desire and procure them by all meanes that wee can; so, that wee shew all reuerence in the vse of them: as by bowing our knees in making our prayers, lifting vp of our hands, or eyes, as occasion is offered; so casting downe or lifting vp the countenance with cheerefulness, as the matter requireth.

Publike feasts,

Isai. 2. 12.  
Extraordinary  
thanks.

Hester. 9.

Luk. 18. 13.  
Iohn. 11. 41.



## Of some particular duties pertaining to God

*Private wor-  
ship.*

Another part of Gods worship is, when the most of these now spoken of, are **F** used priuately of vs: Also the talking and conferring of the word of God, in mutuall instructing, admonishing, exhorting, comforting, or any way else which is fit for edifying; as singing of Psalmes, and thanksgiuings in Christian families, both ioyntlie and seuerally, according to their particular occasions and oportunities, and namely at meate and at rest. And to conclude, wee must al, both magistrate, minister, and people carefully auoyde, and watch against all occasions of superstition and idolatrie: and be zealous against the same, to the rooting out and abolishing of them, as much as in vs lieth: and carefully retaine, and hold our company & familiarity with the true professors and worshippers of God; and continue daily our frequenting of the places of **G** publike assemblies of Gods people, and not breake off our fellowship, as the manner of some is: Neither giue or take occasion, one or other of vs, in our seuerall estates or places, of hindring or cooling our holy & comfortable proceedings in the Lords pure worship and seruice.

*Manner spiri-  
tually.*

But seeing the Scripture teacheth, that hee is not a Iew, which is so onely in the eyes of men; neither is the drawing neere with the lips and body onely, spirituall: therefore the manner of doing these duties in Gods outward wor-  
**H** ship, is also to be learned: (as in a word I haue touched before) that as in themselves they are good & godly; so they may, as they come from the beleeuers, be also sweet and sauourie in the Lords nostrils, namely, that as they proceede from faith, so they may be seasoned with holy affections, as oft as they are offered to him.

So that we are to know this, that when we shall set vpon any part of his worship, which now hath beene spoken of, it is highly displeasing to him, to goe about the same lightly, rashly, fallly, hypocritically, and vnprofitably: for that were abhominable to him, as a dead sacrifice. But contrarily, we must vse them with all high reuerence, being prepared rightly before: well affected in the v-  
**A** sing of them: and ayming at the most profitable end which he hath appointed, that so we may be approued and allowed of him.

*Note*

*How Gods wor-  
ship is to be vsed.  
The word.  
Act. 26. 18.  
Preparation.  
1. Pet. 2. 1.  
Iam. 1. 21.  
Act. 10. 33.*

*In hearing.  
Eccles. 4. 13.  
Act. 2. 37.*

*Theff. 3. 4.*

*Note.*

Now if I should particularly declare how and after what manner, euery part of the outward worshipping of **GOD** should be vsed, as I haue shewed in generall; I should tarie too long in this matter: but in some few of the principallest particulars I will shew it, that thereby may be seene what is required in the rest. In the preaching of the word, being the way to inlighten vs, first with faith; and after, to settle and establishe vs in the truth; wee should come prepared to the hearing of it after this manner: laying aside all filthinesse of heart and hands, which might hold out wisdom, wee being readie and desirous to receiue it with a hungrie soule: and therefore not rashly, and little regarding what we goe about; neither comming with a captious and malicious purpose to heare. In the action it selfe, we should be thus affected: with **K** our whole soule to marke and weigh the matter, that so wee may be touched with it accordingly: that is to say, with hearing our faults, wee should be pricked, and relent: with hearing promises, beleue, and receaue comfort by them: by doctrine of dutie, to be fully resolved to practise it: and therefore not to haue our heads full of other matters, running vpon our profits and pleasures, or in hypocrisie: and though wee take some delight in that which

*we*

**A** we heare, yet not to be contented to rest therein, without the feeling of the true worke of it in vs. After wee haue heard, wee should giue all diligence to muse and conferre of the things which we haue heard, examining them by the Scriptures, with the good men of Berea; & finding agreement betwixt both, with more boldnes to set our selues forward in euery good way by the helpe thereof.

*Having heard*

*Act. 17. 11.*

This is the right manner of hearing the word of God preached, which the Lord hath taught his people to endeavour after; as whereby hee warranteth them singular fruite and blessing. And if wee were alike directed in all the rest, how greatly (thinke we) might a Christian be holpen and enabled to the true worshipping of God by the same? which now being not knowne of many, and therefore not rightly and reuerently practised, is a thing most vsauourie and irksome vnto them. Not much vnlike to this, is the true manner of the private exercise of Gods word in reading and conferring vpon it: that with high reuerence in hope to get profit thereby, and praying earnestly for the same, we should go about it: whiles we are at it, withdraw our minds from all other things; and after, apply it profitably and readily to vse it, to those good ends for which it is appointed.

*How conference and reading should be used.*

To the Lords Supper, if we desire to find it, (as it is in it selfe an heavenly banquet) we should see that we come in our wedding garment, meete guests

*How the Lords Supper should be receiued.*

**C** for such a table, apparrelled with the robe of faith and repentance; without which, the Lord of the feast will neither looke vpon vs, nor welcome vs, but *expell vs rather*. In the time of our receiuing, we should be heavenly minded, much comforted and made glad, as feeding vpon such dainties, whereby our soules and bodies shall liue happily for euer. And afterwards, to be thankfull to the giuer of so great good things; and a long time after, to retaine the strength we receiued by them, to the end we may feele our selues readie to testifie the same by all dutifull obedience for the time to come.

*Matth. 22. 13.*

*Note.*

Of prayer also, which shall be more fully spoken of in another place, there is an holy and reuerent vse to be made (though many are litle acquainted with

*How prayer should be made. Matth. 6. 9.*

**D** it) namely, that we should seriously weigh Gods almightie power, and how fatherly he is affected to vs, which two things should bee our pillars to leane vnto, so that we may be the better prepared thereto: that whilest we are in powring out of our prayers vnto him, we may through this confidence, feele our selues effectually moued to *lift up pure hearts and hands* vnto him with cheerfulnesse: and after blessing receiued, be made more readily disposed to pray often with thanksgiuing. And these are some of the chiefe duties to God, and in such manner, as is before mentioned, they are to bee performed vnto him.

*1. Tim. 2. 8.*

*Psal. 116. 13.*

Now further we are commaunded not onely in his worship, but also in our whole life, euery where to seeke his glorie: for so he hath willed vs, that we should frame the whole course thereof holily throughout the fixe dayes, that so we may glorifie him therein. And who doth not see, that this should be so? namely, that in our life and behauiour we should as well *walk worthie the Lord in all things*, as in the worshipping of him both publikely and priuately, as we haue bene directed before? That so there may be in these two commaundements, fully layd forth vnto vs, a summe of all outward duties, which

*The third commaundement. Luke 1. 75.*



*Of some particular duties pertaining to God*

Note

in the sixe daies wee ought to performe vnto him: and in the due practise of F  
both, wee may shew forth the fruite of that knowledge, acknowledgement,  
faith, feare, and loue of God, and all other inward graces, which wee haue  
beene taught to honour him with, in our hearts, by the first commaundement.  
Therefore, as I said, the duties inioyned vs in this third, doe most fitly goe with  
those of the two former: that not onely in the time of preaching and prayer,  
and such like exercises of religion, but also in our common and vsuall speech  
and actions, we declare what a worthie and reuerend estimation wee haue of  
the Lord: as by speaking all good of his name, word, and workes: and in our  
lawfull callings, by ordering and behauing our selues wisely and graciousslie:  
that all which liue with vs, may see that our religion is ioyned with the power G  
of godlines: And that this be done of vs in all estates and conditions of our  
life, both in prosperitie and aduersitie: and that as many as wee can preuaile  
with, (our owne familie and charge especially) wee labour to perswade vnto  
the same: yea and if we at any time fall by infirmitie, yet that we acknowledge  
the same, as cause requireth, and so returne to the Lord againe; as *Iosua* exhor-  
ted *Achan* to doe; To be short. *Whether we eate or drinke, or whatsoeuer we doe*  
*else, all is to be done to the glory of his name*. And in mentioning the commo-  
nest of our actions, as our eating and drinking, hee excepteth none; to the  
end, that wee may carie our selues in a staied and well ordred course continu-  
ally, whilest wee shew that in the smallest matters, and in our actions, which  
seeme least weightie, we be afraid to offend: as in our common talke, that it be H  
*sauourie, and for edifying*.

*Iosua 7, 19.*

*1. Cor. 10, 31.*  
*In all things to*  
*glorifie God.*

Note.

*Col. 4, 4.*  
*Psal. 118, 5, 12.*

*In an oath.*

*In truth.*

*Ierem 4, 3.*

*In righteousness.*

*In iudgement.*

And seeing we vse the name of God very oft both in our common speech,  
and particularly in an oath; his mercie, iustice, wisdom, and power are to  
moue our hearts, as oft as we haue cause to speake of him, with all high reue-  
rence to vse the same. But more especially, when iust occasion of swearing by  
him is offered, we should diligently consider the person of the Lord, how hee  
is a reuenger of all such as take his holy name in vaine: and the matter it selfe,  
about which we sweare, that we doe it *in truth, in righteousness and iudgement*.  
In truth, so that whatsoeuer be affirmed or denied, may truly and for certaintie  
be affirmed or denied: and whatsoeuer be vowed or promised, be promised I  
and vowed without fraud, and simplie. In righteousness, that there be a iust  
cause of our swearing, & that which is agreeable to the will of God. In iudge-  
ment, that it be done aduisedly, not lightly, or rashly, but that wee may take  
comfort in performing that great dutie aright, namely, that wee haue made  
knowne the truth, which being made knowne by vs, hath cut off some great  
doubt and controuersie.

*In beholding*  
*Gods workes.*

And so should we in the beholding of the workes of God, (as the firma-  
ment; with the Sunne, Moone, and Starres: the earth with her furniture, as  
the corne, grasse, trees, and her large prospect) take sweet feeling of Gods Ma-  
iestie, and beautie which shineth in them, reioycing with reuerence, that hee K  
hath giuen vs this cleere glasse to behold his face in: (although this wee must  
know that in all these inferiour creatures and workes of his, wee see not any  
part of his throne, but onely some part of his footstool:) which should moue  
vs therefore, in all our actions to beware of hypocrisie.

Seeing therefore we haue daily vse of these, I thought good to make men-  
tion

A tion of them, (yet in as few words as I could so large matters) how wee ought to vse them: let the residue be learned by ordinarie hearing those, who being furnished with gifts fit for this purpose, are appointed of God to make his people sound and skilfull in them: that they may shew to the world, that the honouring of God, as it is set forth in his word, is another manner of life than the world is acquainted with, and so bringeth another manner of honour to him, and comfort to men, than the imbracers and louers of the world can be pertakers of.

Note

Thus I haue spoken of the behauiour which inwardly and outwardly, both in Gods holy worship, and in our whole conuersation towards God directly,

B we are to shew in the whole sixe daies throughout our life.

That which followeth next, is that part of holines and obedience which is to be giuen to the Lord, one day in seauen: Nothing differing from all the three former, sauing that, all our owne workes though lawfull on other daies, are on this day, as much as is possible, to be laid aside, that is, except in case of necessitie: and the whole day to be bestowed in his worship, and seruice, and in things directly tending to the same. So that, by vertue of this part of Gods honour, we are not restrained from our sinne onely, (which we are forbidden euery day) but from common labour also, which is an hinderance from the consecrating of the whole day vnto God: And therefore lawfull workes being forbidden, we may assure our selues, that much more he condemneth the intermixting of vaine and foolish Enterludes and Playes, with such like mispending of the time: and the filling of mens mouthes as well as their heads with worldly cares and dealings, too too common on that day, although not tolerable on other.

The 4. commaundement.  
Holy keeping of the seuen<sup>th</sup> day,  
Exod. 20. 10.

Note

But because the Lord knoweth how prone, and readie we are to wearines in well doing, therefore he hath not onely appointed some part of this day to be passed in publike, and other some in priuate exercises of godlines; but also he hath giuen vs great varietie of both sorts, that so the whole time may be bestowed without tediousnes and toyle; euen from our preparing our selues to the sanctifying of it, at our vprising, vnto the last duties at our lying downe: which mercifull and wise regard of his, ouer vs, if it cannot moue vs to giue our selues to practise this part of holines, (whatsoever our excuses be) wee plainly shew, that our mindes are earthly and carnall, and that we doe but fauour our selues in worldlines, or prophanenes, idlenes and ease, when we reason against it, as being too precise.

Variety of holy exercises.

The publike duties, are the reuerent assemblies of Christians in the preaching of the Word, in prayer, and administring of the Sacraments, on that day especially to be vsed, howsoever on other dayes by occasions oft intermitted: All of them are most blessed helpes for the establishing of vs in an holy life. Of the priuate, some doe particularly concerne our selues alone: some are as well for the benefit of others, as for our owne comfort: for our selues, we are to meditate on the workes of God, euen upon his wonderfull workes, which he hath done for the sonnes of men; that so wee may feele his goodnes many waies; and from the sweetnes which we perceiue in the creatures, we may be lifted vp, to behold the beautie and fauour of the Creator.

Publike assemblies.

Priuate exercises.  
1. By our selues.  
Psalm. 92. 4. 5.

We are also to thinke of the doctrine which wee haue heard, that it may



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the easilier be imprinted in vs. And on this day we are more freely to consider of our estate: how we proceede in the religious keeping of our couenant with God: and how we grow in the assurance of Gods mercie, and our redemption: or whether we goe not backe, or stand not at a stay. And euery way as our neede shall most require, we are to vse our examinings of our selues, meditations and thanksgiuinges on this day, not onely for our present comfort; but for our more fruitfull walking all the weeke following.

*Note.*

*As with others.*

Conference of good things, tendeth as well to the edifying of others, as our selues. Beside the which there are other duties to be done to them, as to doe the works of mercie to them, as well in visiting them in their sicknes, relieuing their necessities, breaking off their disagreements, and reconciling them who were at variance, as in spirituall comfortings of them, as God doth inable vs. And these all laid together are as a continuall direction for the holy vse of the Sabbath to vs, (euen as the daily direction which I shall adde afterwards, is to serue a Christian daily as long as he shall liue: ) for the profitable and heauenlie spending of the Sabbath is the market of the soule, in the which, he, who is wise, will prouide and store himselfe for all the other dayes of the weeke, wherein it is like he shall haue little helpe, but much discouragement, as in the world may be seene. And this holy passing of the Sabbath must be religiouslie regarded of all the Christian familie, as the charge giuen to the gouernour thereof doth shew: and of the stranger also who shall come vnder his rooffe. This is a summe of the holines, which wee are to shew towards God, both on the Sabbath, and on the sixe dayes, he that desireth to heare more fully of this matter, which I may not handle at large, let him reade such Treatises as are written of that argument.

*Note*

CHAP. 16.

*Of certaine duties to men, in the first, sixth, and seventh commandement, the obeying whereof is a part of the godly life.*



Ow followeth another branch of the second part of this godly or Christian life, requiring of vs righteous dealing towards all men: Where by the way, this is to be carefully regarded, that seeing there is an apparant distinction and difference betwixt those forenamed duties of holines to GOD, and these of righteousness to men which shall follow, and yet both alike commaunded; therefore

*Duties to God  
and man not to  
be separated.*

that no man disioyne in his practise, or separate the one from the other, seeing the Lord hath set them downe ioynly together. I speake this, because there are many, who delighting in hearing the word preached, prayer, and reading, (which are duties directly appertaining to God) yet are very negligent in performing that which is due to men; as in doing workes of charitie to the poore, liuing peaceably and comfortably in mariage, or in shunning hastie iudging of their brethren, and in being dutifull to superiours, as magistrates, parents, maisters, (when yet they commaund in the Lord:) and so, contrarily some shall be found doing many things commendable to men, and no religion in them towards God. Which thing, if it be of ignorance,

**A** rance, is a shamefull blemish in the, who are guiltie of it, seeing they haue had so long a time graunted them of God, in which they might haue learned better: but if after it bee knowne, it remaine still; it plainly testifieth that there is in them a wilfull disobedience against God, and that the best of their workes are in vaine. Iam. 1. 22

And before I enter into the particular duties of righteousness to all sortes of men, it is here as in the fittest place to be taught, which cannot be afterward so conueniently added: That wee haue this minde in vs, that wee *beare loue towards all men euen our greatest enemies*; from which ground and roote of loue, wee may be readie to performe all the duties, which wee shall know

**B** to be long to them from vs, required particularly in the commaundements following: And secondly, that we ioyne with it an other generall vertue, which is brotherly kindnesse to Christians, which are brethren with vs, which is an holy and especiall loue of one faithfull brother towards another. And these two, are those which Saint *Peter* speaketh of, when he saith, *ioyne with brotherly kindnesse, loue*: where this vertue is, they haue learned to giue to euerie one of the faithfull their brethren (according to the knowledge wherewith God hath inlightened them) the seuerall duties required in the second table. A rare and singular gift of God; which if wee could see the practise of it, what light of good example it giueth, and what profit, it would inflame vs wonderfully to the practising of it. Brotherly kindnesse to christians  
1. Pet. 1. 7

**C** Now follow the seuerall parts of righteousness to men, as they are distinctly set downe in the fixe commaundements following, to be performed of Christians, and which helpe to make vp the second part of a godly life. In all which, although there are many more particular duties to be mentioned than were in the former part, (because we haue so many dealings, & that with infinite persons) yet I will set the downe with the like breuitie as neere as I can, that I haue done the duties of holines to God, leauing the reader to learne the other (as I haue said before) by other ordinarie meanes. The fixe commaundements  
Many duties to our neighbours

And first the dutie which men owe, as they are inferiours to others, and the superiours to them againe, come here to be considered, both generally, & one particularly towards another. Where this is required of all inferiours, that they so carry themselves in their whole course to them, which by Gods appointment are about them, or excell them, that they may shew in all parts of their liues that they honour them. For so the will of God is, not to require any one especiall action or dutie of them, but that their whole conuersation be such towards them, that the person which they take vpon them, and the place wherein they are, may haue more credit and estimation among men, and be vpholden and maintained in such sort, that they may weigh downe all wicked practises of men against the same. Duties of inferiours

**E** The duties in generall, which belong to all inferiours, doe arise from this one, as from a fountaine, that is to say, subiection: which is a voluntarie acknowledging, that they are set vnder those, which are their superiours by Gods ordinance and appointment. The which when men are perswaded of, they will readily goe vnder any dutie that appertaineth to them. And from hence issueth inward reuerence towards them, as to thinke highly of them for that person, which God hath put vpon them: and therefore also to Common to all inferiours  
Subiection  
Rom. 13. 1  
Reuerence



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Iob 32.4. to giue them that outward reuerence, which is due to them: as *to rise and bowe to them*, to giue them the higher place, libertie *to speake before them*, and to giue them reuerent titles; and submitting themselves to them euery way, as it is meete: which if in loue it bee not regarded, and the benefit, which God hath appointed thereby to come to their inferiours, considered, that so there may be a preseruing of the dignitie and worthines of such persons and places amongst men, all confusion and barbarousnes must needs insue and follow.

Superiours duty. And for this cause the superiours againe for their parts must see, that they carrie themselves towards them *as brethren*, in all curtesie, sauing their authoritie: and further also that they goe before them, both in all innocencie, and example of good life. And because there are some superiours to vs by ciuill G  
Diuers kinds of  
superiours. authoritie, as Princes and other Magistrates; and some ecclesiasticall, as Church officers; some by nature as parents; some by age, as the gray headed, and some by gifts as of knowledge, experience, and other graces: therefore both their inferiours to them, and they to their inferiours, (besides the former duties in generall set downe) haue somewhat seuerally to looke to, one towards the other. To such as haue authoritie ouer them, inferiours must submit themselves, in bearing their rebukes, and receiuing their corrections willingly, and without resistance, by *not answering againe*, by stomacke or countenance; yea though they suffer wrongfully: which commaundement Saint H  
Peter giuing to seruants toward their masters, who are not superiours of the highest power, or of greatest authoritie, doth much more binde other inferiours to be subiect thereto.

Rom 13.6. Obedient. And further besides this, such inferiours are charged by God to be *obedient onely to their lawfull commaundements*; so that God be not thereby deprived of his due: for this cause subiects pay *tribute to their Princes*: and holde both their goods and liues so, as they be at their commaundement. And seruants, which will testifie and shew, that they *count their masters worthie all honour*, doe frame themselves to serue them *with faithfulness and diligence, not with eye service*: by the one, seeking their profit and good trustily; by the other, *doing their duties with care and painfulness, euen as to the Lord himselfe*. I

All in authoritie  
as Princes.  
Psal. 78. two  
last verses.  
2. King. 11. 17. So all high Magistrates, both Kings, and such as are in authoritie vnder them, owe this particularly to the people, ouer whom they are, to regard, that the Gospell of Iesus Christ be published freely and purely by the Ministers thereof, through their whole dominion, to bring the people to GOD: and the same dominion to be well gouerned, by the right executing of wholesome and good lawes, *that the people may liue an honest and quiet life vnder them*. So also Masters for recompence to their seruants, are charged by the Lord, to shew themselves, as well *good and bountifull* towards them in recompencing their labour and trauaile to the full, as besides it, to *doe that which is iust and equall vnto them*, the which they for their parts doe owe to them againe: which is to provide that they may be taught in the congregation, and at home: as also of themselves, to see that no necessities, in meate, drinke, worke, and honest intermission in due time be wanting; neither that they with whom they haue so couenanted, bee kept ignorant, and vnexpert in their trade: K

Masters.

Another

A Another kinde of superiours, are kindred by nature, and parents in the flesh, to whom their inferiours and children for the singular benefits which they receiue from them (except they degenerate farre from their duties) do acknowledge much to bee due to them againe. Among which, this is not the least, that they shew themselves forward in the imbracing of holy instruction according to the ripenesse of their yeeres. That their reuerence and obedience continue (of children I speake) euen vnto their ende, although with more libertie, when they shall bee of more ripe yeeres, their parents themselves consenting thereto. Also that they make no marriages without their consent. That in token of thankfulnessse, they be readie to helpe their necessities. And that they bee carefull also to doe their duties, euen to those which shall succede their parents, by way of second marriage: For their parents are bound to teach them from their youth, as was said of seruants; to keepe them from idlenes, to traine them vp in some lawfull and honest trade, to gouerne them wisely, and kindly, to provide for their necessitie of mariage, and to minister things needfull for this life, as they shall bee able, and as they may doe it religiously and lawfully.

Childrens duty

Iob, 1,  
Luv, 2,

Genes, 24, 55,  
1, Cor, 7, 36,

Numb, 30, 4,  
Gen, 47, 12,  
Ruth, 1, 16,  
& 3, 6,  
Parents,  
Prou, 22, 6,

2, Cor, 12, 24,  
Ministers,

Matth, 13, 52,  
Act, 26, 18,

Ezech, 34, 4,  
& 6,

1, Thess, 5, 14,  
1, Cor, 9, 12,

Note.

Of those superiours which excell their inferiours in gifts, the Minister of God is chiefe: who is furnished with knowledge and grace to conuert many to God, and to perfect them, as Gods instruments vnto the day of Christs coming. And so particularly, to lift up the faint-hearted by comfort, to strengthen the weake; to direct him, that wandreth uncertainely for want of knowledge, and to waite with patience; and by becomming all to all, that he may gaine some to God. Therefore the Lord hath giuen him a great honour with them whom hee preuaileth with, not to be counted their teacher onely, but their father: they who know their duties, for this heavenly communion, which they inioy with God himselfe, and with Iesus Christ, by his ministerie, doe with gladnes make him partaker of all good things for this life, and haue him in singular loue for his workes sake. And this they doe, besides the subiections, reuerence, and obedience (which they haue in common with all inferiours) who are willing to bee taught, and reioyce to bee counted obedient children in the faith.

1, Cor, 4, 15

Hearers,

1, Cor, 9, 11

1, Thess, 5, 13,

Strong Christians,

Weaker,  
Their dutie,

The dutie of the  
Stronger,

Rom, 14, 3, 4,

Note

Among these which I count superiours in gifts of the minde, they are to bee reckoned who are strong Christians, and whom God hath indued with a liberall portion of heavenly grace, wisdom, experience, &c. more than other of their brethren, and who knowe their libertie which they haue by Christ in things indifferent, and abuse it not. Towards these, the weaker sort must know, that it is their dutie, not to iudge them who vse their liberty which they haue by Christ, neither to count them as prophane men for doing that, which they themselves dare not doe; but to thinke them such, as God will confirme vnto the ende: and to consider that they themselves had more neede to bee settled in the knowledge of the truth, than to take vpon them to censure those which are wiser then themselves. The dutie of the strong is to beare their infirmities, neither to please themselves in the things which they doe, but to build up the weake, and to vse their libertie aright, serving Christ therein, and seeking the good & benefit of their neighbour, which is done, when for his sake they abstaine (where neede is) euen from thinges lawfull



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lawfull: and then it is necessarie, when their weake brother by their example **F** is led to doe that which he hath no warrant of, and therefore *his conscience is defiled and wounded thereby*, and so hee waxeth the more backward in the seruice of God.

*Excelling in gifts.*

*Ancient in yeeres.*  
Ioh, 3. 4.

But besides these gifts in the stronger sort, such as God hath beautified with any gifts, which others doe want, ought to be had in honour and account for the same, and not saucily and proudly to bee contemned: for by such, God helpeth forward the welfare of those who do want the same. And namely the ancient in yeares and gray-headed are of the yonger sorts to be esteemed, and had in reuerence: as *Elihu* hath giuen example in the booke of *Iob*, who being in the company of sage and graue men, himselfe but yong, did keepe silence along space: and when he spake, he said, hee did so reuerence their age, **G** that he was afraid to speake.

*Our equals.*  
Rom 12. 10.

*By examining, see our wants and needs of Christ.*

Ioh. 13. 14.

*Maintaine our owne reuerence.*  
Phil, 1. 27

*The 6. commandements.*  
*Bodily life and health,*

*To hurt none.*  
Exod, 21. 22.

*Note*

*By mildnes of spirit to heare much.*

And if wee can frame our selues to giue these duties to our betters and inferiours, it shall bee the easier to regard the dignitie and worthinesse of those *which are our equals*, which in that on sentence of the Apostle, is taught vs, that when the case so standeth, that we might seeme as worthie persons as others, and not any thing inferiour to them in the iudgement of men, yet let vs giue ouer our right vnto them, (if it be any) *and in giuing honour to them, go before them*. And whē we haue had experience of carefull practise in giuing this due to our neighbour, we shall both perceiue our want, and be ashamed to see how manifoldly we sometimes failed herein, (which without faithfull examining **H** will neuer appeare, by meanes of our secret selfeloue) and what benefit we haue of Christs righteousness in this one commandement, to couer our so great vn-righteousnesse against it, and thereby set our selues more earnestly to growe sound in the duties of it. This point of humilitie is for good cause required of vs towards our neighbour, that we may the more readily yeeld to other duties which follow.

And this of the duties which we owe to the person of our neighbour: to the wiche if wee had this, that wee bee carefull to maintaine our owne reuerence and credit amongst men, be a course befitting our holy profession, we shall doe well. Now wee are to see what God inioyneth vs towards their life. **I** To name the duties onely, and barely to mention them, doth little good to the most that shall reade them, either for vnderstanding or practising of them; and to stand long I may not, the least that can be said of the particular duties in euerie commandement (though breuitie bee studied for) is more then I meant to bee occupied about: the wise reader must haue consideration thereof. The duties to their liues are many: and those both to the bodilie life, and the spirituall. From whence wee must fetch for our daily practise, all that wee are bound to performe, about this part of dutie. And to the preseruing of bodily life, health and welfare in our neighbour, as much as **K** lieth in vs, it is required at our hands: first, that hee sustaine no hurt by vs, or any of ours, as farre as we can hinder it, in stripe, wound, bitter taunt, or handling any other way, either hee or his, whereby his life might be made vnpleasant, while hee liueth harmelesse amongst vs: nay, though he should overshoot himselfe towards vs, and prouoke vs; yet God will haue vs armed against such offences, by that mildnes of spirit, which changeth our boisterous nature

A nature into sweete amiablenes, (verifying that which is written by the Prophet, *the lambe and the lion or wolfe shall feede together*) whereby we are made able, and fit to liue euen with bad persons: Which mildnesse teacheth vs, to beare much and suffer farre, rather than to bee angrie in our owne cause; which how weightie soeuer it seemeth to vs, is no better than folly and madnesse: therefore not to desire reuenge at their hands, but to wish still their good.

Esa. 11. 6.

Prou. 17. 19.  
Prou. 19. 11.

And for our owne parts, wisely and carefully, both in words and in deeds to auoide, and cut off all occasions of discord; yea though it bee with the forgoing of some part of our right, as *Abraham did to Lot; and to procure peace*,  
B to farre as it may bee, without offence to God, or the hindering of our own saluation: and *taking all things in good part*, as far as possibly we may. Oh how much doth hee comfort the life, and glad the heart of his neighbour, whose earnest indeuour it is, to liue thus with all men! though it bee a gift of God, which should shine euen in the rich themselues, as the Apostle sheweth, saying: *Charge them which are rich in this world, that they be not high minded, but easie to be liued with all.*

Cut off all occasions of discord.

Gen. 13. 7.  
Rom. 12. 18.  
2. Cor. 13. 7.  
2. Cor.

1. Tim. 6. 17.

But yet is it further required at our hands, that besides the hurting no man (as hath beene said) wee should doe them good. And indeede, such should our whole course bee towards others, that wee might make easie as  
C many mens burthens as wee can, seeing God in the riches of his mercy, hath vnburthened vs of so intollerable weight, as pressed vs by our sinne: euen as hee hath loued vs therefore, so from hence it is, that wee haue loue one to another, as to haue care of their life, and welfare, to maintaine it, as their necessitie shall require, and our abilitie can performe: To manifest it in their miseries by pitying them, and hauing a fellow-feeling of the same with them, and so to restifie it both by words and deedes: as our Sauour by doing the same *in pitying the people, who were dispersed as sheepe without a shepherd*, gaue vs example, to doe the like: And as their troubles and calamities shall be the greater; so the more speedily to lend our helpe to them, to ease the  
D as much as in vs lyeth.

Do good to their liues.

1. Ioh. 4. 11.

Note.

In their miseries, to pittie them.

Matth. 9. 26.

Pro. 3. 27.

That this may the better be conceiued and practised of vs, we may take, two examples, for all the rest, to shew it in: for this being so needefull, and that oftentimes, (I meane, to shew mercie) and so much complained of to bee wanting, I will stay a while in it. The one is in the distressed case of seruants, who if all hard measure being offered them, they must yet not be suffered to aunswere for their innocencie, their burthen should bee great: *Iob* therefore sheweth him selfe to haue learned this compassion effectually, when as hee saith, *If I did contemne the iudgement of my seruant, and of my maide, when they did contend with mee, what then shall I answere; when God standeth up against me? For he that made me in the wombe, hath he not made him?* This (all men must needes say) is mercie to the life of our neighbour indeede, when wee shall shew compassion to them, whom we might oppresse, as being not able to resist vs.

Shew mercie.

To seruants.

Iob. 31. 13.  
& 14.

The second example is of such as our Sauour speaketh of, who visited him in his members, (though many other who say their miserie did not so) saying: *When I was hungrie ye gaue me meate:* Here by his owne words, we may  
S see,

Visit the sicke.

Matth. 25. 35.



Iam. 2. 16.

Judg. 1. 3.

Judg. 6. 35.

see, that true compassion will shew it selfe by releeuing in time of neede, F  
and shutteth not vp it selfe with an vnfaourie answer, as *James* speaketh,  
*God provide for you.* And as we should shew our helpe, chiefly to the needie  
and poore, so ought we euer to be readie to helpe all other with whom we  
liue, as they shall stand in neede of it, by counsell, trauaile or the like: euen  
as *Simion* did his brother *Iudah* against the Cananites: and the rest of the  
tribes did *Gideon* against *Midian*, and the Amalekites.

What other ver-  
tues accompanie  
them.

Note.

But I will with adding a little more now make an end of this dutie to-  
wards the life of our neighbour: That which I haue saide thereof, may  
teach how pittie is to bee shewed to the bodilie necessities, as to the whole  
life of the needie and afflicted; and likewise how we must be readie to helpe G  
all sorts that are distressed: and therefore much more to be harmelesse and  
innocent. Vertues they are of singular price, though little set by in this euill  
World: and yet he that is voyd of the, were better be out of the world. For  
both of them are accompanied with other Vertues, which doo set out the  
worth and beautie of them; euen as a chaine of gold, rings & bracelets doo  
beautifie, & adorne a comely person. For the latter, that is, innocencie and  
harmelesse, it is accompanied with meekenesse, patience and long suf-  
fering, without standing stiffly vpon an offence, or hotlie pursuing it, but ea-  
sily passing by it. Also he that is harmelesse, is gentle, tractable, and soone  
intreated to forgiue a trespasse, though some can neuer be brought to it: H  
hee is also peaceable and communicable, and fit to bee liued with; which  
Vertue is rare to be found. Therefore the innocent and harmelesse man  
is much to be set by: and as profitable to him who liueth with him, as of  
himselfe, he is commendable. And this is to be ioyned with the other ver-  
tue which in this place I before commended, namely helpfulness: and  
that which hath adioyned to it, mercie and tender compassion to succour  
them that be in miserie: and kinde hartednes, and goodnes, as the scripture  
callet it, to preuent euil, and danger from our neighbour, before it take  
holde of him. And thus much of the dutie which we owe to the bodie &  
life of our neighbours.

Pittie to the  
soule.

Good example.

1Pet. 3. 1.

That which remaineth, is of the regarde and compassion which is to be  
had ouer their soules particularly. That seeing the multitude of bad exam-  
ples is one especiall imboldening of the world in euill: wee, who are mar-  
ked more than others, how we liue after the Gospell, which we haue in so  
great price, ought both to walke warily towards such, as are yet in vnbeliefe,  
as well as vnblameable amongst our brethren, that so we may hope that  
one time or other, it may please God to call them home, as the Apostle  
speaketh to the beleeuing wiues of their husbands which obeyed not the  
word. And who seeth not, that good example & innocent life, doth more  
moue the ignorant, and vnstayed persons at the first, than the doctrine, be- K  
cause though they heare it, yet they vnderstand not the power & authority  
of it, neither are able to weigh the soundnesse of it, vntill they see the beau-  
tie of it appeare in practise: And therefore he saith; *Let your conuersation bee  
pure, that they which obey not the word, may be wonne by you.*

Note.

With this holy example of life, another dutie is required, that all occa-  
sions be taken, and the opportunities vsed of winning men to G O D,  
and

A and of confirming them who are in Christ alreadie, and peace making, *1. Cor. 10. 33. Win- & confirme others.* and reconciling such as bee at variance, and *observing one another, and prouoking to loue, and good workes*, and the fruites thereof, by instruction, by exhortation, admonition, consolation and such like. If the desire of the saluation of our brethren were such, when oportunitie serueth, and especially in companie, as that for the same, wee could neglect our owne ease, and vaine liberties in idlenesse, and vnprofitable talke; there is no doubt, but by kinde and wise dealing with them, we should preuaile with some: especially this one thing being added, (a thing of all other most looked after) that with godly counsel, we pittied the necessities of those that be in wants, *Heb. 10. 24.*

B as their case requireth, and that with the bowels of compassion, whereby both their hearts are comforted, and they better prepared, to take good by our counsell and instructions, euen as *Boaz* did to *Ruth* in both, when his kinde and sweete words to her with his friendly dealing, caused her to say, *Oh my Lord, thou hast comforted me, thou hast spoken to the heart of thine hand maid.* *1. Thel 5. Helpe the poore.*

These two former duties being rightly obserued and duly regarded, that is, that we honour the Image of God in our neighbour, as it shal appeare to vs, & that with this humilitie we ioine tender loue to his life and person, as now hath bin said: we cannot rest there, but we must declare the same loue in not hurting or greewing him in anie good thing that he hath, and setteth by: neither can we in truth say, wee loue him, when wee can bee content for all that, to doo the thing which we know, wil offend and vex him. And therefore euerie Christian which hath this loue in him, will bee readie to giue his neighbour his due in this commandement, not to attempt his honestie and chastitie, which is principally forbidden in this precept. So that through this loue to our neighbour, and all that is his, we must liue so innocently and chastlie, that none may haue cause to complaine, that they be hurt or annoyed by vs this way: and that we our selues do warily shunne, and auoide all occasions, whereby wee know we be in danger thereof.

C

Therefore for the better obtaining of this at our hands, God requireth this of vs, that both our minds and bodies be chaste: the one pure from vncleane lusts, desires, and thoughts tending to vnchastnesse: the other kept in honour, (for so the Apostle calleth it) that is to say, free from all executing of such vncleane desires by anie strange pleasures, which he condemneth. And therefore that all the parts of our bodies be kept continent, as well as the face, eyes, eares, tongue, hands, and feete be turned awaie from such occasions, as may leade thereunto.

D of.

And this is commaunded both to the vnmarried, and to those which are married; but yet with some consideration, and regard had by both. The vnmarried, that they see, that through an especiall gift of GOD, their abstaining from marriage bee according to the rules before set downe. And for this cause, that they be very wary and circumspect in the vse of all lawfull liberties, as of meates, drinke, apparell, sleepe, recreations: and that they giue themselves deuoutly to all exercises of godlinesse, and amongst the rest to fasting with prayer, as they in wisdome shall see cause,

E



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1. Cor. 7. 32.

alwaies remembring that the vnmarried are they *who may best care for the things of the Lord; how they may please him*. By the which meanes notwithstanding, if they shall feele and perceiue, that they cannot serue God with peace, as in time past, but that their mindes and bodies are haled, and distracted, the one by strong lusts carrying them, the other by burnings; they must know, that they are called to the vse of the remedie, which God hath in this case provided for their behoofe & releife, that is the change of their estate, marrying in the Lord.

*Maried.*

The married couples being cut off (as I haue saide) from all other, saue themselves, must know that their sinne is tenne-fold greater than the others, if they shall bee found either secretly attempting, or openly defiling themselves, whereby it may be seene, that they doo not regarde and conscionably seek to preserue the chastity of their neighbour, a thing provided for by the Lord most principally in this precept: but rather let them know how to vse their libertie rightly, which God hath in this behalfe, graunted them: That is to say, that they marrying in the Lord, may also liue in the Lord together: and (to speake more plainly) as they haue married with hope, that they shall finde more helpe thereby vnto godlinesse, than they could haue enioyed alone without it: (seeing marriage was ordained by God himselfe, an helpfull estate manie waies,) so *they dwell together according to knowledge*, to performe the more easly all duties one to the other for their mutuall helpe, and comfort in the communion of their goods, graces and persons.

*Note.*

Gen. 2. 18.  
1. Pet. 3. 7

But though God accounteth *the mariage bed undefiled*, and the vse of it *lawful*, for the increase of posterity & the subduing of concupiscence: yet to the end that Gods people may remoue from them much vnseemely prophanenes therein, which the irreligious sort inuent to themselves, who neuer vse to look further into their liberties, if they vnderstand once that they be lawfull; and to the end they may haue the right vse thereof, God hath taught them to sanctifie the marriage bed with prayer and thanksgiuing, & that nothing be done betwixt themselves to the wound of conscience, or the breaking of their peace. And that is the true vse of it, when they are made the more fit and cheerefull thereby, to all duties of holinesse, or at leastwise neuer the vnfitter, which *to liue in mariage, euen as if they were not married*, and so liue more happilie: whereas to liue otherwise, is a great abuse thereof.

*Note*

1. Cor. 7. 29.

*The Papists  
who disgrace the  
married estate,  
answered.*

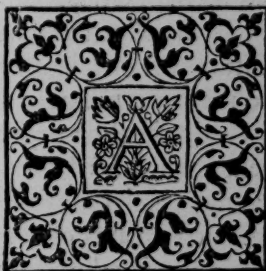
And as for the Papists malitious railing on married persons, that they liue in the flesh, and serue not God, as Pope *Siricius*: to their shame bee it spoken, that God hath made knowne his will in this commandement, as cleerely as in the rest: and giuen grace to them which feare him, to obey him in the same either minister or priuate person, more than to them, who in pride and hypocrisie, or in blinde intention haue vowed against it. If they had complained, that the married estate is through the ignorance and prophanenes of the world much blemished, & (for so honorable an ordinance of God) defaced, the most being carelesse in the vse of their liberties, and in following the rules which should guide them therein, they had spoken to good purpose, and might haue had manie to confirme their saying: But to challenge

A challenge holines as proper to themfelues in their vowing againſt marriage, is rather arrogancie and follie, than ſound reaſon which requireth a ſubſtantiall anſwere; eſpecially except they could ſhew vs more glorious proofes of holines in their profefſed Votaries, and conuince the beſt of the married perſons of vnauoidable iniquitie.

CHAP. 17

B

Of ſome duties to men in the eight, ninth, and tenth commandements.



C

Nother part of righteous dealing with our brethren is, that they bee not iniured by vs in their goods, which God hath giuen them, for their neceſſarie uſe and comfort in this life: And therefore, as wee would deſire our ſelues to inioy with ſafetie, and without feare, the portion which by Gods goodnes is fallen vnto vs, euen ſo ſhould our neighbour liue by vs without danger, or iuſt cauſe of complaining, that he is anie waie annoied by vs. Loe this is the order which God hath taken and ſtrongly provided for, that if he be regarded amongſt vs, we ſhall not dare be bold to iniurie one another in the ſmalleſt piece of his commodities, but giue him his owne, as the commandement chargeth vs ſaying, *Thou ſhalt not ſteale.* and as a nother Scripture ſaith: *Owe nothing to any man but this, that ye loue him.* And if we loue him, how can we grieue him, in withholding that from him, (as was ſaid before) which is deare vn- him?

The 8 commandment.

Not to iniurie in his goods.

Rom. 13 8.

D

So that, where the caſe is plaine, that anie thing is another mans, we cannot ſo much as lay claime to it, but God is deſpiſed of vs. But ſeeing it is doubtfull oft times whoſe the right is; & the moſt contentions, and vncharitableneſſes ariſe from hence, that it cannot eaſilie nor cleerely be ſeene into, whoſe it is indeede: here therefore although men without Chriſt, will not eaſily be aduiſed, yet the Lord hath provided, that his ſeruants ſhall bee ordered, for the retaining of loue and righteous dealing: That partly they ſhall forgoe ſomewhat of their owne right, as *Abraham* did to *Lot* (if it ſhall be thought expedient) rather than to breake the bond of loue; partly, if it be in ſuch a matter as is made doubtfull by the ſubtiltie, negligence, or other default of either partie (as when a bargaine is made, and yet left vncertaine in ſome point, which after breedeth contention) the damage ought to fall on him, through whom it came: and if it be otherwiſe ſo difficult, that it cannot betwixt themſelues bee determined, let other men of wiſdome take it in hand, that if it bee poſſible, ſuite of law may bee auoided; and yet if that cannot bee, let it in loue be proſecuted.

Not lay claime to that which is another mans.

In controuerſie.

Gen. 13 8.

To forgoe part of our right.

1. Cor. 6. 5.  
Mat. 5. 40.



# 186 *Of some duties to men in the 8.9.and 10.commandments*

Thus much generally, to shew, that God will haue equitie maintained in the comming by, & inioying of our commodities, and no man wronged in the least part of his goods by vs. But for the more cleere beholding of our duties in this branch of obedience, or righteousnes, (seeing they are many) it is very expedient, to lay them forth more particularly, according to the diuers states of men. Therefore, as some are meere poore men, and by Gods appointment and ordinance, doe liue by almes: other can in some sort partly maintaine theselues, but not without the helpe of their neighbours, by borrowing of them: and the third sort is able to lend, or to giue, or to doe both: therefore according to these diuers sorts of men, the seuerall pointes of righteous dealing one with another, must be spoken of: and those which are beside them, shall be considered afterwards.

*Diuers state.* They who haue no other way to liue, or to bee maintained, but by receiuing mens beneuolence, haue their proper dutie assigned them of God, about their neighbours goods, first to know, that their poore estate is allotted them of God, as the rich mans is also: according to the Scriptures which saith, *The Lord maketh poore, and he maketh rich*: and therefore they are to liue in it with contentation. As also they may doe, if they know God to be their father through Christ their redeemer: for there is encouragement enough frō thence, to liue contentedly and comfortably in any condition, in the which God shall set them: For want of the which, it is, that neither poore nor rich are contented without hunting after that which is another mans: Now as it is the poore mans dutie, to be contented with his portion: so it is in no sort tollerable in him, to grudge at other mens aboundances, for *shall his eye be euill, seeing God is good?* Neither ought he so much as to wish the same, and so to iniurie his neighbour: but to receiue thankfully that which befalleth him, acknowledging such to be Gods instruments, and as it were his hands, whereby hee ministreth to his necessities. And because the people of God, which either sent reliefe to the poore of other Churches, as they of Macedonia, and Corinth to Ierusalem; or who provided for their owne poore, as they in the Acts; they did it to encourage them, to remaine & abide constant in the doctrine of the Gospel: therefore the poore which liue with vs, must know this, and looke to performe this dutie also, that hauing such encouragemēt, they make it their chiefe worke to liue godly and obediently: That is to say, to glad their hearts, who refresh their bodies, when they may see their innocent conuersation, and zeale to Godward according to their knowledge.

*Not to grudge.*  
Matth. 20. 15.  
*Rom. 16, 3, 4.*  
*Rom. 15, 26.*  
*1 Cor. 9, 2.*  
*Act. 4. 34 35.*  
*Liue godly*  
*Iust complaint of our poore.*  
But I lament the estate of the poore, euen as I doe many thousands of others, to thinke how few of them are fit to heare this their dutie with any hope to be the better for it: and what an vniuersall blindness and securitie is amongst them; seeing they are as farre from the desire of true knowledge, as they are from possibilitie of obtaining it, (yea though there be offered vnto the a plaine and easie manner of teaching them:) which sinne of irreligionnes, as it is at this day for the most part, to be seene in that estate, so it seemeth to haue been vsuall among such long agoe; that the poore liued for the most part without care of religion, as by *Jeremie* his words doth appeare. Who when he had, after inquirie, found, that there were few that sought the truth, he said: *Surely they are poore, for they know not the law of the Lord: I will get me to the great men, for they*

*Ierem. 5. 4*

*Of some duties to men in 8. 9. and 10. commandements.* 187

**A** *they haue knowne the way of the Lord: but these haue altogether broke the yoke, & burst the bonds.* God moue the hearts of them (in whome it lyeth to redresse it) to pittie the one and the other: and to haue a greater care of their good (by providing that they may be taught the saluation, and happines of Christians) than they (beeing yet ignorant) haue care of themselues: Euen to bee meanes to bring light to some of them who haue long sate in darkenesse, and especiallie for the obtaining of the forgiuenesse of their sinnes, and the change of their liues. *Act. 16. 18.*

But I must remember, that I am in setting downe the duties of all Christians about the goods of their neighbours: although intire pity hath moued me to make this short digression. The last dutie therefore of this sort of poore people, is, with the former, that as much as they be able, & their bodily infirmities of age, blindnesse, lamenes, and such other, will suffer them, that they redeeme their time from idlenesse, and consequently from other euill passing of the same, to doo anie profitable worke which they are fit for, euer tying their hearts, eyes, and hands from pulling to them, or desiring that which is anothers. *Avoid idleness.*

The second sort that I am to deale with here, are they, who cannot liue by their labour alone, but stand in neede of the helpe of others by borrowing something of them, that so they may the better prouide for theselues, and theirs. Their dutie is, carefully and faithfully to purpose the restoring of that, which they borrowed, at the day appointed, and that with thanks: And therefore in no wise to abuse their creditor, by a dishonest denying of it, or vnwillingnes to repaie it: thereby, and by other delayes seeking to defraud him, and thinke hardly of him, if he requireth it; which to doo, is as if they counted it their owne, and a kinde of theft: and so they shut vp mens compassiō from lending. For a chiefe cause of little lending, is euill paying backe againe that which was borrowed. It is further required of them, that they borrow not without neede; as manie doo, to maintaine themselues in play, and idlenes: for by that meanes they depriue him, who hath need indeed to borrow, seeing the lender cannot pleasure both. And although they find fauour to borrow for their necessity, yet they must not look to borrow that, which they are not like to pay againe, by taking more dealings into their hands than their abilitie will serue vnto: for manie vndoo themselues, and others, by that meanes: much lesse may they borrow to lend to another for vsurie, as wee call it. Lastly, if their simple meaning in purposing to repaie it at the due time, bee disapointed; yet their care must bee, to satisfie their creditor, and content him, with promising new day, and paying part, and euerie way that they can, (except it be forgiuen them altogether) to shew, that they were not faultie, nor negligent in this matter. *The dutie of the borrower. Repay truly. Kind of theft. Psal. 115. 4. Borrow not without neede. If they cannot keepe day yet shew their care.*

**E** And this for the borrower: now as concerning such as are able to giue, and to lend, I will set downe their duties in those respects, and how they should vse their goods, to the end they may continue this dutie of lending and giuing still: after, I will shew what rules of righteous dealing they must vse in the getting and increasing of their goods, with all men, and



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in all kindes of their dealings, that so they may be free from this common F  
euill of wronging anie, in and about their commodities.

*How to giue  
freely.*

Matt. 5. 42.

Rom 12. 8.

Philém 7.

James 2. 16.

2 Cor. 8. 3.

Act 4. 35.

Numb. 36 12.

They who giue, must giue freely, not by compulsion, and cheerefully, desiring thereby to releiue and comfort them who receiue it, for charitie and conscience sake; as the necessitie of the poore bodie requireth, and their abilitie will giue leaue; and so, as they may giue to one, as well as to another, and continue the same dutie from day to day: and in greatest necessitie to stretch out their hand the more largely, without the which necessitie, if they bee not hindred thereby, they may continue their patrimonie and inheritance, to their posteritie.

*The dutie of the  
lender.*

The lender is bound to helpe his neighbour, such an one (I meane) as I G  
haue described the borrower to bee: if he be able to forgoe it, and for the appointed time that he hath lent it, not to require it againe: and to receiue it at the due time without anie commoditie; much lesse to compound or agree with him for anie; for whiles hee pretendeth to seeke his poore neighbours commoditie, and yet thereby laboureth to seeke his owne advantage, with the others hurt he doth that which is intollerable. But yet it is lawfull for him to take a pledge of him, if he doubt of his credit, so that it be not his bed, or such a necessarie thing as he cannot well spare: And yet for all that, if he see that it cannot be repaied without hazard of his vndoing, he must beare with him, and shew compassion either for a time, H  
or forgiuing it wholly vnto him.

Exod 12. 26.

Matt. 18. 25.

*Men ought to be  
moderate in spend-  
ing, that they  
may lend.*

*Note*

These things considered, and wisely regarded, what should it greeue them, whom God hath indued with riches, and the commodities of this life, more than they need, (to the end he may proue them, what liberalitie they will shew to their poore flesh) to reach out their hand, as they see most neede both in giuing and lending, and there especially, where God hath placed them, and to their owne kined? And for this cause, men ought to know, that they should be more moderate in spending wastfully vpon others, (where they neede not, neither doth anie charitie bind them) or vpon themselues in diet, apparel, or such like: considering that he which I  
hath made them able to giue, might and could haue made them stand in neede to receiue: and therefore *we haue the poore alwaies amongst us, that we may do good to them.*

Deut. 15. 11.

But all is too little for mens selues, by meanes either of a licentious wasting; as excesse and needelesse sumptuousnesse of clothing, and prouiding for their bodies, or by a miserable pinching and hoarding vp for their posteritie; that they may exceede and passe their bounds; and that they may match anie of their equals to the vtmost: whatsoeuer commeth in by the yeare, or by the quarter, they haue a bottomlesse bag to put it in; none are the better for it, but themselues, and theirs, whereas indeed, none are K  
more the worse for it, than themselues & theirs: as we see it oft to come to passe; they themselues comming to an heauie reckoning for it, their children for the most part spending it wastfully.

*Two sortes haue  
goods to their  
destruction.*

But I cannot now bring examples, which in scripture & experience, are innumerable. And whereas there are two sorts of them, who haue goods for their destruction: the one hath no other thought abiding with him, but  
about

- A about increasfing, though he know not why, & perhaps haue neither child nor brother : of whom it is veriefed, that the couetous neuer dooth good, till he be dead, like the water in the ice, which is neuer profitable, vntill it be thawed. The other fort goe so farre in fatisfying the defire of the heart, & the luft of the eye, & take fuch pride, and iollitie in their life, whiles they haue that, which they would, that in ftead of giuing and lending they haue not fufficient at the yeres end to fatisfie all their expences : what do I fay to fatisfie, when they are a whole yeres reuenue afore hand in charges, befides other debt : fo that they, who might with *Iob* haue comforted the hearts of manie poore men by lending, are faine to grieue the hearts of manie, and those meaner than themfelues, by borrowing ; or which is all one, by deferring of them who haue neede to vse it being their owne, that they may verifie the words of the wife man; *There is an euill fickneffe that I haue feene vnder the funne : to wit, riches referued to the owners thereof for their hurt.*

*The couetous doeth no good, while he liueth.*

*The lawifhing spender hurteth fuch as they should do good to.*

*Ecclef 5. 12.*

- And thus much of lending, whereby this one thing may appeare, that lending is an helpe appointed of God, for the releife and ease of the poore, (without taking any thing for it, and so oppreffing him thereby with vsurie, which could not otherwise maintaine their charge, rather than for the benefit and behoofe of fuch as are well able to liue. Which fort of men yet if in some extremitie, they ftand in neede, and haue no way to prouide for it, but by diminifhing of their inheritance, or by imparing their stocke & trade in fuch a cafe for a prefent neceffitie, fhall not offend, if they require and feeke helpe by borrowing, for some fhort time, (fo as they be readie to afford the like helpe againe in the like neede : But to doo this vfuall, for the increasfing of their patrimonie, or for anie long time, and anie great fumme ; otherwife than by agreement betwixt both parties, that the like gratifying of his part may be performed, if he will require it, there is no bond in Christianitie fo ftreight, that it tyeth the one partie to lend it; nor anie libertie therein fo large, that it giueth leaue to the other to challenge or request it. Both which, I draw from the generall law, which all muft be fubieft to, namely; *What foener ye would that men should do vnto you, the same do ye vnto them* and contrariwife.

*Lending needeth full.*

*Exod. 22. 25. Luke. 6. 33.*

*Rich borrowing should recompence the lender. Note*

*Matth. 7. 12.*

- Now concerning furetifhip, this brieflie is to be faid, (feeing it is of the like nature vnto lending.) Although it fhould pitie vs to fee a man fallen into danger to his creditor through anie default, yet no dutie bindeth vs to take vpon vs for him, to meddle where we haue nothing to doo, except it were in a matter of fo fmall value, that by benefiting him, we fhould not hurt our felues greatly. But otherwife we haue commandemēt oftentimes to beware of it : As where it is faid; *Be not thou of them who are fureties for debt* : And againe: *If thou haft stricken hand, and entred into furetifhip, thou art fnaled* : And fo by needeles dealing in other mens bufines, they bring vpon themfelues needles troubles, and are alfo oft hindred from following their owne calling.

*Of furetifhip*

*Luke. 10. 35. Pro. 12. 26. & 6. 1.*

- But yet leaft we fhould thinke that in no cafe, this dutie were to be performed, we muft know, that for fuch as are knowne of vs to be approued Christians, or our brethren, with good aduife we may, that is, fo far as we are

*How far we may be furetie.*



Genes. 43. 37. are able to beare the burthen : as *Ruben* did offer a pledge to his father, for F  
the safe bringing backe of *Beniamin* his younger brother . But if anie such  
weight should lie vpon it , as that our vndoing or impouerishing should  
thereby be procured, I say with *Salomon* , *Why shouldest thou cause thy bed to*  
Pro. 22. 27. *be taken from under thee, when thou hast nothing to pay?* For of thee it shall be  
required.

Now the duties of righteousnes which follow, are such, as we are bound  
to performe towards all in our common dealings , whereby we encrease  
our commodities : that in none of them, we be iustly charged to do them  
anie wrong.

Lawful vocatiō. First therefore let euerie man see , that his vocation and trade, by which G  
1. Pet. 4. 10. he getteth his liuing , be approued of God, and profitable to men, as the  
Apostle willet : and therefore, that they be no idle persons, Parasites, Ie-  
Deale lawfully. sters, Iuglers, sturdie Rogues, Players, or other gamesters, dicers, carders,  
and such like. Then, that they deale lawfullie in euerie part of their lawfull  
calling, that righteousnes may be maintained and practised therein by the:  
In buying and selling, that the one giue his penie for his pennieworth; fully  
Deut. 15. 15. satisfiing also the trauaile of the other, and cost that he hath bin at : & that  
Leuit. 25. 14. the seller performe his penieworth as good as is agreed for, and faithfully:  
Amos. 8. 5. and therefore deceitfull wares, vniust weights, vnequall measures, delay in  
time, wherein it should be performed, and such like ought to be far off frō H  
Psal. 15. 4. the practise of a sound Christian: for herein *promise is to be kept, though to the*  
*mans hindrance that made it.*

The same I say of hiring, and letting, that neither partie alone be regar-  
ded, but indifferēcy vsed, (as much as may be) for the mutual good of both,  
Partner ship. vntill the time agreed vpon , betwixt them be expired. Partnership and  
fellowship in bargaining, when both are at the like cost, or the ones labour  
and trauaile goeth with the others mony, by their mutuall agreement, this  
kinde of contract (I say) giueth no liberty to the one to prouide for him-  
selfe, without regarding the others; but faithfully & truly to deale , that they  
may both be partners in losses, & in gaine: neither iustly openeth the mouth I  
of others, to condemne it.

Usury vnlawful. These being the most vsuall kinds of contracts, doo shew the nature of  
the rest, which are in vse amongst men, and doo leaue no place to that op-  
pression in the world, called vsurie, or anie other such seeking of mens pri-  
uate profit in their dealings , without regard of the common benefit of  
both: that is, when both parties are not prouided for, to their contentation  
and satisfiing according to equitie , and to the meaning and prouision  
made by God in that behalfe : which is that the one without the other  
should not bee benefited nor enriched; but the one to haue care and confi-  
deration of the other, and the commonwealth of both (as I haue said) K  
Respect: which if it were regarded betwixt both parties, could in no wise  
be iustly complained of; neither is such dealing of the nature and kinde of  
vsurie, whether it be in hiring & letting, or in anie other kinde of contract  
whatsoeuer : but that common dealing for tenne in the hundred, or  
nine, or eight or anie such like, which is without due consideration of the  
common wealth and vpholding of both , is vterly to bee condemned.

Which

Regard had of  
both parties is  
no vsurie.

A Which if it bee well and duly considered, will soone answere all con-  
 scionable men, about the question of vsurie and oppression, that there can  
 bee no vse of them in the Church of God, nor the Christian commonwealth: *Math 7, 12.*  
 the Law-maker hauing said of both, as of witchcraft and of idolatrie, *Usury and oppre-*  
*ssion haue no*  
*place among*  
*Christians.* *there*  
*shall bee none such in Israel,* that is, among Gods people. And as for teaching  
 others their dutie, (especially in money matters) who haue not giuen them-  
 selues in full resolution to be guided by Gods word, Preachers may sooner  
 weare their tongues to the stump, than they may preuaile with them. But  
 there is another thing, of which some professing the Gospell, desire to be resol-  
 ued, and that is about the buying and selling of annuities: and whether they be

B not vnlawfull.

Of this therefore by so good occasion, as is here offered, I thinke it *Of annuities.*  
 conuenient, to set downe the will of God and our duties: and the rather for  
 the ignorance of many about this point, and for the satisfying and answe-  
 ring of the well disposed Christian. For this purpose, wee are to know, that *What they be.*  
 by annuities are ment, certaine yeerely rents or reuenewes comming in, for  
 some yeeres space: and that the owner may sell them quite away for  
 his owne behoofe, there is no more doubt, than there is of selling his patri-  
 monie or inheritance it selfe, (if it bee expedient) which is (as wee call it) per-  
 petuall.

C Now further, there are two sorts of annuities bought and sold among *Two kinds of*  
 men. The one is, a yeerely some of money for yeeres, when the seller hath *them.*  
 no such annuitie, but as hee hopeth to make it of his labour and commodi-  
 ties. The other is, a certaine reuenew, rent, or part of rent, which hee inioy-  
 eth, and is willing to forgoe it. The first sort is full of daunger, and causeth *The first kinde*  
 much wrangling, disagreeing, and contention betwixt the buyer and the seller. *full of dangers.*  
 And no meruaile, when that is bought and sold which the seller hath not: I  
 meane when there is no such, either for him to inioy at his time, who hath  
 bought it, or for the other to performe, that hath sold it: Much like them, *Mens must not*  
 who sell Hops or Corne, before they see whether they shall haue any to per- *sell that which*  
 forme or no. In this case, the change of the price causeth the one partie to re- *they haue not.*  
 pent him, and so hee studieth how he may shift for himselfe, by what meanes  
 focuer. And indeede no former bargaines doe commonly end without iarres  
 and controuersies: neither ought any to make them, before the prooue of *Forehand bar-*  
 their commodities, except they bee both able for to beare, and also willing to *gaines seldom*  
 stand to the vttermost of the hurt, that may befall them. But to returne to an- *and wel.*  
 nuities: let not him who is wise and peaceable, meddle with this first kinde of  
 them.

Now concerning the second, there is no doubt, (as I haue said) but that *The second kind*  
 a man may helpe himselfe with his owne: and therefore such annuities may *not vnlawful.*  
 E be lawfully and Christianly bought and sold.

But where (then) is the daunger in this kinde of trafficke? I aunswere, it  
 may be on the behalfe of both parties. On the sellers, by fraudulent and crafty, *Yes abused on*  
 dealing: as if hee haue either sold the same annuitie before to another; or if *the sellers*  
 hee know it to bee litigious, and incumbred, and so hee selleth sorrow and trou- *behalf.*  
 ble to his neighbour, in steed of a commoditie. This dealing is so grosse, and  
 so branded with the marke of infamie and dishonestie by the Lord himself, that



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*On the behalfe  
of the buyer.*

*Such buyers are  
grinders.*

*Some annuities  
worse than tennne  
in the hundred.*

*How to redresse  
such abuse.*

*Note.*

*Restitution.*

*John, 19, 27*

*The Lawyers  
duties.*

*Iob, 31, 16*

I need say no more of it. On the buyers behalfe, the sinne and offence is, when he knowing the other must sell, and within a certaine time, holdeth him off, as though he cared not for it, to the end he may haue it, not according to the worth of it, and as manie other will giue, but for a little; perhaps halfe the value, and so copeth him vp, and sucketh out of him no small aduantage. This is a grinder of his neighbour. Thus come in the annuities that gripe more than ten in the hundred, when the needie seller might, if he had had good measure, haue made his benefit almost as much more. This dealing if it be vsed towards the wealthie, is ranke oppression, when the buyer lieth thus in the winde, as it were, and will not giue according to the value: but if it be practised vpon the weake stated, and men behind hand, it is as the plucking off their skin from their bodie. If it be asked, what commoditie a man may reape lawfully this waie: I say, if he buy the annuities or rent of him, who is wealthie, so as there be plaine dealing, he may safely enjoy the benefit which the other offereth: If he bee but weake or in debt who selleth it, let him be sure he giue to the vttermost value; and in token that he doth so, let him not be vnwilling to release him againe afterwards: which shall alwaies proue, that hee seeketh not aduantage by him. And this of annuities, (both to direct a Christian how to deale in the, and to answer such as thinke, (without anie ground) that no dealing about them is lawfull) what our libertie is. Now that all may come by, and enjoy their right in these, and in all other vsuall contracts, exchanges, societies, & dealings amongst men (for want whereof are the most broiles and contentions in the world) let this be, for conclusion marked, that truth in words, equitie in deeds, and simple meaning in purposes and thoughts, is to be firmly and constantly retained: and where that hath not bin practised, full restitution is to be made.

Now another dutie is, to restore to the right owner, the thing which we finde, if we can know him, and not to count it our owne. Also to restore faithfully and without delaie any thing which is committed to our keeping for trust, & not to defraude the partie: whether executors of the will of the dead, or guardians, that take vpon them the care of orphanes liuing: that as the beloued Disciple *John* being put in trust by his Lord and Maister, with *Mary* his Mother to regard her, was faithfull, and *tooke her home to him*, euen so may they be true and iust in that which is committed vnto them: The Lawyer also, to take no causes into his hands, which he seeth can haue no good end with equitie, and those which he doth become defender of, to shew all honest faithfulness, and diligence in following of them: That they in whom it lyeth, make no delaies in the ending of the suites which come before them, but with all expedition possible dispatch the same: *that so their light may breake forth cleerely as the none tide*. Which grace is commended in *Iob* through all the World, where it is heard of, that *he restrained not the poore of their desire, nor caused the eyes of the widow to faile, by long waiting for her request*.

Last of all, to suffer all men to inioy their owne, and as neither by play, lotteries, laying of wagers, neither by force, violence, or anie kind of oppression; so neither by deceit and craft, we seeke or procure the hurt of our neighbour,

- A neighbour, to increase our owne profit. And thus I haue set downe a sum of the chiefe duties, which our God hath bound vs to performe towards our neighbour, concerning his goods, that we be found no way vnrighteous in our practise and dealings with him, but suffer *him to liue safely by vs*, as he trusteth to doo: wherein though I haue laid out nothing in anie large manner, (which was not my purpose to doo further than neede requireth) yet he that considereth how manie duties here are to be performed, shall see it the more needefull to haue a brieve rehearfall of them, being so many: to the which, as to a glasse, he may repaire when he will, rather than to desire some few of them, handled more largely, with omission of the rest. In these duties performing, who so setteth himselfe to delight, and maketh it his pleasure to walke after these rules; and when he can finde by due obseruing himselfe, (that he hath taken anie thing wrongfullie) to turne back vnlawfull gain: as his libertie shall be great with the Lord, and his confidence strong, when hee seeth that for his cause and for the hope of the reward promised him, he can be willing to denie himselfe, and his owne will: so his example shall be highly commended, and doo much good amongst men: and yet this should not be to seeke with such as goe for Gods seruants, as it is written *It is ioy to the iust to doo iudgement*. And let it be remembered that I here teach them, who professe that they are willing to learne, not the scorner. To conclude: let not only the forementioned sins against this commandement be auoided, and the contrarie duties practised: but let vs euerie way so vse our goods, that we may be thereby *more fruitfull in euerie good worke*, than we could be; if we wanted them: else how shall we be able to giue a good account to our Lord and master, and to say: *Behold, Lord here are thy five, or two talents: I haue gained with them manie more?* Luke. 19. 18.
- The next duty wherein we are to serue our neighbour through loue, and to deale righteously with him, is about his name. Herein our loue must shew it selfe to be such, that we be afraide to vexe or grieue him this way, as well as in his person or goods. The sins haue bin mentioned more at large, which are committed against this commandement, the duties shall be put in a narrower roome. One of the which is, to reioyce in the good report of as many as we can heare, and be perswaded of: as the Apostle did for the *good name of the elect Ladie*, who had so carefully walked after the Gospell her selfe, that by her seruēt trauaile, he had found her childrē also doing the same. This reioicing for the good name of others, banisheth this secret repining at the same, & enuying thē for it, and the poysoned desire of vaine glorie, out off our selues; to the which belongeth this: that *we sorrow for their infirmities*: so far of it ought to be from vs, to report them, or heare them of others with delight.
- Another is, to hope through patience for better things, than as yet can be seen in men, remembering what we our selues haue been sometime: and therefore not rashly to iudge and condemne such, so much as secretlie, and least of all to make them odious in companie by vttering their crimes, or allowing others to doo so, of whom we haue good hope. Concerning the

Pro. 3. 29.

Note

Pro. 21. 14.

The 9. commandement.

To reioyce in our neighbours credit.  
3. Ioh. 2.

Gal. 5. 26.  
1. Thess. 5. 14.  
Sorrow for their infirmities.  
Hope the best.  
Ephes. 2. 5.  
1. Cor. 6. 11.  
Mat. 7. 1.  
Tit. 3. 2.  
Note.



the rest who sinne boldly, I say : *Let Baal plead for himselfe* : for such as de- F  
fame themselves by their wicked behauiour, are not iniured by vs in giue-  
ing warning to others of them. It is also further required of vs here, that  
*To couer faulkes.* as we shall be able, and may get good oportunitie thereunto, we helpe to  
couer these faults of theirs through loue, who may be recouered and  
brought to repentance: and yet not by flattering them therein, or dissem-  
bling the same, (for that is ranke hating of them, when we, by suffering  
them to goe on in their sinnes, cause them thereby to come to some open  
shame and punnishment: ) but doe wee rather, as the Apostle *Iames* ex-  
poundeth this hiding of faults, saing: *He that shall conuert a sinner from going*  
*astray, shall save a soule; and hide the multitude of sinnes.* G

*Rebuke.* Thus we should labour to keepe them from an euill name, (who are not  
shameles) and so from further daunger, by this our telling them of their  
faults; which if they be not yet gone abroad, may by it be amended: But  
as for open and bold defamers of others, they are not to be dealt with pri-  
uately, when their slander is spred farre, but to be censured by the magi-  
strate, that so taking shame for their sinne, they may be brought to repen-  
tance. And this remedie, as it may, so it ought to be sought and vsed in loue,  
euen as the other by reproofe and admonition: and by these meanes, (the  
Lord blessing them) both sorts may blot out the remembrance of their  
sins, both before God and men. H

*Not to disclose & vnmeete secrets.* To this duty belongeth another, much agreeing with the former: that is,  
not to bewray a secreet, when it may safely & without displeasing of God,  
be kept in: For both this and the former go so heauily to the heart of our  
neighbours, when they heare that we haue no regarde of them, where it  
might doo them good; neither do spare, by inlarging of the report of that  
which was secret before, to encrease their miserie and infamie, that though  
they haue loued vs before, yet now their harts are turned from vs: (though  
that be their sin) for that they see vs not bearing a part of their grieve & for-  
row with them, but to publish that, which we know of them by want of  
loue to them. For euery truth, & the whole truth is not alwaies to be vtte: I  
*Note.* red; although all kinde of lying and slander be alwaies to be abhorred.  
*Not to speake of faulkes.* I say further, if we should speake of mens faults with bewailing them, or  
with a desire that they, to whom we vtter them, might helpe to redresse  
them; yet could wee not be iustified in so doing, except we haue vsed all  
means which we know, to amend them, and (when there is no other reme-  
die) goe about the opening of the same, as it were, vnwillingly; and in lo-  
uing faithfulnessse, reueale it onely to such a one, as is likest and fittest to re-  
forme them, and not please our selues therein: In which case the house of  
Cloe sent word to the Apostle *Paul*, that there were dissentions in the Church  
of Corinth. K

*1 Cor. 1. 11.* But here let this be considered, that all reports of mens faults are not to be  
*How to admit or* admitted, least wee should nourish the slanderer, as *Saul* did *Doeg*, nor all  
*reiect reports.* such reports to be reiected, or coldly reprovued, least wee should imbolden  
*Pro. 25. 23.* the offender, and the committer of them, as *Eli* did his sonnes, but so farre  
*1. Sam. 22. 13.* as they may bee prooued; that the guiltie may be duly censured, as *Paul* did  
*1. Sam. 22. 23.* the Corinthians: but not without prooffe, least the slanderer should bee  
*1. Cor. 1. 11* fished

**A** fleshed: for the which cause *Dauid* said to *Saule* in this verie case, why doth the King giue an eare to them which say, *Dauid seeketh to kill thee*? It is moreouer required of vs, that we vphold the good name of our neighbour, when we be in place, where he is vnchristianly and reprochfully spoken of, that so we may cause flaunder and enuie to cease: and not to deliuer him beeing innocent, in such a case, when wee may, is little differing from defaming him, our selues. Which was the sinne of those cruell Iewes mentioned in the Acts; who when *Paul* was accused as an euill dooer, stood by; allowing the same against him, who knew, that those things were not so; & if they had rightly learned to practise this part of duty, would haue answered in his defence. But the neglect of this dutie is the greater, if it be done in a publike case before manie, as that was against the Apostle, when the Iudge will not giue sentence, the deponent will not speake the truth on the side of him, who is falsely and vniustly brought in question, and the accuser will not let his suite fall; as they see they ought, and should do: but indirectly at least, do pursue him. either making a small crime in him to be an odious offence; or when he is innocent and cleere, yet charge him as a trespasser.

1. Sam. 24. 9.

Pro. 14. 25.  
To defend his  
credit.  
Act. 26. 15.

Note.

It is our dutie also, by our hand writing, or anie other credit bringing vnto him, whose good conuersation is approued of vs, to free his name from vniust reproch: yea, and if the case be weightie and vrgent, so farre as we be priuie to his innocency, not to be vnwilling to free him by our oath. There is yet another thing about this commandement, wherein our loue should shew it selfe towards our neighbour, as necessarily as in anie of the rest: and that is, by vprightnes of heart, and kindnes to interpret all such of his sayings and doings, as may be well taken, in the best part; and not for some little blemish, and as it were halfe a fault, to deface the whole course and life of the persons and to bee free from surmizing and conceitednes about that which cannot be proued, and brought to light: As godly *Ioseph* is commended to haue been in iudging of *Mary*; and as the Apostles who iudged simply of *Iudas* himselfe, so long as they saw him not conuicted supposing euen then, when he went forth to betraie his maister, that because he bare the bag, that *Iesus* sent him to prouide for the poore. And this we should doo the rather, and not to stand vpon the vttermost, as through vncharitablenesse beeing able to beare with nothing: For who doth not know, both how prone our nature is to be meddling, and going too farre, about such vncertainties? and also, that when we haue concluded and giuen sentence, as though there were no doubt in the matter, yet it falleth out oftentimes, that we were, (and that to our great shame) meereley led with rashnesse, and vtterly deceiued? (which cannot be more cleerely seene, than in *Saul* against *Dauid* & *Jonathan* both by bare conceit against them, and by hearkning amisse to *Doeg* against one of them.) To our shame, I say, because what shame almost can be greater, than first to take that in the euill part, which was neuer so meant? and from so thinking of it, to proceed to rash iudgment accordingly? Like him in the Gospell, who seeing our Sauour to admit a penitent Woman neere vnto him, who had before that, beene an offense liuer, proceeded immediatly to this conclusion: *Luke. 7. 39;*

To giue testimony.

Take all in best part.

Matt. 1. 19.

Ioh. 13. 28.

1. Sam. 20. 30  
1. Sam. 22. 13.



We should cen-  
sure our selues.

Note.

Not too credu-  
lous.

Mat. 10. 17.

To note out euil  
men.

Act. 1. 40.

Tit 3. 2.

Pro. 25. 1.

Preserue our  
owne good name.

The tenth Com-  
mandement.

To acquaint our  
hearts with de-  
sire of our neigh-  
bours good.

Note.

If this man were a prophet, he would surely haue knowne what manner of woman this is, for she is a greuous sinner. But this taking all things in ill part will not be amended in vs, before we begin to censure our selues sharply for knowne offences which lurke in vs: wherein, when we shall see how slenderly and coldly we set vpon them, we shall be inforced to confesse, that our rigour was too seuer against others, especially for bare surmizes of faults, which had no sufficient ground. As for those, of whom we through charity think the best, when yet we sometimes see them prooue otherwise, and our selues deceiued in them, I say it maketh no matter: we haue done but our dutie, to be charitablie minded towards them. And as for them, their sin is their owne, and shall double their punishment, in as much as they haue deceiued our hope, which we had of them: for if there were anie sparke of goodnesse in them, our good hope of them, would make them ashamed to deceiue our expectation. Yet let vs not be fooles in iudging well of the, whose minds and purposes we know to be euill by their words, conuersation, and long knowledge of them, or by such like testimonies of their profanenesse and boldnesse in sinne: for that were vnsauourie and fillie foolishnesse: and (whiles we would goe about to be charitable) to shew ourselues vngodly in calling euill good: and to forget the commandement of our Sauour, who saith, *beware of men*: and therefore much more beware how ye commend them. Of such we should make no scruple nor doubt to know, and thinke of them to be wicked as they be, and to giue warning to others, who are simple and innocent; and therefore might easily be deceiued, and mocked by them: as Peter did to them who were conuerted, when he said to them; *Save your selues from this froward generation*, meaning those who had been their companions, to withdraw them from imbracing the doctrine of Christ.

Thus it behooueth to examine our dealings with our neighbours credit, and good name, that as we haue learned to thinke and conceiue: so wee teach our tongues to speake the best of all men, and ill of none, whose doings haue not in an obstinate and stiffnecked manner spoken worse of themselves: so that they haue cast awaie their good name themselves (*although more pretious than gold*) and not we, who giue that due to them, (in making this account of them) which they themselves seeme to desire, and doo most truly deserue: So we shall in this part of righteousness also, as in the former, make our reioycing sound. But aboue all that hath been said of this argument, let our chiefeest care be, that we staine not our owne good name and credit anie waie, but maintaine and preserue it.

The last part of dutie to our neighbour, is to acquaint our hearts with the thoughts and desires of his good: and to bring our selues to this custome and practise, that whatsoeuer in these fiue former precepts and fountaines of neighbourly dutie, we are commanded to performe to him, the same by vertue of this, we oft wish, desire, and delight in, seeing our God will haue it so, that thus the contrarie lustings after that which is his, may (as the most vnsauourie vomit) be cast vp, and auoided of vs. But this dutie of desiring that our neighbour may prosper, which should be felt to dwell in vs, as

**A** a daily guest, and which should rise vp and lie downe with vs, and through-  
out our course accompanie vs, behold it is at this day, such a stranger to  
the most, euen of such as go for good Christians, that it is almost buried  
amongst men, saue that God of his goodnesse hath some few, who keepe  
it in remembrance, that the rest may know, that such practise he looketh  
for of all his seruants. For though it be written in the booke of God, ne-  
uer to be raced out by the Serpents subtiltie, yet except some liuely paterne  
of it may be seene in mens liues, the practise of it, as of manie other excel-  
lent truths beside, doe grow into vnaccustomednes, euen as the manifest  
and cleere path, being not vsually trodden, is soone couered with weedes  
and grasse.

*This is a great  
stranger.  
Note*

*Few examples*

**B** And this part of righteousness must finde more care in vs for the per-  
formance of it, because the well regarding of this dutie maketh vs the bet-  
ter able to serue our neighbour in all the former. And ought we not to  
weane our hearts from dreaming after any thing that is his, when wee can  
in no wise abide that the like measure should bee offered vs? and also  
because we haue consecrated our hearts to the Lords vse, to be taken vp in  
the delighting in those things which please him? And if we loue him, wee  
should consider, that *loue thinketh none euill of our neighbour*, nor intendeth  
any hurt against him: yet when his profits and vnlawfull liberties, and del-  
ights are wished to be ours, I denie not but we can and doe perswade our  
selues, that for all this we loue him: but the Scripture which saith, *as ye*

*This is a helpe  
all the rest.*

**C** *would that men should doe vnto you, euen so doe ye vnto them*, shall condemne  
vs for it. Alas, doe we not see, that all the encouragements and helpes,  
which we haue in this life, (through the exceeding naughtines of our  
hearts) are all little enough to carie vs through all hindrances? and shall we  
then adde sorrow vpon sorrow to such as wee our selues are? or repine,  
that they may more easily go on to eternall life, by such helpes as God  
giueth them? And therefore desire that which is pretious to them, that  
so they may bee holden backe, if not vtterly oppressed, through the want  
of them with heauinesse? It was farre from him. who said, *I would thou wert*

*Math 7. 12*

*Note*

**D** *altogether as I am*, (that is vnfaignedly a Christian) *but yet without the bands  
which I haue.*

*Act. 16. 19.*

Therefore let vs know, and rest in this, that the marke which we must  
aime at, is this? that in liuing with our neighbour, we desire neither his  
hurt in person, goods or name; but count it the greatest ioy that we haue  
by our fellowship and acquaintance with him, when we can reioyce in  
his welfare and prosperitie both outward and inward: and therefore heart-  
ily desire and wish it from time to time, and in one thing as well as in an-  
other, and giue those thoughts or lusts smal rest in vs, which stirre vs to the  
contrarie: That so we may declare, that we haue the same spirit which was  
in the Apostle which taught him to say; *I wish that thou prosperedst euen as  
thy soule prospereth.*

*Reioyce in his  
welfare.*

**E** And here to shut vp this matter of godlines with a word or two of sobrie-  
ty being the 3. thing wherein it consisteth, (which is a vertue more properly  
cōcerning our selues rather than the person of God or our neighbour, cōsi-  
sting in the moderating of our affectiōs in the vse of things lawfull) this I say

*We ought to liue  
sobriety.*



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2. Cor. 7. 29

in few words: that we must haue speciall care to vse al our lawfull liberties, F both in the workes of our calling, and in buying, selling, moderately and aright. And the same I say of eating, drinking, marriage, recreation, prosperitie, youth age, beautie, friends, strength; because I would briefly conclude with the Apostle in this wise: *This I say (brethren) because the time is short hereafter. that they which haue wiues, be as though they had none: and they that weepe, as though they wept not: and they that reioyce, as though they reioiced not: and they that buy, as though they possessed not: and they that vse the world, as though they vsd it not. For the fashion of this world goeth away.* He therfore that looketh to these things so, that he liue in the vse of his lawfull liberties, to make them serue him, (that he may better serue God) and not he them; that man may be saide to be sober indeede, and he shall haue great reioycing, whatsoeuer the world thinke of him. G

These duties I haue thought good to set downe together, as it were in one viewe, before the eyes of the reader, that hee may fetch from hence, light to shew him the waie, and matter to season his heart and life, when he shall waxe emptie, barren, and forgetfull. And for the more large and full handling of them, or the exact setting downe of all particulars, it was not my purpose, and it would haue been too large: seeing in one Catechisme or other, and in sundrie treatises, as also by ordinarie teaching, (such as inioy the same) may bee satisfied in that thing: which particulars, H all true Christians must he verie carefull to know, after that they be willing to be directed. Now after what manner we may draw a daily direction out of this whole tresurie of godlines, it shall in fit place hereafter appeare, whē I come to shew what waie God hath taught vs to walke in, throughout euerie day.

*The renouncing of euill and the contrarie, is all one with repentance.*

And now I hauing finished that which I purposed about the sins to bee renounced, and the duties to bee practised in a godly life; here vnderstand that this renouncing of euill and turning from it, and the contrarie practising of duty, is nothing els but repentance, and the selfesame thing. And the bringing forth of the fruits of amendment or of repentance, is all one with I that liuing by faith, which the Scripture calleth the life of the righteous, or a Christian conuersation. The which I make mention of, that none may thinke, that the godly life, the liuing by faith, and the repentant life, as diuerse things the one from the other: which might raise much trouble in manie to thinke so: for that when they haue laboured much and trauailed painfully in one of them, they should be new to begin in the other: But seeing the holie Ghost in the Scriptures doth lay forth the life of the beleeuers in sundrie manners of speech, (euer one setting out the nature and proper tie thereof for the more full and cleere vnderstanding of it) it is meete wee should not be ignorant of it. K

Act. 26. 18

And as I said, that this godly life which I haue written of, is all one with the bringing forth fruites of amendment or of repentance, and liuing by faith, and no strange nor new or diuerse thing from it, thus in few words I shew. Concerning the one, I meane the bringing forth the fruits of repentance, what is it els, but for the person who is assured of saluation and of the forgiuenesse of his sinnes, to turne to the Lord, and to come vnder his

- A his government, from the power of Sathan and sin? and in full purpose of heart to labour to be reformed from day to day more and more? And what other thing in substance, hath been spoken by me in the description of a godly life? And those things about it I have chiefly handled; which may especially instruct the beleever, what true godlynes is, and how he may be able to practise it. Now for the other, of living by faith, what is it also but a relying vpon the word of God, with full purpose to be guided by it, either by resting vpon his promises, (I vnderstand not here the promise of saluation onely,) or obeying his commaundements? And a godly conuersation is euen the same: that is, an endeououring to liue after the word of
- B God which teacheth vs to beleue, that he will inable vs thereto, and blesse vs therein. So that, he that liueth not godly, liueth not by faith: nor he liueth not by faith, who doth not liue godly.

*Living by faith  
and living god-  
ly, all one.*

- Only one thing I will adde, as I promised in the beginning of this treatise, where I shewed that this faith to beleue the spirituall and temperal promises of this life, must be conceiued & wrought in vs before we can liue by it. And this it is: we are to know, that after the Lord hath giuen this gift of faith, *(for it is the gift of God)* he requireth, that wee should liue by the same faith: and that is, not onely to beleue throughout our life, that we shall be sau'd in the life to come; but also, that we shall haue whatsoeuer is
- C expedient to bring vs safely thither, giuen vs freely by the Lord in this life: I say, faith reacheth to, and laieth hold of the promises of both, euen as God hath giuen vs both. So that to liue by faith, is a most glorious and rich prerogatiue as we may see: and so should be able by good prooffe and experience to say, if we would be perswaded, but to take a taste of the benefit and sweetenesse that it bringeth: for if we did but taste of it, wee would neuer suffer our selues to be withdrawne and plucked from it anie more, as far as in vs lyeth. For by this faith, wee are confident, and rest quietly about our saluation from time to time; whereas others, who liue not by it, do wauer and are oft vnsetled, euen the best, and therefore much disquieted. By
- D this, we walke in newnesse of life, and al the parts of it: and by it, we may be assured in our prayers to be heard against fearefull sins to be preferred; to haue the rage of our strong lusts weakened: and to haue grace against them, although not alwaies to preuaile, (which were not expedient for vs) yet at least to be in combate with them, which is euer a good testimonie of our safetie: for thereby, we proue that we be of the militant Church of Christ.

*Phil. 1. 29.  
The godly liue  
by faith.*

*1. Tim. 4. 8.  
Note.*

*The fruite of  
such a life.*

*Note.*

- Yea and to goe further, by this, if we liue by it, we haue deliuerance from manie sharpe and bitter afflictions, and beare those which we must go vnder, more meekely and patiently, because it maketh vs depend on Gods promises, and not to stint or tye him to any set time, maner of deliuerance, or measure of affliction. And by it we walke in our callings more cheerfully, and with lesse toyle and vexation, than they that haue all shifts, and cunning sleights and deuices to gaine by: I say that which is incredible to the worldlings, politikes, and hypocrites, (but that is a heauie iudgment of God, that though they be told the truth, yet they shall not beleue it.) For
- E whē we are perswaded, that our callings are approoued of God, & profitable

*Act. 13. 40.*



*Faith maketh  
earthly businesse  
to be done cheer-  
fully.*

Heb 13.5.

*Faith maketh  
our crosses more  
easily borne.  
Note.*

Note.

Act. 2. 25

*The vnbeleeuers  
life miserable.*

to men, by helping to maintaine the state of the Church, or cōmon-wealth, F and that they are those; in which God will be serued of vs: then we take them in hand, not like drudges and droiles, who doo their worke for feare of the whip, nor like hirelings, who worke onely for wages, and so they must starue, if they did not worke: but if wee consider, we serue the Lord, who is a bountifull paymaster, and hath promised a large blessing vnto vs: and because we do Gods worke and businesse, therefore we are assured that he will assist and further vs therein, that both we may goe about it more willingly, and that it may the better goe forward: And therefore we disburden our selues of much needlesse and troublesome care and thought taking, seeing he hath said, *Cast your care on me for I will care for you.* Neither G do we make reckoning of our commoditie what it shall be, before God do shew vs; but when we haue serued Gods prouidence by lawfull labour and trauaile, and vsed the meanes, we commit the successe to him: and the fruit of our paine, we receiue with thankfulness, (whatsoever it be) and that we take for *our daily bread.*

And if we be crossed in the good things which we goe about, (as euerie calling & trauaile since sin came into the world hath affliction and sorrow adioyned to it,) we do here by faith, consider, that this is by the prouidence and good pleasure of God, who sometime crosseth our good and lawfull attempts, least we should be glued too fast to these earthly things, remem- H bring, that God loneth vs deerely, and that of loue he chastiseth vs, so as they, and all other our miseries, shall in the end turne to our good, and therefore we rest and vphold our selues in our estate with contentation. And this may be vnderstood of all other earthly dealings and actions, which are lawful, and for the which we haue warrant in the Word of God: assuring our selues, that whiles we see God euer going before vs in them, (as wee should more looke to it, that we finde it so, than to our greatest profits and weightiest dealings) this faith shall vphold vs in the quietest estate and most sweete peace, such as all the carnall wisdom of man shall neuer find nor inioy.

I For to speake, as the truth is, what a life do the vnbeleeuers of the world lead, who will not learne what this life of faith meaneth? what sinne doo they commit in all kinds of their dealings, to the end they may bring that to passe which they would haue? For in God they haue no hope: (for if they had, they would be counselled and commaunded by him. And although this doo not appeare and breake out by and by, to the sight of such as are ignorant like themselves: yet I would haue them answere me to this: From whence is it, that they are often arraigned and forced to crie out fearefully; they are damned, and there is no mercie for them from God, they haue done against there consciences, and what shall they doo? K &c: From whence come these speeches and complaints, I say? do they not prooue, that they sinned against their knowledge dangerouslie, though they would not see it then? and that God will be reuenged vpon their wickednesse, though for a while they beare all out boldly, as *Saul* did? Therefore be we well assured, that the sinne of such lyeth at their doore: and one time or other it will find them out. For besides their necessarie affaires and businesse,

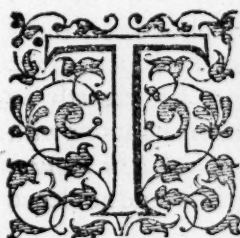
**A** busines, they runne into manie needelesse and superfluous dealings, which must needs fill their heads with cares, and their hearts with sorrow: And in their lawfull labours they are so farre from depending vpon God for successe, that they are euer fearing deadly, least they should be crossed, and inordinately set on hope that they shall prosper and gaine: in both which, when they be disappointed, how like to mad men are they? neuer contented with their state and condition. In which cases, how can it otherwise be, but that they be tossed, as the chaffe with the winde? and neuer quiet nor cheerefull, but when they haue what they would: whereas if they did by faith build on Gods promises, they should not neede to be vexed, as they are, with such distractions, nor to spend their precious time as they doo in worldly cares: For they should finde better successe and more blessing with lesse care & toying of themselves, if they would rest on God and put their confidence in him, and they should with free hearts and more quiet minds, haue also more time to looke after the heauenly life.

*Note*

CHAP. 18.

**C**

*Of certaine reasons perswading to the practise of a godly life: which is the fourth generall part of this treatise.*



**D**

Hus I haue after a sort declared what the Christians, and the beleeuers life is, and in what duties it consisteth: and haue disclosed in some sort, the finnes, which insteade of this godlinesse doo possesse men: The whole I confesse hath been large and long: but therefore it must be considered, that the Christian life is in a manner all the substance of religion, and that which must giue light and lend helpe to vs in all things while we liue: and therefore so great a matter containing all duties of all persons with the right manner of performing them, could not with anie plainenesse and profit to the most, that shall reade it, (in my iudgment) haue beene set downe more briefly. Onely this is here to be looked vnto: that hee may cleerely and soundly know, what is good, and what is amisse in some particular manner, and bee the better able to gouerne himselfe by that knowledge euerie day, as he shall haue occasion, which as I said, shall further be declared in place most expedient: And to make this summe of a Christian life, his glasse, (as it is here, and by other writers set downe, according to the Word of God) whensoever he shall repaire vnto it, to see himselfe therein: Now heare some reasons, why the beleeuers should lead his life thus.

*Note.*

And first I will begin with that, which deserueth the first place, and of right, ought to preuaile with vs: that seeing this Christian course doth so highly honour God, it ought without all exception, to be sought out and  
and

*The first reason: why the beleuer should liue godly is that God may*



be glorified by  
this aduancing  
his.

Note.

What honour  
God hath by the  
grace of his.

Ioh. 6. 70.

Esay. 11.

Luk. 19. 7, & 8.

Luc 7. 38.

Ioh. 4. 18, & 19

Act. 9. 15.

Matth. 5. 16.

Prou. 16. 7.

The best thing  
of God seruants,  
are within them.  
Plas. 8.

1. Sam. 2. 30.

Note

God is not with-  
out honour euen  
in this our age.

attained of vs: And how highly GOD is glorified in it, euery one may see, F when euen sinfull and contemptible persons, who much dishonoured him by their bad conuersation, yet after being reformed, are made fit to glorifie him? and if this bee in their new birth, and regeneration at their first coming to God, how much more (thinke wee) shall it bee in their life afterward? A miserable caytife to be made a kings sonne, is admirable: but behold, here is more: for in Christianitie, wee finde, that hee which was the bondman of the diuill, and of the family of hell, is aduanced to the honour of the sonne of God, and made heire and inheritour of the kingdome of heauen. And if this bee honour to Princes, that they can giue great gifts, what is the Lords honour, in and by them, whom hee indueth with other gifts, than all princes G haue to giue?

It was a great part of *Salomon* his royaltie, that he gaue siluer, as stones; and goodly Cedars, as the wilde figge trees: the Lord giueth graces and possessions, that neither siluer nor golde can purchase: and an habitation that no Cedar tree can make resemblance of. It is great honour to God, that he hath made and fashioned man so excellent a creature of slime: but it is a greater honour, that he hath of a rude, vnbridled and vncleane diuell, made a well ordered, sober, and meeke Christian: yea a sanctified person; as the Scripture calleth him: for by his holy spirit through the worke of the Gospell, hee hath made of an extortioner, and oppressor, a liberall and bountifull giuer, as *Zaccheus*: of an adulteresse, a penitent woman, reclaimed from the course of vncleane life, as the woman in Luke. And of a persecutor, a preacher: yea himselfe a persecuted man, euen *Paul* the Apostle. And how doth such a change (thinke wee) when it is scene of men, and the report of it heard among such as knew them before, cause them to say: *The Lord hath doone great things*? And such grace doth God giue, to them (I meane) that feare him, that hee causeth by their light which shineth among men, euen their very enemy; to bee at one with them: yea to speake well of them, and to glorifie their father which is in heauen. And yet their beautie is, (to speake as the truth is) chiefly within: and not scene with eye.

As all was not heard of *Salomon* a farre off, which was to be scene at home: and yet not all scene, that might be knowne to bee in him. The faithfulness, innocencie, and rare continence of *Ioseph*, with other graces which were in him, when they brought him into such fauour, credit and admiration amongst men, how (thinke wee) was God honoured, who was the giuer of them? Thus doth God honour them, that honour him, that he may be all in all, & by them shewed, to bee most honourable. And to speake of our owne time, wherein wee liue, notwithstanding it affoord not so many examples of so excellent gifts and graces of holy life, (though in learning and knowledge few haue gone beyond it) as so long libertie vnder the Gospell might iustly K challeng: (which sinne (I pray God) bee not laide to our charge, but speedily repented of:) so yet wee will not bee ashamed to affirme, to the great praise of God, that both many gracious and godly people, since the raigne of our most noble Princes haue beene already gathered to their fathers, who in the dayes of their flesh, did honour God highly; and many remaine (God be blessed) amongst vs, who haue, and doe, and to their ende shall (wee doubt not)

A not) to the great comfort of many weake ones, commend the power of the Gospell preached, amongst vs, *and cause that unfained thanks be giuen to God by many for them.* And that both out of the ministerie (though nothing bee more ridiculous to the Papists our aduersaries) the Lord hath raised vp many, who both preach sincerely, and diligently, and walke warily *and worthie the Lord,* and vnoffensiuely *seeking to please him in all things:* & of the people, they haue drawne not a fewe, who doe beautifie their profession, and carrie themselues vnrebukeable, among them who can iudge aright, and are free from reprochfull and daungerous euils. In such (as I haue saide) is the Lorde made admirable: As it is written: in *Sion* (his Church) *shall GOD bee praised:* and why? *because for them hee hath done great things.* Col. 1. 10.

The Lord maketh the weake strong, the ignorant prudent, and such as *sate in darkenesse to see great light:* holy and glorious is his name: Yea further the Lord teacheth his beloued ones in their prosperitie, to count themselues but strangers in this world: hee causeth the things of greatest price, to bee little set by of them in comparison of his treasures, which are not seene: *This honour haue many of his Saints.* The Lord giueth strength in tribulation aboue hope; and maketh anguish and sorrow to become comforts: false accusations, and contumelious reports, to be crownes to their heads, and chaines of golde to their necks which beare them: And to be short, he teacheth his, to sucke sweetness out of sowernes, and to make good vse of all estates: and *they are able to doe all things through him that maketh them able;* yea persecution it selfe he maketh tollerable, and ioyfull; and (when our weakenes can see so farre) the greatest aduancement. How God graceth his children.

If these gifts of God with other such, doe not greatly honour the Lord in the congregation of the righteous, and if they which inioy them, being gracious and of high estimation, doe not most highly commend the giuer, which is God, where will men say, that God is honoured at all? And so doth the Apostle require, that it should bee with Gods people: *Haue your conuersation honest among the Gentiles, that they which speake ill of you as of euill doers, may glorifie your father which is in heauen.* And yet I haue said nothing particularly of their peace of conscience, which *Salomon* saith, *is as continuall banqueting to them:* Saint Paul saith, *it passeth all vnderstanding:* euen in this one thing, which the vngodly (because they haue not) therefore know not: (for the stranger is not partaker of the childrens ioy) know not (I meane) as it is felt and knowne of them which haue it: In this one thing (I say) doth God get him selfe great glorie: *For they beleeuing in their hearts, cannot choose but utter with their mouthes,* their deliuerances and the wonderfull things that he hath done for them. And though they be for the most part contemptible persons in the world, yet is the meanest of them more happie, than the greatest of the world. Note.

And if these things bee well weighed, which haue beene saide of this matter, it shall not bee marueiled at, that the Prophet thus speaketh in the Psalme: *Glorious things are spoken of thee, O thou Citie of God!* Yea glorious indeed, as we may here inioy them (though we haue but a small part of our glorie in this life) and so glorious, that if they could bee seene with eye, they would 1. Pet. 2. 12.  
The peace and ioy of the godly.  
Note  
Prou. 15. 15.  
Ioh 14. 27  
Phil. 4. 7.  
Pro. 14. 10.  
Psal. 84. 12.  
Psal 87. 3.



Note.

1. Tim. 6. 12.

Eccles. 12. 11.  
Eph. 3. 13.The second reason.  
The p. offeritie  
and safetie of  
Gods seruants  
thruely.  
Heb. 12. 28.  
1. Pet. 1. 17.

Pro. 2. 10.

They which de-  
light in Gods  
seruice, finde the  
sweete benefit  
of it.  
Job. 31. 35.  
Psal. 91. 11.They who haue  
experience best  
know it.

Note

Returne againe.

would so inflame men with the beautie of them, that they would force them F  
to set all their loue vpon them. And thus by the graces, which are in the life  
of Gods seruants, & which are not to be found in other men, it may be seene,  
how God is honoured of them; the contrarie whereof, is done most apparent-  
ly by the vngodly, as much as lyeth in them. Therefore to conclude this first  
reason, except we can like to see Gods name ill spoken of, his Gospell lightly  
accounted of, and his person dishonoured, and that by our selues, (the recom-  
pence wherof can not be borne nor abidden of vs) let vs not onely come out from  
the vnleane conuersation of the vnbeleeuers, but let vs so lay hold on eternall  
life, that we presse hard vnto the marke, for the price that is set before vs, and let  
the words of the wise be as goades to pricke vs forward, out of our slouthfulness; and G  
as nailes to fasten vs ioyntly & closely to Christ our head without hypocrisie, that  
we faint not neither fall away, but grow up vnto the perfect age of Christians: that  
so we may giue good testimonie that God is truly honoured of vs, when our  
conuersation shall be such, as his word laieth forth to vs.

Another reason, why men should with full resolution addresse themselves  
to passe the time of their dwelling here in reuerence and feare, is; because it is the  
only estate wherein they can prosper, & be in safetie: and when they are strip-  
ped of this heavenly robe, they are naked and exposed to infinite falles, shame-  
full reproches, and dangers, out of the which they shall finde it no easie matter  
to deliuer, and free themselves againe. For this, consider what Salomon saith: H  
*When wisdom once entred into thy heart, and knowledge delighteth thy soule,  
then shall vnderstanding keepe thee, and counsell shall preserve thee, from euery e-  
uill way, and from the straunge woman, and from those which leaue the way of righ-  
teousnes, to walke in the waies of darkenes.* When a man setteth himselfe to seeke  
the Lord, and is willingly weaned from vnlawfull liberties, and hath made it  
his pastime to be well occupied, he shall not feare the accusations of his aduer-  
saries; for he hath made innocencie his defence: neither shall he fall iustly into  
the reproch that others doe. For why? he hath seiled himselfe against it: *when  
thousands shall fall on euery side, yet shall he stand, and not be remoued:* Yea the  
longer he is acquainted with this estate, the better he shall like it (how soeuer I  
to the worldly man it be most irkesome and vnfauorice) and be much grieued, whe  
through naturall corruption and vntowardnes, he shall feeble and perceiue him  
selfe to be any whit weakened or cooled.

And how much such an estate is to be desired, (as they can best tell which  
haue any time inioyed it, though such as know it not, finde no want of it) it shall  
better appeare hereafter in place more conuenient, when I shall speake of the  
priuiledges of true Christians: yea and though he be drawne by his calling &  
necessarie occasions, to affaires and dealings in the world, where no provoca-  
tions to breake off this course shall be wanting; and be occupied amongst men  
of all sorts, which shall be a strong coard to draw him after them: yet shall hee K  
be the more estranged from them, and loathe them, by as much as they are  
differing from that vprightnes, which he hath purposed to walke in. And if he  
be vnserled and broken off at any time, yet shall he neuer thinke himselfe well,  
nor where he should be: but as the bird which is wandring from her nest, and  
as a stranger heauie in heart from his owne countrie, vntill hee returne to his  
place againe.

And

**A** And if any shall thinke this little, & of small account, which I haue spoken, and among the rest, a man *to liue vnrebukeable in the midst of a froward and filthie generation*, (for I referue to a further place, as I haue said, to set downe the manifold prerogatiues that accompanie such a life) let such compare it with the liues of those, which count it ouer much strictnes to looke carefully to their waies, and they shall finde it by infinite degrees worthie to be wished and preferred: for what is there in the liues of such men, as haue but this world in possession, to draw one to be in loue with it, who looketh for a better? I will not sticke to goe further: that not onely common professours of the Gospell (who yet *lie dead in their sinne*) may be constrained to commend and reuerence them that haue attained to it, as knowing how infinitely they be blessed about themselues: but euen such also, as haue receiued some likelihoode of grace from God, yet slenderly going about to nourish the same, shall see manie outstrayings, and offences in their liues, which the other shall be discharged of.

*Those are free from many evils, which others fall into.*

For it is not enough that we purpose no wickednes, nor euill, but wee must be strongly armed alwaies with full purpose against it; especially that, where to we be most prone, and wherein wee haue had by wofull trials, experience of our weakenes. For while we doe commit none, yet we make a way for it to enter into vs a fresh, while we become secure, and improuident. This which **C** I say, is manifestly to be seene in *Peter*, whom no man will iudge so vncharitably of, that he came into the hall of the high Priest with any minde or purpose to denie his maister: yet his sleight regarding of his maisters so weightie admonition and watchword a little before, that is (*Sathan hath desired to sift you*;) and that rashnes of his, neither casting with himselfe, what danger might rise by occasion of the place and persons there, (as Christian wisdom would haue moued him) neither weighing his owne weakenes, how easily hee might be shamed, hauing no commaundement to be there: into what lamentable woe and bitter anguish did it bring him, by his fearefull denying and swearing that he knew him not?

*For want of arming, many fall where they feare little.*

*Note*

*1. Examples of this, Peter, Math. 26. 74.*

**D** And can wee, in charitie, iudge any lesse of the olde Prophet that dwelt in Bethel, when he hearing of the man of God that came from Iuda, to crie out against the Idolatrous Altar of *Ieroboam*, did curteously inuite him to his house, as he saw his dutie did require: but being answered, that hee was commaunded *to eate no bread in that place*: at that word he began to stomacke it, that he being a Prophet of God, should not be beleeeued, and did hastily replie vpon him againe, saying, *that an Angell was sent to him, who commaunded him to bring him into his house to eate*: But the Scripture sheweth vs that hee lied. And the like example is that of *Iuda* the Patriarke, who went out in the morning to his sheephhearers, thinking of no such matter as fell out by the way; **E** but meeting with a woman in harlots apparell, hauing not strongly armed himselfe against all sinne, agreed and lay with her.

*1. King. 13. 18.*

*2. The old Prophet of Bethel.*

*3. Iuda.*

*Gen. 38. 18.*

By all which it appeareth, that when men feare not their frailtie, and arme not themselues against the same, they come home men lesse godly, than they went out: and for that they will take no warning from the Lord of the slipperie pathes that they walke in heere in the world, therefore they cast themselues into fearefull danger. And what is more plainly proued, than this by daily experience:



Prou. 3, 6.  
Prou. 10, 9.

perience; that as *God directeth vs, when we commit our selues to him*; so when we willingly betake our selues from his gouernment, we runne headlong into many and dangerous euils?

*It is death to the  
vnrregenerate to  
be thus yoked.*

Note

Hos. 14, 6, 7.

And yet when I consider the course of mens liues (and those none of the worst) how eagarly and greedily euery one, for the most part, is giuen and set about his worldly busines and commoditie, hauing little thought of heauenlie rules, in the meane while, to moderate him therein: this walking with *GOD* shall be thought so needlesse a companion for them, yea and vnwelcome, that they would willingly haue their earthly troubles increased, rather than that ye should fasten vpon them such a burthensome yoke of commaundements, as this is, to walke armed against euill. For if ye will force their thoughts with delectation to be taken vp in fearing, and auoyding sinne, and in labouring still to be better, this strict chaining of them; is a taking away of their whole comfort: for it is death to them, to goe about to bridle their thoughts, and vnruely desires: so that ye may perswade them to any thing, saue that which should be in them: and therefore is there so small shewing forth of the light of the Gospell in mens liues. Yet doe I nothing doubt, but where men of God doe faithfully (in the pitie they haue of their brethrens miseries) shew them the way to this, by doctrine, and liuing, that some shall growe by little and little to a liking of it. But oh happie they, who *haue chosen this way of Gods testimonies to walke in; for their soules shall be bound up in the bundle of life, and they shall flourish as the plants, and grow as the Lily: and fasten their rootes as the trees of Lebanon. Their branches shall spread: and their beautie shall be as the Oline tree, and their smell as Lebanon*. And thus much of the second reason.

*The third reason:  
for a godly life  
no exercise of re-  
ligion without  
this can profite vs.*

Psal. 147, 19.  
20.

*This is exempli-  
fied in the Iewes.*

Note

1, Cor. 10, 5.

And what shall wee say further? for no exercise of religion, nor godly meanes of the best sort can doe them any good, who will not resolute themselves to come to this faithfull practise of true religion and obedience to God his commaundements: nothing shall be found more true than this, if we will suffer it to come vnder tryall. For to begin with the Scripture: What did all the priuiledges of the stifnecked Iewes profit them, the law, circumcision, the couenant, and sacrifices? There were no greater prerogatiues to any people or nation vnder the sunne. And they also did in the outward practise of religion, ioyne with the best of their brethren, both in keeping the appointed daies, and places in the worshipping of God, and also in being readie to offer their extraordinarie seruices to him, and that voluntarily: yet what faith the Scripture from their first comming out of Egypt both in the wildernes and afterward? *In many of them God had no delight, but slew them*: Many thousands of them at sundrie times perished, for their false heartednes, that when they had beene deliuered out of their dangers, they did not cleaue fast vnto the Lord, as in their afflictions, and anguishes they promised to doe; but started aside like a broken bowe.

Deut. 5, 29.

Psal. 78, 34. &c

And therefore, how doth the Lord take vp this complaint against them, *Oh that there were an heart in them, that they would feare me and keepe all my commaundements alwayes*? And in the Psalme: *When he slew them, they sought him, yea they turned and sought God early: they remebred that God was their strength, and the most high God their redeemer: but they flattered him with their mouth, & dissembled*

A *dissembled with their tongue: for their heart was not upright with him, neither were they faithfull with him in his covenant.* And after that he saith of other generations: *Oh Ephraim! how shall I entreate thee? Oh Iudah! what shall I doe unto thee, which I haue not done? And againe: Oh that my people had hearkened unto me! and that Israel had walked in my waies, I would soone haue humbled their enemies, and turned my hand against their aduersaries.* Hos. 6. 4.  
Psal. 81. 12.

Thus we see because they did not seeke him daily, in the vprightnes of their hearts, all the helpes of religion did them no good, brought them no wisdom, experience nor comfort: all which, on the contrarie, Gods faithfull seruants inioy. The contrary is  
to be seene in the  
godly.

B *like through the booke of Psalmes: Thou hast made mee (O Lord) more wise than my teachers: than mine elders, and men of experience, because I haue kept thy commandements: before I knew thee I went astray, but since, I haue brought my feete into the way of thy testimonies.* The religious women, of whom we read in the Gospell, after that they saw the power of the Scriptures, and had their hearts humbled and meekened by the wisdom of them, how did they growe in holy affections, and Christian duties, painfully labouring to attaine more knowledge by hearing Iesus his Sermons from day to day, and left him not, to the day of his resurrection. Psal. 119. 99.  
Psal. 119. 67.  
Luk. 8. 2. 3.  
Math. 27. 55.

C For when the word is receiued into a *good and honest heart*, both it and all other holy exercises with it, become profitable to singular vses. But where men propound not this with themselves, to be cast into the mould of holy doctrine, and to be fashioned after it in their liues, it is farre otherwise. For to say nothing of them who from the beginning of the weeke to the latter end, aske not after God, (so little fauour they finde in the Scriptures, or sweetenes in him) yet this is worthie our consideration: that there are thousands which come to Church and heare prayers and sermons, who for all this, are neuer the better to themselves; and the most of them doe more hurt to others by their offense life, nothing fashioning themselves after the doctrine of faith and amendment. Of whose lamentable condition, what other cause can be shewed but this, *that their hearts are hardened with the deceitfulness of sinne*; so that they walke afterwards, in their olde wayes still: and they see no such beaurie in the truth, which shineth amongst them that they will bee subject to it: though Christ raigneth onely by the power thereof in the hearts of his. For seeing they haue not beleued and reuerenced that which they sawe and knew, the Lord hath kept backe his grace from them, which hee did not owe them, and so giuen them into Sathans hands to make them bondmen in euill at his pleasure. The which people being not renewed and changed in their mindes, and so brought to a louing and delighting in good things, their labour in their seruing of God, and time which they giue to it, commeth to nothing; neither commendeth them any whit to him; neither leaueth any fruite thereof to themselves. Luk. 8. 12.  
Col. 3. 16.  
Note

D *shewed but this, that their hearts are hardened with the deceitfulness of sinne*; so that they walke afterwards, in their olde wayes still: and they see no such beaurie in the truth, which shineth amongst them that they will bee subject to it: though Christ raigneth onely by the power thereof in the hearts of his. For seeing they haue not beleued and reuerenced that which they sawe and knew, the Lord hath kept backe his grace from them, which hee did not owe them, and so giuen them into Sathans hands to make them bondmen in euill at his pleasure. The which people being not renewed and changed in their mindes, and so brought to a louing and delighting in good things, their labour in their seruing of God, and time which they giue to it, commeth to nothing; neither commendeth them any whit to him; neither leaueth any fruite thereof to themselves. John. 18. 37.  
Rom. 1. 16.

E *nothing; neither commendeth them any whit to him; neither leaueth any fruite thereof to themselves.* And yet wee must know, that there are others of the same companie, at the same time, and vsing the same meanes with much blessing of God vpon their liues, who also declare, as I haue said, that they haue effectually receiued into their hearts the heauenly doctrine, which hath sounded amongst them: for why? they haue set themselves to seeke the Lord, By whose gainc in godlines the



Pro 3.11.

Note.

All prayers, &c.  
lost, yea worse.

the greater it is, (as there is no comparison betwixt all the pleasures of the world and it) so much we may see the other to haue lost. And is it not lamentable to see, that any should take such a course? that they should bestowe all their prayers, confession of sinnes, and hearing of sermons in vaine? I might more rightly say, to their iust condemnation in the day of the Lord: Men will not be made fooles in any thing sauing in this: though foolishnes in all other things is not to be compared with this.

Note.

2. Tim. 3.4.

2. Tim. 3. 13.

Great vice by  
prophane life,

Luk. 16. 3.

What man is there to be found, who being deeply in debt and greatly behind hand, when he hath sown his field, will be contented to reape no fruite of it, or being in suite of law, will lend his money to his aduersarie to hold plea against him? But such men are amongst vs, (I say not) who take much paine to come to eternall life, and yet are well inough content to goe without it, (*For being louers of pleasures more than louers of God*, they knowe that they cannot haue it:) but as though the diuell were not strong enough to accuse, and inchaunt them, they doe negligently, yea willingly offer him aduantage by keeping in a bad course, (though they know how to come out of it) or grow worse and worse to their speedie confusion. Or who is it, which being warned out of his house, yea and that in earnest manner, will yet delay, and neglect to seeke and prouide for himselfe, till he be cast into the streete?

But concerning the matter which I deale in, if mens prophane liues and slothfulnes, driuing off their repentance from day to day, were but perpetual beggerie, and going about all the dayes of their liues from doore to doore, I would haue said nothing, (though it were pitifull to see any cast themselves into such miserie:) but they sell themselves bondmen to hell without reuerie, and are as *stubble before the Lords wrath, which is as fire to burne them*, and therefore it requireth more earnest calling vpon. The Lord commended the vniust steward, not for his particular act, but because hee had done wisely: who, when he had warning to be put out of his stewardship, hee prouided elsewhere to be receiued. But such warning will not preuaile, nor such wisdom fasten vpon these men, vntill, as they haue liued in pleasure and libertie of the flesh, they die in sorrow and vtter bondage, and so *receiuing a iust recompence* of their liues, they finde, though too late, how true this is, which I say.

what shall be the  
state of such as  
heare not Gods  
word.

And if this be the estate of many, who yet doe commonly resort to heare Gods word; who will reade at home, yea and haue praiers in their houses, (for this I am sure many of our Countrie doe; whose case yet, because I know, I doe heartily bewaile, for that the Christian life is not for all this, aimed at, almost; in many of their actions) good Lord, what shall the estate of others be, who come as farre behinde them, as they doe behinde the best of Gods seruants? ouer those others (I say) who being the greatest part of the people, are not troubled with any thought of God or diuell, heauen or hell, throughout the weeke? but hauing their heads filled, and their time continually taken vp in matters of the world, and in hearing and telling newes and tales, (yet many of them nothing concerning themselves) and leauing their callings, doe busie themselves with other mens matters needelesse, and spend many dayes in the weeke in idlenes, prating, vaine games, and pastimes, and cannot finde one houre in it to bethinke themselves of any account giuing to their heavenly

A heavenly Lord and maister, (though to that very end they are set here) that once yet at last they might begin to returne vnto him.

But I haue taried longer about this matter than I meant: Therefore leaving them who trouble not themselues greatly with godly exercises, I will returne to such, who are in profession, and in shew farre before them; and yet because they doe not hartily and faithfully seeke to be bettered, (I meane) to be settled in a Christian life, doe therefore reape no good by the meanes which they vse. But some perhaps may thinke too much harshnes and hardnes in this speech, and may obiekt thus? doe wee not therefore repaire to the word and vse good meanes, to the end we may become faithfull and vpright, and

*Obiect. you discourage 72.*

B get good by them? and haue not they, who haue most profited in godlines attained vnto it hereby? why than doe ye affirme (they say) and that to the discouragement of many, that if our hearts be not reformed, the meanes doe vs no good?

I answer, that it is farre from my meaning to raise the least discouragement to any; in whom, if I knew but the smallest desire to be reconciled to God, I would be most readie to cherish and to strengthen the same: and hee that exerciseth himselfe in reading, hearing, prayer, *God perswade him tenfold more to doe so*, if he desire to profit thereby: neither doe I doubt, but that such shall see in time to their great comfort, that it is not in vaine to waite patiently

*Answers.*

*The least desire of goodnes in men, is to be cherished.*

*Note.*

C on the Lord, for a blessing vpon his owne ordinance. But this I say, when men either thinke, that they doe as much as they neede, while they ioyne themselves to the exercises of religion, and rest contented therein, and see not that they are enemies to God, vnder his curse, and without faith, and therefore *without God in the world*, neither see their wants and emptines of grace, and how they are fraught with many sinnes vncontroled, and strong rebellions not restrained: let not such looke to glory in their meanes vsing: *their reioicing is not good*, their estate is wofull, and that in no meane degree. They may bee said vnto, as the people of Laodicea were in the Reuelation by the holy Ghost: *Thou saist thou art rich and needest nothing, and knowest not, that thou art miserable and blind, and poore, and naked: I counsell thee to buy of me gold tried in the fire, and eye-salue?*

*Yet none are to be flattered whose case is not good.*

*Eph. 2. 12.*

*Reu. 3. 17.*

D And marueile not, that I haue said, that such, whose hearts are not purged by faith, receiue no profit by the exercises of religion, as might further be shewed by many more examples of *Capernaum*, *Corazin* and *Bethsaida*: For euen the deare children of God, when they waxe wanton against the Lord, and grow slothfull in performing their duties to God, or doe them in a sleighter manner, than they sometime had done: as hee punisheth their transgressions other waies; so doth he this one way chastise them, that they shall feele no sweetnes, nor finde no fauour in the best things they shall doe, or exercises of religion

*Gods children growing careless lose the fruite of good exercises. Psal. 89. 31.*

*Note.*

E which they shall goe about.

And this it is, that wee heare many, euen good people complaine of, that they cannot profit at a Sermon, their hearts are rouing else where all the time (almost) of prayer; reading is irksome to them, and they withdraw themselves euen from good companie: All which with meditating about their estate, were wont to be the thinges wherein they tooke greatest delight and comfort: what is the cause, (thinke wee) that they are now become so con-

trarily



Note

trarily minded? Surely this; they haue waxen wearie of their reuerent attending vpon God, (as all good things doth the flesh soone turne into wearines) and begin after the manner of men, with whom they liue, to seeke their vnlawfull libertie some way, not being circumspect enough about the keeping of the best things, in price and estimation: and when the Lord seeth this, hee taketh from them the priuiledges which they enioyed before; hee dimmeth the light of their mindes, that they see not so cleerely; and shutteth vp their hearts, that they delight not in the matters which were wont to be of greatest account and reckoning with them.

Examples.  
David.

VWith what ioy (may it be thought) did *David* performe the duties of religion after his hainous sinne in the matter of *Bethshabe* and *Vriah*? when it is cleere that he slept in it (as it were) all the time before *Nathan* the Propheet was sent to awake him, and bring him to repentance. Or what comfort (is it

Jonah.

to be thought) had *Jonas* in thinking of his happines, or vpon any part of the true worship of God, which yet had vsually been his whole delight, after he fled away from the presence of the Lord? who labouring to forget his sinne, (as may be gathered by his hastie paying the hire of the Ship-maister before hand,

Iona. i. 9. 6. 7

that he might be sure to be caried away from the fulfilling of the Lords commaundement) such a palpable blockishnes was cast vpon him, that he laid himselfe downe to sleepe in most great danger, in which the Heathen marriners fell to prayer, and came to him to awake him: and after, being vrged to examine himselfe by them, did not very hastily come to the confessing of it.

Daily experience

To omit others, the daily experience that Gods children haue of their manie complainings, vnquietnesses, discomforts, and such like tediousnes, (which neede not to presse them, but for the conscience and remembrance of some treacherie against God, and too vnkinde and vndutifull dealing with him) doe sufficiently prooue, that GOD taketh away euen the heart and life (as I may say) of prayer, knowledge, and other meanes of religion, and leaueth his children without comfort in the vse of them, when they dare tempt God through an euill conscience, and sinne against his maiestie, and keepe not holy compasse, as they haue experience, that both they may, and haue done, and as hee in his word hath taught them to doe. By all which it may appeare, that much more they who worship him with vncleane hearts neuer washed nor purged,

Note,

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cannot receiue into them the sweete and holesome liquor of his grace, by what outward exercise soeuer they present themselves before him, Thus much of the reasons, why the beleetuer should labour with all diligence to practise this godly life.

A

CHAP. 19.

Of answeres to certaine obiections brought against the necessitie of practising this godly life.



B

And now that I haue added these reasons to the description of the Christian, which beleueth in God, I would cease to say any more of this matter, if I did thinke, that men, who haue receiued the Gospell among them, were perswaded and resolu'd to yeeld to this doctrine, and to cast away all clogges and cloakes of shame, feare, and other lets, and heartily goe about to practise the same willingly, when they haue heard it: But I know there are few such. For they who doe thus, doe not onely themselues walke after the rule which I haue set downe, aiming thereat, as at a marke, but also desire that many other were as they be.

*This straight course not easily yeilded to. Act. 26. 28.*

But the multitude of such, as haue either no faith, nor grace, but onely heare our doctrine, who yet professe that they looke for saluation by Christ, doe thinke, that this which I haue drawne out of Gods word, and set downe for their edifying, is more than they neede to looke after, or trouble themselves with: which kinde of persons seeing they swarme euery where, I doe oft say and professe, that I oppose my selfe throughout this my booke against that their damnable opinion and practise, and doe bend the force of Scripture and sound reason against them. For while these thoughts preuaile with them and possesse them, they doe but reason against their owne benefite, comfort & happiness: yea, and euen many of those, who haue further tasted of the Gospell, of whom it becommeth vs to hope well; yet are for the most part, ignorant of the course, which I haue described, & content themselves with this, that they haue some good affections at some times and fitting desires to liue honestly.

D

And therefore, I would meete with some of the obiections, which they alleage, why they should be no further dealt withall, but suffered to goe on as they doe in a fruitlesse, dead, and dull manner. Some of these say, they hope their desire is to please God, although they cannot doe it as some doe: and namely, such as endeouour to follow this doctrine which in this booke I propound. For my part, I doe not maruile, that they should as it were shrinke and hold backe from such a course, though they would seeme religious, as hauing not yet seene how great encouragement God hath giuen them to walke in it; neither what great cause they haue to lay hold of such encouragements; hauing many things to hinder them. These persons therefore, so many of them as will be teachable, and not resist the truth wilfully, I will answer; and giue them some worthie examples of such as haue gone before them herein: that they may not thinke, they are pressed too farre, and to doe more than they neede, (if possibly they may see their error, and so finde greater libertie and delight in well doing.) The which being done, they shall see what difference is betwixt the estate they are in, and that which they are stirred vp and called vnto.

*First obiection, against the godly life: this life cannot be led.*



## Of answers to certaine obiections brought

*Many long kept  
at a stay.*

*Complaine of  
much tediousnes.*

*Doubt of going  
forward.*

*Obiection.  
Christian life  
mopish.*

Rom, 8, 13,

Rom, 12, 12,

Ph il, 3, 8.

*Christe 'an life is  
not in some good  
actions*  
Mark, 6, 19.

*Now*

Psal, 119, 97,  
98,

Psal, 1, 2.  
Psal, 119, 9,

And that which hath perswaded and moued me to this, is, (as I partly said **E** in the first entrance) for that I see many of good hope, and some not without a right and true beginning in this holy course, to be kept at a stay, or driuen backe, and seeme not to know what the Christian life is, nor in many yeeres to come thus farre, as to be perswaded how pleasant and profitable it is, and by how many degrees to be preferred without all comparison, before any other course. For many of the forwarder sort, though they would not willingly forsake it, yet complaine, that they finde much tedious heauines, strong discouragements, and many relapses which breede doubtfulness and feare. Some which are weaker, are vnder deadly dumpes, strange questionings, whether they shall goe forward or no, and such small comfort they finde in their profession, that they declare plainly, that they are farre from the staiednes which I **G** speake of: and this not at the first onely, but many yeeres after they haue liked well of the Gospell.

Diuers others account the Christian life, mopish, solitarie, and such an estate, the which they hold great wisdom to auoyde; that I say nothing of the Atheists, whom I vouchsafe no answer. Now therefore except these can be otherwise perswaded, that the godly life is neither irksome in it selfe, nor full of deadly discouragements, except, to the flesh, *wherto they are not debtors*, neither without great comfort; yea euen in tribulation, (through hope which deceiueth not) but such an estate, as hath caused many for the delight they haue found in it, to refuse all other, which could not stand with it: except **H** (I say) they can be thus perswaded, what likelihood is there, that they shall euer be brought to be acquainted with it?

For answer to all, let such vnderstand and know, that this Christian life is not to be peececd vp with some good actions in the which we may rest, neither consisteth of good intents, and in chopping and changing our course from good to euill, and contrarily: but it is the same which I haue said, euen the keeping of our hearts sincere and vpriight, and vnfaignedly bent to walke with the Lord after all his commandements throughout our whole course, according to our knowledge: and that in such wise, and with such delight, that hee who hath experience of it, would not change it for any other: for why? it yeeldeth an hundred fold for one in all carnall liberties or delights, which wee forsake. **I**

And that it must be thus with the people of God, and may possibly be also, that of the Prophet doth plainely declare, that the man which may reioyce and speake of his estate with comfort indeede, is hee which doth not by fittes and at some odde times, lift vp his heart to God: but who doth so *long his law, that he meditateth in the same all the day long*, as he himselfe did, meaning this, that his thoughts should leade him to God from time to time; and when they are occupied about euill, or ranging in the world vnprofitable and damisse, that hee should by and by without dallying, or delay, call them backe againe. And what (thinke we) doth he meane in another place, when not speaking particularly of himselfe, but generally of all which are the Lords, hee saith? *The blessed man doth exercise himselfe day and night in this*, that he may please God, (as his word directeth him) and haue peace thereby with him, and so may testifie, that God is his treasure, because his heart and loue

**A** loue is set vpon his commaundements : and being (as it were) set on fire with loue towards God, he continually meditateth vpon his law and with his whole heart hee seeketh the Lord, and desireth the Lord not to let him wander from his commaundements : his heart is a store-house for to hide the promises of the most highest in, and still hee crieth : *Blessed art thou, O Lord, teach mee thy statutes, for to speake of thy iudgements is my whole delight : in thy precepts I will continue, and thy word I will not forget : for more sweete it is vnto my mouth than the hony or hony combe.* No longer therefore will I abide within the gates of vanitie, I will put off my shooes because I meane to tread within thy sanctuary, & my feet being washed, shall be defiled no more. Clenſe me there.

*Psalm 119. 103.*

**B** fore, O Lord, that I may walke vndefiled in thy sight, and thou vntying my lips, I shal shew forth thy praise : so shall thy name be glorified. The Prophet doth not meane that we, who will be happie, must be occupied in prayer, hearing or reading onely both day and night ; neither yet doth hee meane, that in some pange, or when we thinke good, wee should be occupied thus, and well affected, and haue our liues well framed : but this he meaneth, that he, who is godlie and happie indeede, indeuoureth to this, that his minde may delight in, and be possessed of good matters, or rightly vsing lawfull : or carefully resisting those which are sinfull.

And it is the same, which the Apostle meant when he said, *our conuersation*

*Phil. 3. 20.*

**C** is in heauen, though wee are on earth : teaching therein himſelfe and all other Christians, that their whole course (so farre as mans frailty would permit) (and how farre it may permit, let this Treatise out of Gods word testifie) ought to be a settled and constant carrying of themselves (as I said before) throughout their liues in such sort, as they might shew and approue themselves to be men of God. If we desire to see examples of these things, the Scripture setteth out many vnto vs : and namely the life of our father *Enoch*, that in his time, which soone after the creation of the world was corrupted, he did yet walke with the Lord : as if it should say, he did so liue in the world amongst men, that he had yet, through his life, an heavenly and most happie communion with God.

*Examples of good  
ly mens  
Enoch,  
Gen. 5. 24.*

**D** *Abraham*, though hee be not exempted from infirmities, yet from the first time of his calling vnto his death, what a rare paterne did hee set before the eyes of men in his example, of a man consecrated to God, and not earthly minded ? For wheresoeuer he came, he set vp an Altar vnto the Lord : declaring thereby, that no change of place, time, or companie, could withhold him from following the Lord, but as hee first left Countrey and kindred at his commaundement, when hee knew not as yet whither he should goe, or what should become of him : *So when hee had leasure after to returne, yet he refused ; because hee sought a better Countrey,* namely, an heavenly, witnessing still more and more, that his obedience was sound and faithfull, by looking to another inheritance, vntill an hundred yeares were fully complete in an holy course.

*Abraham,  
Gen. 12. 7.*

*Heb. 11. 13.*

*Gen. 12. 4.  
Compared with  
Gen. 25. 27.*

And of *Iob*, how cleerely doth the holy Ghost wimesse this, whereof I speake ? Inſomuch, that hee not onely withdrew himſelfe, and departed from the corrupt examples of the people of his time, but also had a particular regard of the actions of his life, both towards GOD and men : For prooſe whereof, his strong faith with patience, prayers and sacrifices doe testifie the

*Iob. 1. 1.*

*Note  
Iob. 3. 1. all.*



the one: his iust dealing with all men, and mercifulnes to the poore, with rare F  
 wisdom in gouerning his owne family and in carrying himselfe toward all,  
 doe shew most cleerely the other: All which were not at times, but vsually  
 and ordinarily performed, and through his course of life looked vnto and con-  
 tinued.

Iob. 3. 25.

*Iob forgoing his  
 goods without  
 any great grieve.  
 did inioy them  
 when he had thē,  
 without any  
 great loue. Ther-  
 fore loue thou  
 the world litle  
 while thou hast  
 it, so thou shalt  
 lose litle when  
 thou forgoest it.*  
 Note

And yet another thing I must needes adde, (as I am perswaded) very ad-  
 mirable: that he did vse to acquaint himselfe in the *middest of his prosperitie*  
*with the looking for a change*, and did learne in his greatest abundance to want:  
 and being in so high a place, yet he was not puffed vp, because he considered,  
 how fleeting and how momentany all things were: and that his prosperitie G  
 was lent him onely for a short time, and was not a patrimonie or inheritance  
 to him for euer: So that when hee was afterward tried with losse of all,  
 (which was exceeding much) it might appeere, that he was but little moued  
 with it, because he had loued it but a little, when hee did inioy it: The (which  
 gracious man thus vsing the world, as hath beene said, holding all so stranger-  
 like, while he had it, and so willingly forgoing it, when God would require  
 it, how could hee doe it without a diligent looking to his waies, and the direct-  
 ing of the thoughts of his heart in a very particular manner, and that in and  
 about worldly goods, in which case men thinke no bounds should bee prescri-  
 bed them.

Moses.  
 Heb. 11. 24.

As for *Moses*, although it was a rare grace; when hee was of full and ripe  
 yeares, to refuse to be maintained as the sonne of Pharaohs daughter, and to inioy H  
 the pleasures of sinne for a season; yet it is more marueilous; how in example he  
 went before the rest; in the things which God required: and shining dayly  
 more and more, as the Sunne till the noone tide; not wearie of his seruice, as  
 many are; but liking better of it, the longer experience he had of it: so that there  
 was no good being else where to him: and so accomplished eightie yeares in  
 that righteous and holy course.

Dauid.  
 Act. 7. 46.

Psal. 119. 10.

As for *Dauids* practise, besides the Lords commendation of him, that he  
 was a man after his owne minde: so that we may see more particularly, how he  
 passed his time, that one place of his Psalmes doth cleerely shew, where hee  
 saith: *This is the course of my life, after the which I frame my selfe, as the blessed*  
*of the Lord also doe: with my whole heart I seeke thee, O Lord, as thy word teacheth*  
*me: the which so farre as I haue receiued, I lay it vp, and hide it in my heart, as a trea-*  
*sure, that I may not sin against thee, and so far as I doe not understand it I desire to*  
*be further taught of thee: I vse to speake of thy wonderous works, and of thy wise-*  
*dome: I take more pleasure in thy testimonies, than in all manner of riches: and I*  
*dayly meditate and muse thereon.* By these, with many other such properties of  
 a godly man mentioned in the same Psalme, we may conclude without doubt-  
 ing, that a mind thus exercised was not voyd of a life full of answerable fruits.  
 And three times a day he did vse to resort to god ordinarily in prayer & thank-  
 giuing, after a solemne manner, besides other occasions oft moued him; that I  
 saue onely in that one matter of *Vriah the Hittite*, wee seldome reade of a man  
 more taken vp of an heavenly heart than he was.

Psal. 55. 17.

1. King. 15. 6.

I make mention of these holy seruants of God, the more particularly set-  
 ting downe their course of liuing, their properties, and their whole estate,  
 rather than some of their actions and holy workes, to this end; That they, who  
 loue K

- A** loue to haue short worke made of this matter, and content themselues with this, as a sufficient warrant of godlines, if they can reckon vp some commendable workes in their liues, (whereas the baddest haue somewhat in them that is commendable) may not iudge so of a godly life, deceiuing themselues: but may make it their whole conuersation to be godly, not fauouring themselues in any knowne sinnes, or actions doubted of to be sinnes, but *fitting themselves daily, to search and finde them out*: neither withholding themselues from new duties, which they haue not beene wont to practise, but teachable and readie to heare, whatsoeuer the Lord hath to require of them. And my meaning is, that after we haue made an entrance into a godly life, wee should not
- B** hold on by fittes, now and then, (as I said) and be off and on, as many are: but constantly goe forward, as our yeeres growe vpon vs, and carefully to indeuour, that in one thing as well as in another, *wee may please God* in reuerence, and in feare.

Neither is it my purpose in all this, to perswade, that beleeuers may rest in that measure of faith & grace, which they haue attained: but looke vpon such to follow them, who in the Scriptures are set before them, as the forwardest Christians, and holiest examples, that they may grow and be like to them. So that they acquainting themselues still with their own wants, weakneses, & corruptions, which they beare about the, may daily gather strength against them,

- C** and prosper as the Lords plants, in euery part of their life to become fruitfull.

So shall they know by experience what this meaneth, which I speake of, namely, to walke with God continually, and after a certaine manner, (although wandering on the earth, wrapped in with infirmities) to haue their conuersation in heauen with him. And so shall they more cleerely and fully behold the benefit of Christs death; that it was not onely to saue them from eternall death, and to bring them to euerlasting life; but also to worke the death of sinne our most deadly enemy, and to mortifie it, and to purchase for them a comfortable passage thither also, through the inioying of many goodly blessings in this life, as pledges of the same, though it be otherwise but a vale of miserie, to all such as finde not this for their portion. For this is to be knowne, that as euery one excelleth another in the graces of the spirit, thereafter is his measure greater in the priuiledges of a Christian, more than others, and with more sound and continuall comfort doth hee passe his daies, and free his life from reprochfull and fearefull euils. And the more that any godly man increaseth in goodnes, and goeth beyond that estate, wherein he hath sometime beene, in knowledge and in an high esteeming of it, and the right vse of the same; the more shall his life be filled with matter of sound and pure reioycing.

- E** Therefore to conclude this matter: seeing the godly and Christian course of liuing is not a seruing of God when wee thinke good, but from time to time; nor a looking to some of our actions, when others are not regarded; nor an estate vnpleasant to the spirituall man, whom the holy Ghost directeth, but easie, sweete, and comfortable; seeing also wee haue heard by many examples of godly men, (otherwise not without their infirmities any more than we) that this life hath been practised in all ages: I conclude, that the elect and beloued of the Lord shall yeeld to the imbracing of it, and *must take vp the*

Lam. 3. 40.

We must grow.

Phil. 3. 12.

Double benefit of Christs death.

Note

Note

The elect must take vp this yoke.



Deut. 4, 29.

the same, though it be a yoke to the corrupt lusts nor yet subdued: and that such as see not cause to submit themselves to GODS commandments one as well as another, but will take their libertie in some euill, after their desire of their hearts, cannot glorie, with any sound peace, of a godly life.

*Life of the common Protestant  
is a godly life.*

Iohn, 3, 31.

And consequently, that the life of the common Protestant, which counteth it precious to be abridged of any libertie that he hath beene wont to vse, or yet liketh to enjoy, (how vnlawfull or offensive soeuer it be) is nothing lesse than a godly and Christian life: for such a *one will come to the light*, that whatsoever is not as it ought to be, may be made knowne, and so removed. But hee that will not be touched, nor suffer his actions to be censured, nor reprooued, though he be farre from this practise, but *pleaseth himselfe in the things which he doth*, is (without all question) fraught & filled with infinit euils, & a bondman to his own lusts, whatsoever opinion hee hath of himselfe, and let such a one know, *that his damnation sleepeth not*.

*Another obiection  
against this  
godly life.*

*Obiect. 2.  
None now liue  
so.*

*Answer.  
The generall  
state of profes-  
sors is much to  
be bewailed.*

Note.

*Many good  
lights amongst  
vs.*

But many of these with whom I haue to deale, euen such as goe for good Christians, and who in sundrie of their doings are of vs well to be liked, (though God iudgeth the heart) many such (I say) doe keepe at a stay, or content themselves with this, that they doe no great euill, (although they doe little good) because they see few liue better, by whom they might take any great light to amend. To speake plainly, they thinke there are none in these dayes, who doe followe the steps of the holy fathers, whose liues I commend: which kinde of persons may be easily conuinced, but I will say no more, than I needes must. The truth is, that the generall state of those men, who imbrace the Gospell, is much to be bewailed. For although they are infinitely the worse, by reason of the swarmes of Atheists, Papists, Familists, and others, both Heretikes and Machiuilians, which with their stinking breath doth poyson many thousand inhabitants, which dwell in the land amongst them: yet besides this, the abomination is great without respect of them; through ignorance, little reuerence to the word, custome in euill, and sleight executing of sundrie good lawes among vs: but this ought to be no offence to any. For who would looke for any other than loathsome life in the greatest number, as it hath alwaies beene? Christ himselfe affirming, that *his flocke is but small*, Luk. 12, 32. and saying by his beloued Apostle to his Church, *I know where thou dwellest, euen where Sathans throne is*.

But notwithstanding this, in some places, and those many, throughout his Maiesties dominions, where the Gospell hath beene soundly preached and painfully, especially in an ordinarie ministry continued: such particular parts of this Realme will testifie, that there haue been, and are many, not of the Ministry onely, but of the people also who haue beene lights vnto those which haue known them, & liued amongst them, and whose names haue founded, and that most iustly, a far off, where they themselves haue neuer come: My selfe haue known many, and yet doe, (the Lord multiply the number of them, and the grace which he hath giuen them, a thousand fold, and be highly praised for them) with whom to haue liued, and been conuersant, hath been the next choice vnto heauen it selfe, and to the communiõ of Gods Saints there, which some of them doe already enjoy.

Their

A Their names I spare for sundrie causes; but such they were, whiles they here remained, & such they are, of whom I speake, who yet remaine, (though I know but few of those many, (I hope) whom God hath beautified his Church with- all,) as maye iustly take away this offence from any, who should thinke that we haue none which may be paterns & lights to others of this Christiā, innocent, and fruitfull life: yea rather, it may perswade them that there are many such, as by good and long experience can testifie, that which is else where written, *that in seruing God there is great reward, and that godlines receiueth many blessings, as the fruits of Gods promises, euen in this life.*

*Psal. 119. 11.*

*1, Tim. 6. 6.*

B And they do not as many, that is, giue ouer and faint, as though the Christian life grew wearisome and tedious to them: (because it is in disgrace with some, who are ashamed of it) but the longer they haue continued therein, so much the more settled and constant they haue beene in the same, increasing daily in faith, and other graces, *and hold on their fellowship commendably, since they knew first the power of the Gospell:* Yea many there are at this day, (to Gods glorie be it spoken) who haue so effectually *tasted how good and sweete the Lord is,* that they haue beene encouraged to adde to the times & to their trauaile in the seruice of God, as prayer, reading, for one houre in the weeke many; and for a little labour in looking to their waies, watching their hearts; and searching out their sinnes, much and oft: for the profit which they haue found thereby.

*Phil. 1. 5.*

*A worthy grow- ing.*

C And whereas they haue sometime gone about these spirituall duties vnto- wardly, whiles their mindes (though renewed) were weakly seasoned with grace and knowledge: yet afterward, they haue with much cheerefulness and delight gone about the same, when they haue had more acquaintance with, and experience of the benefit of the christian course. The remébring of the houres of holy assemblies, by keeping holy day on the Lordes Sabbaths in the word and prayer, and other priuate houres of calling on God, and reading of his word, how pleasant and sweete is it vnto them, before they come to it? And yet if they should rest in these, I would not thinke them worthie so great commen- dation, not adioyning therewith other duties to men. But when they haue found such delight in the former worshipping of God, they haue also walked more roundly and fruitfully in their particular callings, in their families and o- ther companies, and their worldly matters, (in which most men doe highly offend God, and thinke they may deale in them as they think good) they care- fully endeuour to be directed in them by such rules as his word teacheth them. And such as these are, God hath set amongst others, who are weaker, that they may learne of them, and be shadowed as it were, vnder the wings of their good example.

*Christians must grow from their first vnsound- nes in Gods seruice.*

*Their growth must be seen in duties to men, as well as to God.*

E And this is the paterne of the life which God would haue vs to leade, from the which the whole world well nigh are strangers, though little to their re- ioycing; and principally they, who scornefully refuse all such instructions, as require more than they doe, or be willing to practise. Indeed it must be gran- ted, that these being few in respect of them, who set themselues to vphold the corrupt estate that the world hath ener lien in: they haue not therefore many to commend their good examples, as the other haue; but rather are ill spoken of, because they will not follow the same excessse of riot that others

*The whole world well nigh are strangers to the godly life, and speake euill of the godliest.*

*Matth. 13. 32.*



*The last obiection against the godly life answered.*

1, Pet. 4. 4.  
Let their hearts  
tell them other-  
wise.

1, Sam. 24. 22.

What use of such  
lights must be  
made.  
Prov. 14. 6.  
Psal. 16. 3.

Note

Act. 2. 13.  
Act. 2. 37.

doe, and especially where they dwell: for the diuell enuieth their credit and good report. And yet the worst sort of men in their controuersies and needs, when they are driuen to trust some, will soonest choole them to be comprimmers for them, as knowing them to be men of good and vpright consciences, rather than others: as we reade *Saul* did so account of *Dauid*, (when hee spake according to sound reason) and made him sweare to him, that he would be kinde and friendly to his posteritie after him, And such honour haue the Lords people.

And therefore to turne a little to these obiectors, let them not thinke, that our age affordeth none, which are fit to be examples to them; but let them rather be wise to discern the, (at least, that which is pleasing to God in them) which is not hard to see, for those which are willing to vnderstand, *but easie to be found out of such as desire it*. Let them reuerence, and be in loue with such as excell in pietie and vertue; and with the pretious things which are in such: let them aime at this also, that they may be like them, and not lie still in the darknes, to the which they are accustomed. And such of them, as God hath blessed with some better liking of knowledge, let them loue and frequent the companie of such as desire neither *to be idle, nor unprofitable*, seeing he hath set such amongst them, to farre more great and singular purposes, than they can by carnall eyes see or discern. Let them labour to see their owne wants, which should cause them to make much of those who may helpe to supplie them, & of whom they may learne to come by those graces, which they should without the helpe of such, neuer haue attained vnto.

And if they carrie themselves in such humilitie, and reuerent account making of their betters, in whō there is a greater measure of Gods gifts, they shall be no longer led with their former doubts, whether any are before them in the Christian life, but they shall praise God highly for setting such lights and examples before their eyes, by whom they may be directed: and when they are so farre inlightened, they shall soone alter their language, and *speake with new tongues*: as they in the Acts (chap. 2. 13. compared with 2. 37.) who in their prophanenes, railed on the Apostles, and said, *they were drunken with new wine, in the fore part of the day*: but being conuerted by *Peters* Sermon, they had learned to come in humilitie to them with the reuerend titles of *men and brethren*, asking counsell of them, whō they had so abused; rather than of any other; *what they should doe to be saued*. And this for answer to the second obiection.

CHAP. 20.

*The last obiection against the godly life answered.*

The third obiection:  
against the  
godly life.



Here is yet another obiection, that I will answer; and it might be a great weakning of the holy courage of the seruants of God, if they should not be well fenced against it: And this it is: Seeing wee teach publikelie the same, which I haue before set downe of the estate of the godly, and professe without feare, that thus the people of God must walke, and wee affirme that **G O D** is not pleased with

*The last obiection against the godly life answered.*

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**A** with this darke and dead life, which is led by mens good intents, without any certaine rule to guide them, much lesse with that which is contrarie to godlinesse, diuers take great offence hereat, and arise vp against vs in this manner, saying: Ye goe too farre, and bragge of that which is not in you: and againe, remember how many haue fallen, which were more like to haue stood than you, as *Dauid*, *Peter*, and others. It is therefore good (say they) for all men to professe no more than others doe, that there may be no great wondering, when any great trespasse shall bee committed by them. To which kinde of men, for the better setting and quieting of Gods weake children, I answere.

**B** By the grace of God, bragging is farre off from vs; as we also heartily desire it may bee: neither doe wee goe too farre, his word being our warrant. But wee are not afraid to utter that which wee know, nay we dare not doe otherwise, though it bee against our selues, as much as others, if we shall set light by it at any time: neither feare wee, that shamefull falles, shall any thing the sooner take hold of vs, for speaking the truth boldly, but remoued more farre from vs, whiles wee are nothing more afraid, than to offend thereby. And if either our pride or boldnesse should breake out so farre, as that it should cause the Lord to chastise vs, or that we should bee so carelesse, and improuident ouer our selues, that Sathan should againe bewitch vs with the deceitfulnesse of sin, we looke for none other, but to *bear our burthen* of an vnquiet minde, and the reproch due to vs thereby, and our punishment, which shall befall vs because of our offence: but though we should so be ouertaken, yet shall we rise againe: and though many of vs should fall from our stedfastnes; yet for all that, this is true, namely, that God will haue the holy & Christian life, which I haue set downe, practised of others: and howsoever wee should bee turned out of the way for a season, and whatsoever might become of vs; yet hee that is able of stones to raise up children to feare him, will provide true worshippers of him, whatsoever become of vs: and the truth of God remaineth, that such as will be worshippers of him, must depart from iniquitie.

*Answer*

1, Pet. 1, 17.  
& 41.

*Note*  
Pro. 19, 23.

*Bitter fruites of declining.*

Mich. 7, 7.

*We shall recover.*

**D** As for *Dauid*, by the great wisdom and goodnes of God, his fall was a glasse to behold Gods mercie in, not to imbolden any to sinne thereby: and that like trespassers who possibly might despaire, should not cast away hope of forgiveness. The sinne it selfe arose from the nourishing, and giuing place secretly to his heart in such vnlawfull desires (as by his eyes were occasioned) such as in this treatise I labour to call men from; as appeareth by his owne confession in the Psalmes, where he saith: *Against thee, O Lord, against thee haue I done this euill*: as if he should haue said, though my offence be horrible before men, yet from hence it came, seeing I feared not before God secretly, whiles yet the offence came not forth openly. And this I say, that wee may learne to beware of inward temptations, and outward occasions of sinne, and boldly professe to doe both.

2, Tim. 2, 19.  
*Fall of Dauid.*

1, Tim. 1, 16.

2, Sam. 11, 2.

Psalm, 51, 4.

**E** And thus I haue answered this doubt of *Dauid*, that no wise body neede to take hurt by it: yet because I knowe how some doe draw such examples to libertie in sinning, and euen this one as much as any other, turning it against themselves, which they should take good by; I will adde this one thing, which I would otherwise haue omitted, seeing I haue made mention of it before:



*The last obiection against the godly life answered.*

1. King. 15. 6. That David did that which was right in the sight of the Lord, and turned away from nothing, that he commaunded him, all the daies of his life, saue onely in the matter of Vriah the Hittite. As therefore it was no vsuall thing with him, neither did he oft thus offend in cases so well knowne vnto him: so it is no cause why we should be discouraged from a sound course, for feare, least wee should fall after the like manner, but watch in all things, that wee may be the further from such feare.

*Peter fall.*

Peter (to say somewhat of him) before Christs ascension, howsoever hee was faithfull, and in many parts of his life commendable, yet had hee no such great strength and growth in grace, that we ought to be content to be as hee was: but rather looke to be lights and good examples in all good works, least wee should fall away dangerously, when such an one as he was, did denie his maister. I knowe God can correct the dearest of his seruants in as fearefull a manner. But (blessed be his name) we know thus much of his minde, that hee taketh no pleasure in their troubles, neither delighteth he in their sufferings, much lesse doth he take aduantage of their infirmities.

Lam. 3. 33.

*If we prouoke  
not God, no feare  
of foule lusts.  
Note.*

2. Pet. 1. 10.

Hee draweth them out of deepe dangers, when they haue plunged themselves into them. And if wee prouoke him not, there is no feare of reprochfull euils to be sent vpon vs by him: and therefore, if we count it pleasure to please him, and to be watchfull against the occasions of sinne, this giueth vs holy boldnes and confidence, that we shall be kept from fearefull falles, rather than that we should be afraid of them, by being too godly: Neither was Peter thus armed, when he so offended, but as we may easily see, therefore he fell, because he was naked and vnarmed.

And so it is with all others in this case, that so dishonour God as hee did. Now if he did fall, and wee may also fall, whiles wee are yet not without confidence in God, what is to be thought of our best actions, if wee should doe as many would haue vs, namely, to shew and professe no more than others doe; and so make common professors examples, to be rules for our liues: what should our liues then be, but a very dunghill fraught with vnfauourie filthines, and not an offending of God lightly now and then? Neither let men say, they can liue no otherwise then they haue done, nor discontentedly say, wee would haue them take no delight in any thing; but husband and wife must sit and looke heauily one vpon another: neither may neighbours be merrie together.

*Obiect.*

*Answer. 3.*

For such may vnderstand, to the first point of their obiection, where they say, they cannot leaue the course, in the which they haue liued (that is in small knowledge of God & his will; following the world with greater pleasure than the word of God: and hauing their other reioycings in things here below, and vsing their labour but euen as toyle, &c.) they may (I say) vnderstand, that if they cannot change such courses, their owne mouthes shall be their accusers: for such cannot be in good state. For I vrge no other change vpon them, than they themselves shall be forced to confesse to be required by God of them, and that for their best.

*Great folly not  
to desire a better  
condition.*

And being so, I would aske this of them, who is hee, which hauing liued long in a cottage full of penurie and wants, cannot frame himselfe to a more wealthie estate, if it befall him, and to enioy greater abundance of all good things

**A** things meete for this life, and that because hee hath of long time beene accustomed to a meaner and poorer condition? Is any so destitute of common reason, or so wilfull, that when his diet may be wholesome and sweete, his apparel cleanely and seemely, his habitation commodious, and well fenced against all annoyance of winde and weather, he will yet refuse all these being offered him, for a portion in pouertie, where his wants cannot bee supplied? And yet what comparison is there betwixt these things, and the high degree of felicitie, which is in the Christian course that I propound, for this is sound and durable, but they deceiueable, vaine, and the pleasure painfull, (for so I may most iustly call it) which they inioy, who follow their olde custome, and  
**B** lust of their ignorance?

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Therefore they must needs confesse, that their blindnes is to be bewailed, also the hardnes of their heart, and deepe vnbeliefe, which holdeth them at this stay, that howsoeuer we can bring them tidings of a better; yet hauing beene long bewitched with their darknes, and sinne, as the people were with *Simon Magus* his forceries, they cannot change their olde course.

To the second part of their obiection, where they with misliking, say, wee would haue them delight in nothing that they haue, as wife, children, goods, neighbours, if I would haue them liue after such rules as I prescribe them: I answer: *that their whole conversation must be put off indeede, wherein they haue liued after the manner of the world.* That ought to be no strange thing to them, which is so common a truth in the Scriptures; euen all that they hold of their owne, both in heart and life, as farre as can be, must be auoyded: and therefore their lightnes, reioycing in euill, taking pleasure in the creatures more than in the Creator, and the making of these things their chiefe delight: all these with corrupt mery-makings, must be pruned off from them, (euen as we would pare off the vnderboughes which sucke vp the sappe and iuice from the good vine branches:) which, if they were fit to see it, haue troubled themselves and others, more than all their fond liberties haue pleased them, and therefore both they and others should be the more glad of such change. And  
**D** what account is to be made of such reioycings with wife and other friends, which must be repented? But if it be according to knowledge, who forbiddeth it? when it is well knowne, that both the marriage & other fellowships, which true religion hath made amongst people, is of all other, sweetest & most comfortable. As for other, let them be broken off.

Answer. 2.  
All carnall desires,  
lights only lost,  
Ephes. 4. 22.  
Rom. 7. 5. & 8. 2.

Rom. 12. 1.  
Math. 16. 24.

For what haue they lost, (to speake of the best) who doe so, but that which may be spared aswell, as the paring of their nailes? If any will speake better of it, it is onely he, whom God hath not taught to speake. Therefore to conclude, as these and such other obiections are too friuolous, to iustle out a godly life from the practise of true Christians and beleeuers: so when it shall be gone about, as I haue taught and set downe in this Treatise, then they shall leade the life of faith, euen the life which pleaseth God: and consequently, then they shall liue happily in euery estate and lawfull calling whatsoeuer: For hee walketh safe and sure who walketh uprightly. And he that doth otherwise, and peruerteth his wayes, (as I haue shewed how, by going from the truth which hee knoweth) God will finde him out, and he shall meete with plagues and sorrow enough.

Prou. 10. 9.



Mat. 19. 28.

And thus, to make an end of this Treatise, if beside the beautie and benefit of the godly life described, the fore-mentioned reasons haue any force in them to preuaile with vs, and the answering of the obiections brought against the practise of the same, haue any strength to perswade vs: let vs resolue, neuer to be withholden from it, seeing wee forsake but our sinne for that, which yet shall plenteously be rewarded.



# The third Treatise of this BOOKE, NAMELY, OF THE MEANES WHEREBY A GODLY LIFE IS holpen and continued.

## CHAP. I.

*What the meanes are, and the kindes of them, and of the summe  
and order of this Treatise.*



*Christian life is  
upheld by meanes.*

Haue set down a description of the life of the beleuer: by the which all, who desire to be acquainted with it, after they haue obtained the gift of faith, may walke godly and safely through their pilgrimage, euen so many as haue at any time in truth begun, and gone about the same. Now seeing this Christian life is vpholden & continued by meanes, and euery one which shall set vpon it, will be desirous to know them, as he hath good cause, & how to vse them aright, because the hinderances and discouragements from the same are many and great; I will therefore (as it is meet I should) shew what I vnderstand by the helps, & meanes: and which they are; also the kinds of them, their nature, and how they ought to be vsed, seeing that God hath promised, by the right & reuerent vse of them, and the same constantly continued, to giue such grace, euen to weake ones, whereby they shal be able in truth (as hard as it seemeth,) to leade this godly life, and sensibly to discerne, that they doe so. For as it was not begun without meanes, so neither can it grow without them.

Now as this doth wonderfully declare the goodnes & kindnes of our God, in ordaining of them for our exceeding great benefit and comfort: so we must know,

**A** know, that it is required of vs, and earnestly looked for at our hands, that we vse them with such care and constancie, as that they may be most profitable vnto vs, that so we may finde that fruite of them which God promiseth.

These meanes whereby God hath appointed that his people shall continue, and growe in a godly life, are such religious exercises, whereby Christians may be made fit to practise it, and they are partly ordinarie, that is, such as are commonly and vsually to be practised, of which sort there are many: and partly extraordinarie, at some especiall time, as fasting, and some rare solemnities in feasting and thanksgiuing. And both of these are either publike or priuate.

*What these meanes be, and their kinds.*

**B** The publike, (such as are vsed in our open assemblies ordinarily) are these three. First, the ministerie of the word read, preached, and heard, as the Lord prescribeth. Secondly, the administration of the holy Sacraments, and worthis receiuing of the same. Thirdly, the exercise of prayer with thanksgiuing and singing of Psalmes. But because the publike cannot be daily had and inioyed, (and yet we neede daily reliefe and helpe) neither although they could, were they sufficient to inable vs, to honour God, as it becommeth vs: therefore, God hath commaunded vs to vse priuate exercises; whereof these seuen be chiefe. First, watchfulnes, meditation, and the armour of a Christian; vnto the which, is to be added our owne experience: and these properly belong to

*The publike helps, and which they be.*

*The priuate helps, and the kinds of them.*

**C** euery one alone by himselfe. The next are the vse of company by conference and family exercise, and these are properly to be vsed of a mans selfe with others: the last two, which are prayer and reading, are common to both. The necessitie of these priuate helps is so great, that if they be not knowne and vsed rightly and in good sort, the publike will proue but vnprofitable, and the whole life out of square, as shall be seene when wee come to handle and speake more particularly of the right vse of them.

*The necessity of the priuate.*

And of the helps or meanes to continue a godly life, which they are, and the kinds of them, thus much be said. Now I will (as I promised in the entrance into this treatise) more fully shew, what euery one of these, is; and what force they haue (God working thereby) to vphold the weight of a godly life: That all who list to consider it wisely, may see it, & so many as will vse these meanes, may proue, and finde it themselues. And first I will begin with the publike: and afterwards, speake of the priuate. And I will so handle & speake of euerie one, (according to the skill which God hath giuen mee) as may make most for this present purpose, that is, most largely of those meanes which with their vse, are lesse knowne; and more briefly of those, with which men are most acquainted.

**E** Neither let this trouble the reader, that I haue made mention of some of them by other occasions in some other places: For whereas it may be obiected, that these meanes called helps, are spoken of in other treatises of this booke, as parts of a Christians dutie. I answere; it is true: for I haue spoken of vprightnes, one piece of the armour, and of watchfulnes and prayer, in the former treatise, and so of the rest. And there I speake of them as of common duties and parts of godlines, as the loue and feare of God be: but heere I speake of them as of speciall helps to godlines: for though I denie not, but that all the duties of a Christian man, are also helps to liue happily; yet who doth not

*Christian duties may be also called helps.*



*Of the publike helpes to encrease godlines.*

doth not see, that these here mentioned; as the Word and the Sacraments, F watching and prayer with the other, are more properly so called, as more specially fitting vs for the right performing of all duties? Besides, in other places, I speake of them by occasion, and therefore more breifly: but here of purpose; and therefore more largely. But let it suffice, that I vnderstand these which I mention in this treatise, to be helpes and meanes especially.

And more particularly of the armour and of the parts thereof, this I say: because otherwise, I must haue giuen a watch-word about it afterwards, when I come to speake of it in due place: that though I speake of all the parts of it by occasion in one treatise or other; yet there I speake of them for the most part, as particular duties to be done in our seuerall actions: but heere I speake of G them, as of such duties as must alwaies abide, and be lodged in our hearts: and that we may haue them, as a Larderhouse, alwaies full of good and hole some victuall, and not as one dish to serue for some occasion; where wee may observe, that though the one is not without the other, yet there is a manifest difference betwixt them, so that the one is not the other. And so I take it, the Apostle meant in the Epistle to the Ephesians: where when hee had named diuers duties, as mercie, loue, kindnes, Ephes. chap. 4. & 5. which are parts of the armour; yet he saith after, Stand fast in your armour, when ye haue put it on: as if he should say, it is not enough to shew kindnes, mercie, to some persons at some time, and to haue the vie of the other parts of the Christian life, when occasion shall be offered; but to put and keepe them on, that so we may H euer haue them in a readines to be vsed: Euen as women doe not onely trim and dresse their houses with flowers, but they haue also their gardens be set and filled with them, from whence they may haue them alwaies for such vses. This I thought good to say about the matter in hand, to free the reader from some doubts. Now I will proceede to the next chapter.

Ephes. 6. 14.

CHAP. 2.

*Of the publike helpes to increase godlines: and namely, the ministerie of the word.*

Commendation  
of the Scriptures  
from the excel-  
lencie of the  
matter.

Mightie opera-  
tion.  
Truth.

Iob. 8. 39.  
Authoritie.

**T**O begin therefore with the publike meanes and helpes, whereby God hath appointed to strengthen the beleeuer, & settle him in a godly life; know we, that the word is the first and principall. And there shall neede no great marueiling at this, which I say, if wee marke the royall and most excellent commendations, that wee heare, and I reade of the canonicall Scriptures, which are this word of God. For besides that, they are by good euidence and testimonie both by the excellencie of the matter contained in them, Psal. 119. 129. and by the mighty operation of them, Heb. 4. 12. prooued to bee the verie truth, and K worde of GOD, (not the phantasies of mans braine) which hee wil- leth vs to search, sending vs vnto them, if wee desire to knowe his minde and will towards vs: so the authoritie of them is such, that by whomsoever it be gaine saide or called into question, wee neede not be troubled at it, and so be discomforted: no although it were an Angell from heauen, (if any such thing

I

K

A thing were possible) much lesse the man of sin, who yet callengeth authority to be heard before them. Gal. 1, 8.

And that wee may not doubt, but that all Gods will is reuealed in them, we are taught, that they are all sufficient, that is, containe whatsoeuer is able to make one either an inheritor of saluation, or a true Christian, in which two consisteth true felicitie. Now for the plainenes and euidence of the heavenly matter that is contained in them, by the meanes which God hath vsed, and the order that hee hath taken, for laying out the sweetnesse and beautie of them, they are the most necessarie points, easie to bee vnderstood and conceiued euen of the simple and ignorant. For besides that, hee hath commanded

Sufficiency.  
2. Tim. 3. 16.

Plainenes.

Prou 14, 8.  
Math. 11. 25.

B them to bee reuerently and distinctly read in the assembly, hee hath giuen vnto his Church most excellent gifts (I meane pastors and teachers,) to interpret and teach his whole counsell out of them; and to shew the people how to profit by the doctrine of them: and to make the right vse thereof, in such wise applying the same to them, as if they had bene particularly, and onely appointed for them. And in like manner, hee hath provided to haue these his holy Scriptures turned into those tongues and languages, which are vnderstood of the diuers and sundrie nations of the world, that thereby they may, as the good people of Thessalonica and Berea did, conferre the Sermons

Ephes. 4. 11,  
Exposition, and  
preaching.

Act. 17. 11.

C cleere light and comfort by them. All which being considered, it may not hardly be gathered, what a singular helpe, a sound ordinarie ministerie of the word is, to build vp more strongly a weake Christian in a godly life. For wee must consider that God hath appointed this preaching of his word, to perfect the faith of his elect: and therefore S. Peter chargeth the shepherdes to feede the flocke of Christ which dependeth on them: and our Sauour (Peter Schoolemaster) requireth, that as hee loued him, so hee should feede his lambes and his sheepe. And it being preached with authoritie and power to perswade, (not as the word of man, which is but weake and frothie, but as it is indeed the word of the liuing God) it is mightie in operation, and sharper than any two edged sword, working in the people of God as a kind and forcible medicine vpon a disease, and so becommeth the power of God vnto saluation to them.

1. Theff. 3. 10.  
1. Pet. 5. 2.

1. Cor. 11. 19.

1. Theff. 2. 13.  
Heb. 4. 12.

But to say nothing of the benefit, which this ordinance of God bringeth to the vnregenerate, who as yet walke in darkenes, (for it is not pertinent to my purpose in this place to speake of that, which yet is a mightie and great meane to conuert them from their olde conuersation, and from the power and bondage of Sathan vnto God) to omit that, (I say) behold the manifold vses and daily helpes that the regenerate and people of God haue by it. First therefore, they are cleared from error and darkenes about religion, and manners, (wherewith otherwise they are fraught and much incumbered) and grow more sound in the knowledge of the truth, and see more particularly into the way and whole course of Christianitie: which thing others euen of Gods children wanting, are so vnsetled, and so holden vnder of ignorance and blindnesse, in many needfull points, that they must needs finde the lesse fruite of the Christian life, (as if it were not to bee inioyed at all) and so become more dimme patens of holines to others. Wherein this is more, that they

Benefit to the  
vnregenerate

1. Cor. 14. 24.  
Act. 26. 18.

To the regenerate  
rate.  
1. Knowledge.

The vnregenerate  
the people.



2, Pet. 1, 12.  
2, Pet. 3, 17.

they who vse these meanes diligently and reuerently, doe grow settled and established in their knowledge from day to day: whereas others, who are destitute of this gracious helpe, (doe what they can) must want this (although they may haue some benefit by priuate reading) if they lose not somewhat of that which before they had.

Note

3 Againe, this quickeneth them in their drowlines: it cheereth them in their heauines: it calleth them backe from their wandrings. I speake briefly of ample and large matters, (wherein I might be long, and that also not without the readers good liking and desire) it raiseth them vp if they haue fallen: it counsellleth them in their doubtfull cases; and wherein they are to seeke of aduice: and by experience of Gods dealing with them in all estates (how hee blesteth them in well doing, and contrarily) by the experience, I say, which they haue, this preaching of the word of God ordinarily, is a meane whereby they are fast settled in a godly course, and keepe well when they are well, rather than fickle and inconstant in the good cariage of themselves, as many are. And what a benefit is this? How is it sought by many with teares, and yet of few obtained? yea of sundrie Christians thought to be impossible to be reached vnto, because they know it not.

Note

And yet to this, (as great as it is) doe euen they who haue had as weake beginnings in the Church of God, as any other of their brethren, (by the heavenly direction taught out of Gods word) attaine and grow vnto. For when in a sound, plaine, and orderly manner, Gods will is laid forth in preaching, this helpe many doe get by it, that they *doe gird up the loines of their mindes*, that is, learne to lay aside, and cast off that which would hinder them; their inward corruptions especially: they prepare themselves to followe the rules, which leade and guide them to their dutie: by this they espie their weakenes, and how they are holden backe when they haue fallen; and which is the right way of proceeding: and this is the better done, the oftner that they are put in minde thereof. So that, this is the Sunne which giueth light to them in all places: and the rule by which they frame all their actions; and therefore a Christian man though weake, being desirous to learne, doth by this, finde marueilous furtherance towards the godly life.

The first benefite  
of ordinarie  
preaching.

The first.

Besides this which I haue said, the true Christian by his ordinarie hearing is taught, to giue some part and time of his life to reading of the Scriptures, and other good writers, as is said in another place; and that with good fruite, vnderstanding and comfort: whereas without it, he were like to neglect, and be wearie of that labour, and in steede thereof, to giue himselfe to idlenes, and to be vainly occupied; or though he should vse it, yet to doe it with little knowledge, comfort, or any other profit. And when a man is framed thus by the ministerie of the word, he becommeth a light and an example vnto others, in token that he hath found great helpe by it himselfe.

Therefore if he may by the preaching of the word ordinarily, be led into all truth necessarie for him to know, and be deliuered from errour in religion and manners; if hee may be established and confirmed in the knowledge of the will of God; if he may be reformed in his affections and life daily, more and more encreasing therein, and ouercomming himselfe better thereby; if hee may both bee brought to bestow some time of his life (as his calling will permit)

in

**A** in reading, and so as that he may finde profit thereby; and finally if he may *in time become an example* of a godly life vnto others. I may boldly affirme and conclude, that the ordinarie preaching of the word is a singular meanes whereby God hath provided that his people should growe and increase in a godly life. Now the, they so vsing it, as they haue else where ben taught, namely in the handling of the second commandment, that is, *comming to heare with meeknes* and hungrie hearts, and being *attentive in hearing*, and applying it to themselves, they reape the fruite, which I haue said.

And if that which I haue said be easily graunted and yeelded vnto, I say no more but this: I would to God that they, who are in great account for their religion,

**B** & doe oft and commonly heare the word, did finde it so, & did reape this fruite by it, and were holpen all these waies vnto godlinesse, which (God doth know) is seldome so. And therefore where this found and plaine teaching is wanting, how much more must the people needes bee out of frame? But where the diligence, skill, loue, and plainenesse in a good order of teaching cannot bee found fault with in the Minister, it is certaine, that the fault is in the hearers: That they, though otherwise they may belong to the Lord, yet are not reuerent and attentue in hearing, are not prepared before to heare, or els doe not digest willingly that which they haue heard; but are surfeited of some dangerous qualities in their liues, or corruptions in their hearts: among which, this is a speciall one, that as they thinke of the person who teacheth, so doe they of his doctrine, and not otherwise.

*Men reape this fruite, if the same be not in themselves.*

*How they are hindered.*

Now if in this one meanes, so great helpe may be gotten, what may bee thought, when this and others goe together? But I conclude with this exhortation, *Feede the Lords flocke which dependeth vpon you: and be instant in season and out of season, O ye Ministers of the Lord. Know the day of your visitation, and the things which belong to your peace*, by preaching, O ye people, who liue vnder the ministerie of the word: lay vp now in your haruest against the time of your necessitie: and this be ye perswaded of, that ye shall haue neede of all that you gather. Seeke to inioy this libertie of the ministerie of the word, ye that want it: and if ye may inioy it as easily and with as little paine, as you doe your market, thinke it worth your labour, if ye can no easilier come by it: and *buy wisdom whatsoeuer it cost you, but sell it not*, whatsoeuer ye may get for it: *pray the Lord of the haruest to thrust forth labourers plentifully into the haruest*, ye that are *white vnto the haruest* to be laboured amongst, and desirous to be brought into the Lords barne.

*Exhortation to Ministers.*

1. Pet. 5. 2.  
2. Tim. 4. 2.  
Luk. 19. 44.  
3. People.

*Now*

Prou. 23. 23.  
Math. 9. 37.

Ioh. 4. 35.

**E** Lastly, all ye that haue the ouersight of the Lords ministerie, see them teach foundly, plainly, faithfully and diligently, who are called to it: and goe before them your selues painfully, *as lights and good examples*: that *many thanks may be giuen, and prayers made to God by the people for you*, when you shall giue them so good occasion to remember you, and for warming their hearts and comforting them with such good diet for their soules and liberall prouision, and that in the day of accounts ye may haue many to witnes the godly care that ye had ouer them.

3. Governours

And thus much of the first publike helpe for the encreasing and nourishing of a godly and Christian life, in all such as haue truly entred into it, that is to say, the word preached.



## Of the second publike helpe: namely, the Sacraments.



He next meane or helpe publike, are the Sacraments; which (of the two) are more darkly seene and found to be helps to godlines, than the word, among the most part of those who are partakers of them: both because men haue seldomer vse of them, than of other doctrine; and also, for that they be not so fully instructed in the same. And of the two Sacraments, which God hath left to his Church, in this latter age to be inioyed, Baptisme is lesse seene and perceiued to be an helpe, than the Lords supper: In speaking whereof, I purpose only to stand vpon this which I haue taken in hand, namely, to shew the Christian reader, how the Sacraments are meanes and helps to set him forward in a godly life (as too few doe finde them to be,) and to leaue him for other knowledge about the Sacraments (which is exceeding large) to those who haue written of them at large, as M. P. Martyr, M. Calvin, M. Beza, and to ordinarie teaching.

The Sacraments  
confirmeth that  
which the word  
teacheth.

Iohn 13. 1.

Rom. 4. 11.

What, God and  
the faithfull doe  
covenant, each to  
other in the Sa-  
craments.

Rom. 12. 1.  
1. Pet. 4. 1.

And this also I will doe with as much breuitie as I can: Therefore first seeing the Sacraments are helps necessarily adioyned vnto the preaching of the word, and doe visiblie confirme and ratifie that, which the word doth teach: and the covenant betwixt God and the bele cuer made, is most surely sealed vp, and effectually on both parts by them, thereby it may appeare, what helps they are, both to the strengthening of faith, and encouragement to godly life: which that it may more plainly appeare, let this which I haue said, be thus vnfolded to the Christian reader. God hath freely graunted to euery faithfull person, that he *will neuer call his sinnes to a reckoning: but will be his God, and loue him to the end through Christ*; for the making good of this promise, he hath put to his seale, and hath caused the same his promise and will to be established in the Sacrament, by so euident and infallible a signe as cannot deceiue. Now therefore doth not this Sacrament alwayes remaine to the faithfull receiuer, to whom it is made out, and graunted; a cleere witnes, that whatsoeuer benefit is promised, is his: and as oft as any doubt hereof might through weakenes arise to the partie, is it not hereby sufficiently remoued? and therefore they are called of the Apostle, *seales of the righteousness of faith*.

And as GOD hath thus couenanted for his part; so hath euery bele cuer againe in his owne behalfe couenanted to trust in God alwayes, to indeuour *to walke before him continually in vprightnes of heart*, and innocencie of hands: Now of the truth of his heart the Sacrament is a signe; which hee hauing receiued, hath openly professed thereby, that hee hath giuen and consecrated himselfe vnto the Lord, and is now no more his owne, to liue as carnall will would desire. Is not therefore the Sacrament, though it be not alwayes receiued, yet is it not alwaies before his eyes, as it were, to tell him what hee hath done; yea and that not rashly nor by constraint, but with good aduise, as knowing, that hee shall neuer haue cause to repent him of so doing? seeing he

## Of the second publike helpe: namely the Sacraments.

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A he beleueth, that strength in measure shal be giuen him of God, to performe that which he hath promised and sealed?

Is not then the Sacrament a continuall spurrer forward of him to performe his couenant? Is he not by the fresh remembrance of it, encouraged against temptations, welines of doing his dutie, and such other hinderances? Doth it not cause him to say against them all, *how can I that am dead to sinne, liue any longer in it?* So that although to others the Sacraments be a *mystery, and hidden thing*, and as a *booke written in Hebrew or Greeke*, which a simple man opening findeth nothing profitable for him, but saith I cannot reade it, (and yet the booke containes most fruitfull matter, if a skilfull reader take it in

Rom. 6, 2

*The Sacraments are mysteries to the beleeuers, but not so to the faithfull.*

B hand:) although I say, he who is ignorant, findes no helpe nor benefit by the Sacraments; yet the true beleuer hauing been soundly instructed therein, beholdeth much in them, to incourage and set him forward in the godly life, hauing as sure hold of Gods fauour, and helpe by them also, as the same God, who cannot lie, is to be beleued.

This may for the edifying of the simple, bee seene particularly in the two Sacraments of our Church at this day, Baptisme and the Lords supper. For euery faithfull Christian which hath beene baptized, may as long as he liueth, haue this benefit thereby, that as by his ingraffing into Christ, *he is one with him*, and therefore seeth that while Christ liueth, hee must and shall

*Baptisme how it is an helpe.*

C liue also: so hee hauing thereby perpetuall vnion and fellowship with him, doth drawe strength and grace from him, euen as the branch doth from the vine, that so hee may liue the life of a Christian. If then hee haue that power of renewing him, (which is signified and sealed by baptisme) namely the power of Christs death mortifying sinne, and the vertue of his resurrection in raising him vp to a new life; is not baptisme throughout his life a forcible means to helpe him forward in a Christian course, as oft as hee doth duely consider it?

So in the Lords supper, the faithfull communicant, in the oft receiuing of it, is not onely by the bread and wine assured that his soule may be comforted

*The Lords supper how it is an helpe.*

D by Christ, and so inioyeth the same; but also is spiritually strengthened to all good duties; so that he findeth a most soueraigne helpe by it, to growe vp vnto a perfect age in Christ Iesus. And this shall more appeare, if wee consider how manifoldly the faithfull Christian is furthered, and set forward in the well framing & amending his life thereby, both in preparing himselfe to it before he come; in the action and present vse of it, when he doth come thereto; and after the inioying of, and departing from it. Of which three, seeing they may serue as well for a perpetuall rule to examine himselfe by, and to direct him in the right vse alwaies after, as well as to proue the matter which I haue in hand, (namely, that the Sacraments are great helpes to godlinesse) I will stay a little

*Wherein worthie receiuing consisteth*

E while to say some thing.

And for the preparing or making him fit to receiue with profit, this is the manner how it ought to bee done, namely: First, that he proue and trie himselfe in these things, whether hee haue the knowledge of mans miserie, of his redemption, of his renewing, and of the nature and benefit of that Sacrament; with the knowledge of other principall points; all which it is meete that he should haue, who looketh for comfort by it. Secondly, that hee hold

*The manner of preparing our selues to the Lords supper.*



*Of the second publike helpe: namely the Sacraments.*

fast his faith in the promises of saluation, which God hath wrought in him before, by the preaching of the Gospell: the which at this time may not bee wanting, but holden fast, and after, particular falles recovered. The third is, that hee, *keepe his heart diligently* to the renouncing, and subduing of all sinne, and readie to anie dutie that hee shall bee called vnto. Fourthly, and more particularly, that he haue no swelling, nor rising of heart against anie man or woman, no although they be his vtter enemies; *but be reconciled to them*, and at peace with them, as he desireth to be with the Lord: And fiftly, that he beeing thus qualified, desire (as he shall haue oportunitie) to bee partaker of this Sacrament, and to receiue the benefit which God offereth by it. And this is the manner of examining a mans selfe: vnto the which rules he that is futable, he is a welcome guest to the Lords table.

*What is to be  
done, when we  
cannot prepare  
our selues.*

But because much slouth; forgetfulnesse, darknesse, corruption and weakenesse doo soone gather together, and so grow vp euen in good men, to the choaking of these forenamed gifts of God, that such as haue sometime found all these in themselues, yet at the time of receiuing cannot finde them; therefore at the comming to the Lords supper, God giueth especiall charge, that if in anie of his people these graces should by their owne negligence and default, be weakened, dimmed and decaied, that they doo not rashly put themselues forward to it in that case; but speedily seeke to recover themselues againe, by a due examination of their estate according to the forementioned rules: Which if they do then more hardly and difficultly obtaine, and going about it, cannot see cleerely that they are thus furnished, as they were sometimes, they may thanke themselues; the fault is their owne, for that they did so long neglect the same, and did not labour, when they were well, to keepe well constantly: Let them not cease therefore till they recover; which of them that know how, beeing sanctified, shall be obtained.

Now the recovering of themselues is on this manner: Let them goe apart by themselues, and laying all other things aside, seriously enter into due consideration, what accuseth them, and troubleth their conscience, which in no wise may be omitted: then whatsoever be found amisse (be it slouth, carelesnesse, worldlinesse, distrust, vncharitablenesse, or anie other like sinne) let it be sensibly and heartily bewailed, acknowledged, renounced, Pro. 28. 13. & lastly, a recovering of their faith, by apprehending Gods mercie, Pro. 28. 13. and their wants therein, and in their repentance, supplied againe, by renewing their couenant with God. This manner of behauiour in Christians before they offer themselues to the Lords supper, is necessarie after they haue fallen (as I haue said before:) and herein standeth their preparation to receiue the lords supper. Which preparation is one of the three things necessarily required of the, who shal with profit come vnto the Lords supper.

*How preparation  
to receiue wor-  
shipp is an helpe  
to liue well.*

And can this preparation be anie lesse than a great helpe to all, which shall inioy it? He who was before snared in the world, who had been filled with strong corruption, as with poyson, fallen into some particular sins, who had neglected the nourishing of his faith, beene at some bitter vari-  
ance

A nce with his neighbour, or had done anie such other like thing : now by this preparation calling himselfe home, repenting & returning as this examination teacheth, doth he not find therby a singular helpe (think we) to the recouering of his strength, and the doing of his former works againe? And if he hath done none of al these offences (& therefore shall not neede to offer such violence to himselfe) but hath kept a Christian course in his life, & followed a good direction to the peace of his conscience (as I doubt not but manie do) yet as oft as he shall repaire to this Sacrament in this estate, shal he not be much confirmed and more strongly settled in the duties of Christianitie, when he shall by examination finde and see, that he (though fraile) is a meet guest for the Lords table, and therefore welcome; and not thrust out of the companie, for want of his wedding garment? Shall it not be a great comfort at manie other times, as oft as he shall remember and thinke vpon it: and that it hath been thus with him already when he receiued, and thus may be also, as oft as he shall repaire vnto it againe? So that euen the preparation to the Lords supper, is a great meane to goe forward in godlinesse.

Now to come to the action it selfe, when a man rightly prepared, inioyeth the present benefit of the Sacrament, and there is comforted and made glad by the words of Christ himselfe, the maker of the banquet, who biddeth him welcome and to be merrie: saying, his bodie (*which is meate indeede*) and his bloud (which is the onely hollesome and sauourie drinke) are prepared for him; how can he but be much hartened and be set forward in a Christian course, when he shall be thus reuiued and quickned in his soule with the spirituall duties which by true faith he feedeth vpon, and that no lesse sensibly, than he eateth the breade and drinketh the wine?

*How the faithfull should be at the supper of the Lord.*  
Iohn. 6. 55.

And yet thus much I will say, that if this merrie making at the Lords boord, were either in hollownesse on the behalfe of him that biddeth (as it is with manie men who inuite others to their table) or onely a temporarie and earthly benefit, on the behalfe of the receiuer, it were not so much to bee accounted of: but it beeing far otherwise, namely, both in goodnessse and perpetuities, a benefit that hath no companion, *euen a continuall feast*; it hath therefore great force to stirre vp the partie to honour God. And from hence it is, that the communicant, as one admiring the goodnes and kindnesse of God there declared to him, and of himselfe felt and inioyed; breaketh forth into praises and faith, as is figured in Salomon his song, *O Lord, thou hast made me drunke with the wine of thy seller! how sweete is thy loue, and thy kindnesse past finding out? What shall I render to the Lord for all his mercies?*

Cant. 2. 4.  
Psal. 116. 12.

E Is it hard now to see, is it hard now to iudge, how this heauenly banquet doth for the present time, and in the receiuing thereof, or may at leastwise enlarge the heart of the faithfull seruant of God, and make him fit for dutie, & fill his heart with comfort, while he communicateth in the supper with the rest of the faithfull; so welcome to the Lord, who inuited him to it? For there, he may & ought to meditate on the daintines of the banquet; on the loue of him that ordained it; on the communion he hath with Christ,



*Of the second publike helpe: namely the Sacraments.*

and his graces, and on the outward signes, what they assure him of; and on the word preached, which sheweth him all this: All these things, with such like, he may thinke on and apply to himselfe. For although *The flesh strineth against the spirit*, as well herein, as in other workes and actions, yet the faithfull communicant in his measure, findeth his heart readie to yeeld vp to the Lord in this heavenly banquet, no lesse, than I haue said, euen the sacrifice of praise and thanks, though all doo it not in a like measure.

*After receiuing,  
the faithfull co-  
municant is fir-  
mer to liue godly.*

And euen so to come to the third point, it is of the same force, after he hath receiued the Sacrament, and inioyed the benefit therein bestowed vpon him, to hearten him on, and strengthen him to euerie good worke; euen as a man well refreshed with meate, is made strong to labour: this Sacrament (I say) doth after the receiuing of it, (where right vse is made of it, according to Gods appointment) through the remembrance and due consideration of the kindnesse of God therein offered and reaped, easily carrie on the seruant of God in a seruent desire of all well doing. In all that I say of the Sacrament, the wise reader (I doubt not) vnderstandeth me, not that this alone, without other meanes and helpes doth this; but as the Lord in great fauour to his Church, hath prouided varietie of them for his children as their weakenesse doth require, as some publike, some priuate: so he hath made this amongst the rest to be one, by the which, as by the rest, a godly life is much furthered.

*One helpe being  
vsed, another is  
not to be neglec-  
ted.*

*How see or find  
the right vse and  
fruite of the Sa-  
craments.*

Which I thought verie meete to ad, because of all other helpes to the practise of Christianitie, I am perswaded, that the Sacraments are least thought, or found to be so: and that they are vsed for the most part without the benefit which God hath ioyned with them, that is, in ceremonie only, & not to edification. And this holesome or right vsing of them, because it is little seene or inioyed; therefore is there such negligence in repaying to them, and vnreuerence, disorder, yea and prophane behauiour in the administering and receiuing of them, which is the principall matter that is to be regarded about the Sacrament, and to be looked vnto, both of the minister and people.

But it is not my purpose to enter into this argument more largely: I conclude this point therefore, that seeing the Sacraments doo seale vp the promises of God to the faithful receiuer, vnder a visibible and infallible signe, and againe, binde him (in reuerence be it spoken) to the performing of his couenant, and seeing particularly the first Sacrament of baptisme doth ingrasse him into Christ, and that other of the Lords supper doth (by so holy preparation before he come, with such comfort ministring in and at his receiuing, and such strengthening of him after,) worke vpon him, as hath been said; that therefore the Sacraments are singular helpes for all true beleeuers to grow in a godly life. And consequently, I say of the receiuers of them, as of them which vse the other helpes, that he who is not made more able to conquire his lusts, and weaken the strength of sinne, and is not more hartened to the life of godlines thereby, doth abuse them, and seeth not Gods purpose in ordaining them. Which sinne how seuerely God will punish, the Corinthians example doth testifie and proue.

1. Cor. xi. 30.

A

CHAP. 4

Of publike prayers : also of the priuate helpes in generall.

**T**He publike prayers solemnly offred to God in the congregation, and praising of God with Psalmes, is another of these publike helpes. In the which, if that mind be in vs, with the which we haue been taught to come to all holy exercises, and so be prepared for them; who doubteth but that we may receiue much helpe by the?

**B** yea and the better a man is, the more he shall profit by them. For when the faithfull, from God himselfe, haue a promise *that they shall be heard in all things that are good for them, euen the most excellentest*, and doe then emptic their hearts by confessing their sinnes, and with the rest of the godly, lift vp their spirits & voices together in praising him; is there anie doubt, but that they are afterward in priuate more cheerefully bent to serue him? And in that the ignorant (which in the best congregations is commonly the greatest number) take no more profit by them, it is not long of the exercises, but for that they are vnfit to receiue benefit by them:

**C** euen as a preiudicate opinion in other some that they cannot be the better thereby, is the cause thereof: and therefore partly of ignorance, partly of rash zeale, they giue themselues to sleight and negligent hearing of them. The direct remedie to redresse both faults, as farre as in man lyeth, were an ordinarie able ministerie: whereby both the ignorant might (besides other good things) learne rightly how to vse them: and the preiudicate ones (which conceiue the worse of them, for that they see small fruite to follow of them without the word preached,) should be silent and haue nothing to say against them if both went together, except with the Brownists, they would despise the publike assemblies of the Church altogether.

**D** But whatsoeuer the one or the other doo profit by them, the children of God may find especial good refrething thereby, which is that thing that I haue to prooue and perswade, and therefore they should heare them as well as the Sermon. For when besides our owne priuate supplications and thanksgiuings, we haue these also by the Lord himselfe, appointed for vs in publike: and that in so soleme a manner, the whole assembly consenting with vs in the same, and *God present amongst vs* to assist vs, as he hath promised; the verie ordinance of God (who is the author of them) doth promise a blessing thereto, as oft as we are partakers of them. So that if we come with reuerence, and a feeling of our wants, with an earnest desire and confidence to obtaine the things which we pray for, in true repentance, wee shall receiue fruite of them accordingly. Indeepe by reason of this that the Ministers haue been for the most part disordered persons and ignorant, and too manie remaine so still; and thereby haue brought themselves, by Gods iust iudgment, and their owne deserts, as the sons of *Eli* did, into dishonour & discredit, it hath come to passe, that through rash & preposterous iudgment, manie haue had an euill opinion of that, which hath

**E**

been

*The better a man is the more he shall profit by pub. Prayers.*

*Men doo not profit by them, because of ignorance. 2. Preiudicate opinion.*

*Remedie for both.*

*Math 18.*

*How we should come to prayer.*

*What holdeth some from publike prayer.*



bee done by them, and of the seruing of God which they haue vsed; and therefore haue thought that they haue had good cause to sequester themselves from being present at the seruice of God which is performed by the; and thus they object against it.

*How others are withholden.*

Another sort haue thought all set formes of prayer are to be disliked, and such only to be allowed and offered vp to God, as by extemporarie gift are conceiued and vttered according to euerie ones necessitie : which opinion is also to be reformed : Of both which I will say somewhat being objections, though otherwise it be besides my purpose to discourse of them at large. This I say, as I haue taken in hand, that publike prayer, as hath been said of preaching and Sacraments, is a great helpe to godlinesse, to all such as haue any measure of godlinesse : or else it is long of themselves, who, through the ignorance and darkenesse that is in them, doo not know, that they ought *to pray alwaies with all manner supplications and giuing of thanks;* and therefore publickly as well as priuately, when manie hearts are poured out to God rather than few, or one alone: or if they know this, their sin is the greater, in that they resist and spurne against it.

*Answer to the first objection.*

For to fortifie this that I say, to the first obiection I answer; although it be not to be denied, but that the example of ignorant and vnreformed, especially notorious persons in the ministerie haue done, and doe much harme, yet if either they cannot be conuicted, or if their crimes be such, as cannot remooue them out of their places; there is iust cause of grieffe, that such should haue anie thing to do in Gods matters, which are so weightie & to be dealt in with all high reuerence : Yet, if this burden must be borne, I aske, if among manie sweet liberties which we enioy, we may not ioyne in prayer with them, if wee can pray in faith, seeing their vnworthinesse cannot withhold the fruit of Gods promise from vs, which is to one kind of prayer as well as to another, *aske and ye shall receiue, that your ioy may be full.* And as it is farre from me to be a patrone of such, or to iustifie them: so yet, while wee may inioy the ministerie of better, I would not refuse to bee partaker of the prayers which are offered vp by them. Who can blame him, who desireth to pray with better than they bee? And yet better to ioyne with them sometime, than to leaue the assemblies publick altogether.

*Ioh, 16. 24.*

*Answer to the second.*

Concerning the next obiection, that though the ministers bee not offensive as the former, yet they should vse no set forme of prayer, but as they are moued by Gods spirit : I answer, it is a fond error so to thinke. For as there be necessarie things to be prayed for of all men, and alwaies, and those are the most things which wee are to pray to the Lord for : so there may be prescript formes of prayer made concerning all such things Which beeing so, what letteth that in the reading of such formes either of confession of sinnes, request, or thanksgiuing, what letteth (I say) that the hearers hearts may not profitably goe with the same, both to humble, to quicken, and to comfort? For is the reading it selfe vnpure, when the Minister in his owne behalfe and the peoples, vttereth them to God? I speak not (ye see) of the matter of prayer, but of reading it : for if the matter be erroneous & naught, the pronouncing of it maketh it not good, anie

**A**ny more than the reading doth: if it be good and pure, being vttered or pronounced, the reading cannot hurt it or make it euill. And as the Church in the Scripture did and doth now sing Psalmes vpon a booke to God, and yet though it vtter a prescript forme of words, I hope none will say, that it is a sin to doe so, the heart being prepared: in like manner, to followe a prescript forme of words in praying, is no sinne: and therefore ought not to be offensive to any:

If it bee said, how can men repeate the same forme of words daily, as they doe in the reading of publike prayer, but it must needes be coldly done, and so abhominable to God? I answer, it is not the oft praying for the same

**B** things, that maketh it odious to God, but when it is done with an vnreuerent, vnprepared; and corrupt heart; for custome, not feruently and in faith. For doe not the best pray daily for faith, meekenesse, humilitie, peace, and such like, as wee haue daily neede of them, and yet without wearinesse? And further to satisfie them, they may know that in all Churches, and the best reformed, there is a prescript forme of prayer vsed: and therefore they who are of minde, that it ought not to be, must seperate themselves from all Churches. Also if a set forme of prayer were vnlawfull, then neither were the Lordes prayer (which is a set forme of prayer prescribed by our Sauour himselfe) to bee vsed. Which yet though it bee sometime to bee vsed in the forme wherein it is set downe: yet speaking of it by this occasion, I thinke it not amisse to adde this one thing. That though our Sauour tied vs to the matter of this prayer, as being perfect and full: yet hee tied vs not to the wordes themselves, seeing wee cannot either thinke on, remember, or desire at one instant, all the particulars contained in the same. And besides, we by crauing particularly the things which we stand in neede of, are more stirred vp and moued.

But these thus answered, I will proceede, perswading all good Christians to lay aside contention, and endlesse, and (many of them also) needelesse questions about this matter: and to resolute with themselves,

**D** seeing it must of all, who are well aduised, bee graunted, that the publike prayers are an helpe to stirre vp Gods graces in vs, and to conuey to vs the many good blessinges of GOD which wee want, beside other notable effectes: therefore, to looke to themselves euerie way so carefully, that they may euer keepe themselves fit to bee helped and benefited by them, and with the same well ordered hearts and mindes to attend vnto, and applie to themselves the prayers which either before and after the Sermon are vttered, or the other, which through the whole action of Gods worship are reade in their hearing: And not to bee led by opinion, that they can take no profit by them; nor as the common sort doe, who after long going to Church, doe prooue too truely, that they haue taken no good by them, being not indeede able to shew how they should pray, or to behaue themselves in that action. But seeing they haue libertie to heare Gods word preached where they may most commodiously inioy it (for so they are willed not onely themselves, but to call vpon their children to heare Sermons, and the Ministers are vrged as well by their preaching, as by their liuing, to giue good example) therefore to take their part in both, with cheerefulness & thank-

*The booke of  
Common prayer  
in the Litanie,  
and exhortation  
after Baptisme,*



*Singing of  
Psalmes.*

*1. Tim. 2. 8.  
The sinne of the  
Brownists.*

*Necessity of pri-  
uate helpes.*

*The priuate  
helpes in little  
acquaintance  
with men.  
And that also  
with some of the  
godly.*

*The publike  
without the pri-  
uate, cold.*

giuing : And in singing of Psalmes, such as can not reade, should attend to **F**  
them who are neereſt them in the congregation, that they may ioyne with  
them, and consent to the action of praising of God with the rest of the as-  
sembly; and not to gaze, and toſſe vaine imaginations & phantasies, where  
they should *lift up pure hearts and hands* to God. And as for such as refuse to  
come to take part in the worship of God, altogether, as the Brownists and  
such like, let them beare their shame before men, and their peace shall be  
ſmal to Godward, while they ſit at home with their owne bare reading for  
their diet, who ſcorne the beſt liberties of the word preached, prayer and  
the Sacraments in the publike aſſemblies. For ſo I vnderſtand they doe, as  
well otherwaies, as by the confeſſion of themſelues, and that before the **G**  
Magiſtrate, examining what they did, while, by the whole moneth and  
quarter, they abſented themſelues from the publike meetings : anſwere  
was made by the examinee, they ſate at home and read by themſelues. Let  
all iudge by what ſpirit ſuch are led and guided.

Now hauing deſcribed and ſhewed the nature and uſe of the publike  
meanes, I thinke it needefull before I doo more particularly enter into the  
diſcourſe of the priuate, to ſay ſomewhat of the neceſſitie of them, as well  
as of the publike. For that thouſands of the profeſſors, and of them which  
are of the viſible Church (amongſt whom wee muſt hope that God hath  
manie of his elect) are little acquainted with the priuate, but doo thinke **H**  
it needeleſſe for them to hearken after the ſame. And beſides, ſome of the  
deare children of God for want of ordinarie teaching, haue little uſe of  
them : and therefore it is much the worſe with them.

For theſe cauſes therefore, and ſuch like, this is to be knowne and holden  
in firme perſwaſion, that the priuate are (in ſome ſort) as needefull as the  
publike : for they may be uſed at all times, whereas the publike cannot; as  
in and throughout the ſixe dayes, in time of perſecution. For it being of  
neceſſitie that as our bodies ſo our ſoules ſhould haue ſome daily reſreſh-  
ing : therefore ſeeing the publike meanes cannot daily be had, we muſt uſe  
the priuate, as I ſaide before : and therefore they are both, authorized and **I**  
commanded by one God. And the publike are but a part of the helpes,  
which God hath provided for the profiting of his Church : and therefore  
without the priuate, they doe the leſſe profit.

For mens comming to Church, (beſides which a great number know  
no other ſeruing of God) cannot doo that good to the beſt Chriſtians,  
which is to be looked for, if it be not accompanied with theſe : as may bee  
ſeen in euerie part of the publike worſhip of God. For hearing of the word  
read and preached, doth little profit, where it is not ioyned with prepara-  
tion to heare reuerently and attentiuely, and where it is not muſed on after,  
yea and as occaſion ſhall offer, conferred of alſo : and if reading priuately **K**  
(where it may be enjoyed) be not uſed; what is more manifeſt than this, that  
almoſt all in a congregatiō do by & by forget that which they haue heard,  
and make little uſe of it in their liues? And what greater cauſe can be ren-  
dred hereof than this, that they neuer looke after matters concerning their  
ſoules, when they are about their priuate dealings, and (as we ſay) out of  
the Church.

Euen

- A Euen so, what vse doo such make of the Lords supper? who for the most part) besides that they cannot tell how to prepare themselves to it; so if some Ministers, more careful ouer the peoples soules than others, do teach and examine them about the knowledge they haue, yet cannot they bee brought to trie themselves indeede, in what true faith and vnfained repentance they come: seeing they are not wont, through the whole quarter before their receiuing, to beat their brains, or trouble themselves about such matters: Whereby it may be gathered for certaintie, that whatsoeuer the Scriptures speak in the cōmendation thereof, they be in little account and reckoning with them. And if they do not priuately before the receiuing
- B of the Sacrament, nourish these good graces of God in themselves verie carefully, (for I speake euen of the better sort of Christians, as well as of others) who seeth not that they shall haue much adoe, to bring their hearts, willingly to sift themselves, and to seeke for those gifts at that time?

So to say the same of the publike hearing of prayer in the assembly, it is not onely to bee doubted, that they pray there in hypocrisie *drawing neere to God with their mouthes, their hearts being far from him*, if they do neglect to pray alone, and secretly to God, and in their familie: but also the publike prayer groweth common with them, that is, wearisome, a bare ceremonie, and for fashion, (so far is it of, that they be eased and comforted by it,) as I can prooue by too sure experience at this day, in such as haue not learned to make conscience of priuate praier, but doo seperate the one frō the other, contrary to Gods ordinance, who hath ioyned thē together.

Mat. 13.9.

- C And by this which I haue said, it may appeare how necessarie it is that the priuate helps should be vsed of al such as haue their part in the publike. And besides as our necessities do require it, so the Lord commanding the same; he hath giuen time and libertie from our other busines and duties either in familie or otherwise, to vse holily and continue the same: So that our worldly affaires ought to giue place to them, which through ignorance manie count ridiculous, and foolish; and others, though they wil not speake so grossely, yet being giuen ouer to the world so griplie, will put aside little, or no busines for the seruing of God. Although it is manifest, that where God is most purely, and best serued, their other businesse, as these earthly, haue best successe.
- D These few lines I thought good (before further discourfing of the priuate helps) to set downe, that they which vse them conscionably, may not thinke that they doo anie more than they ought, and haue neede of: they who vse them but slackly and coldly, may bestow greater diligence therein, and that amongst all sorts they may be had in better regard, if they desire to see good daies here vpon earth-

No excuse for neglecting priuate helps.

- E These few lines I thought good (before further discourfing of the priuate helps) to set downe, that they which vse them conscionably, may not thinke that they doo anie more than they ought, and haue neede of: they who vse them but slackly and coldly, may bestow greater diligence therein, and that amongst all sorts they may be had in better regard, if they desire to see good daies here vpon earth-

CHAR.



## CHAP. 4

## Of the first priuate helpe, which is watchfulnes.



What it is.

Pro. 4.23.

Psa. 39.1.

Heb. 10.38.

1Pet. 5.7.

It must goe with  
sobrietie.

Mat. 26.41.

Mar. 13.33.

The necessitie of  
it.

1.Tim. 4.5.

What manner of  
watchfulnes  
we should vse.

And to begin with them, according to the deuision made of them, in the entrance into this treatise, the first priuate helpe is watchfulnesse: worthilie set in the first place, seeing it is an eye to all the rest, to see them well and rightly vsed, and it is a carefull obseruing of our hearts, and diligent looking to our waies, that they may bee pleasing, and acceptable vnto God. And first, that it is an obseruing of the heart, *Salomon* proueth, saying: *Above all obseruations, obserue thine heart: for from thence commeth life.* And that it maketh a man to looke diligently to his waies, who so is watchfull indeed; let the words of the prophet testifie; *I thought I will take heede to my waies, that I sin not with my tounge: I will keepe my mouth as with a bridle. And that by both these, God is pleased, it appeareth by the contrarie:* For so it is said, *He that withdraweth himselfe from liuing by faith,* (which cannot be without watching) *my soule (saith GOD) shall haue no pleasure in him:* who yet on the contrarie, delighteth in the vpright hearted and true beleeuers. This is in sundrie places of the Scripture commended vnto vs, that we should haue a greate care how we liue, and watch ouer all our waies. *Saint Peter* saith, *be sober; and watch:* as though he should say, notwithstanding we haue sobrietie, that is a well ordering of our affections, which is a most fit vertue to keepe the life in frame; yet without watchfulnes, it will be lost, and depart from vs. So our Sauour ioyneth it with prayer where he saith, *Watch and pray, lest ye fall into temptation:* As giuing vs to learne thereby, that the force of the one, is much weakned and abated without the other: and that men shall make but cold prayers, if they watch not their liues, yea and for oportunitie to pray also.

And both render their reason why watching ouer our selues carefully, should be a companion to vs: seeing without it, we are by and by plunged into manie noisome temptations by *Sathan* and our owne sinfull hearts. Besides, the necessitie of this one helpe may easily be seene in our owne experience, by the contrarie sinne, carelesnes and securitie. For what doth more easily greiue the holy spirit of God, and quench it in vs, than that; which indeede chaseth away godlines? or what doth so set open the dore to all confusion?

And further, because of the vrgent necessitie of it, *Saint Paul* warnes *Timothy* to watch in all things: not in some one or few, but in all; and therefore at al times, in all places, with al persons, and by all occasions. It caused that holy man of God *King David* to couenant and professe this, that seeing he saw he could not discharge his dutie to God, without an espeical regard and taking heede to his life, (by reason of *Sathans* vigilancie) *I will watch*

A or doe wisely (saith he) till thou come vnto me: I will walke in the vprightnes of my heart, in the middest of my house. And that I may not be thought to speake absurdly, because I speake otherwise than most mens practise doth approoue, view other Scriptures, and thou shalt see this truth more cleerely: For I must make this foundation strong; seeing there is a great weight to bee set vpon it. In the third to the Hebrewes; *Take heede that there be not at any time in any of you an euill heart:* this that he saith at any time, what can it meane lesse, than that from time to time, the heart, and the manifold affections and desires there of, should be looked vnto, and taken heede of, least thereby the Lord should be offended? &c.

B This taking heede therefore to thy selfe; and to thy heart especially, (because from thence the words and actions doe come) must bee thy companion from time to time, and thou must set *this watch before the doore of thy lips*, and thou must be well acquainted with looking diligently to thy waies, *that it may goe well with thee: and that thou maiest prosper.* But if thou beest a stranger vnto it, and it vnto thee, looke to fall often, (I meane) to fall dangerously, (for otherwise hee that watcheth most warily, cannot be free from offending) looke to finde many woundes in thy soule, and to want many comforts in thy life.

Note  
He that watcheth  
best, sleepeeth  
sometimes.

C And this I may boldly say, is the cause why many, and those not euill men, doe make many iarres in their liues, and breake often into vnseemely actions, and doe many things against their holy profession, which they by and by couer with the gentle name of infirmities, when indeede they doe rather wilfully fulfill the desires of their hearts, and rashly and intemperately giue themselues the bridle, refusing vterly in those cases this holy watchfulnesse; yea and sticke not to count it bondage, and a depriving Christians of their libertie, and too streight an holding of them in: whereas, who seeth not, that watching is that to the life, which the eye-lid is to the eye, & that which the eye it selfe is to the whole bodie: and as it doth easily fall into many annoyances, except it be carefully and wisely guided from wind and whether; so it fa-  
D reth with thy soule and life, when thou doest not take heede to them, as Gods word and good instruction teacheth thee: for a due looking to thy waies, is the safetie of thy life.

E And because this is seldome welcome to men, and little in vse, therefore is a well ordered and settled course, which should be diligently kept of them, a meere stranger to them. But contrariwise, because they are secure for the most part, therefore they haue at least both their hearts out of frame, and their liues voyde of good order. For (to giue an instance or two) what other thing is to be said, when those which goe for religious, shall yet for want of watching be so hot, hastie, & furious, that they are not fit to be liued with, as *Nabal*: Others so vntrustie; and so hollow, that they cannot be dealt with, as *Gehazi*: Alas, I am wearie of so often reprehending, and complaining of the vnreformed qualities and actions of the most part of them who goe for Christians, and many of them (it may be thought) are so indeede: and yet vntill they will take knowledge of this want of watchfulnesse, and learne to bee acquainted with it, they shall neuer bee at better stay, but out and in, off, and on, and neuer settled.

Much will for  
want of watch-  
ing.

1. Sam 25. 10.  
2. King. 5. 25.

But



How a Christi-  
an must frame  
himselfe to it.

1. Per. 2. 10.  
What he must  
weane himselfe  
from, who is  
watchfull.  
1. Cor. 13. 2.

Prayer must goe  
with watching.

Watchfulness is  
counted to strict,  
till men be well  
acquainted with  
it.

## Of the first private helpe which is watchfulness.

But they must goe about it, to purpose and set their minde and delight vpon it, if they desire to be the better by it. They must be content in this behalfe, to be dealt with as children, whom we will not suffer to handle, much lesse to play with knives: and as people distracted are kept in from water for feare of hurting themselues; so must Christians abstaine as the Apostle saith, and by all meanes weane themselues from that which their hearts would naturally most desire; *even their euill lusts which fight against their soules to destroy them.* They may not be so bold as to venture into anie companie, without respect, nor to fall into anie talke which liketh them, nor to giue theselues anie libertie in their desires, the Prophet saith, *he behaued himselfe as one weaned fro his mothers breast.* And as experienced Christians cannot but remember how they lay open to danger and offences by all occasions, before they became watchfull, and since do see, what a benefit it is to them, and keepeth them in safetie on euerie side: so they may easily know and be able to discerne, how ill it goeth with all such as walke not accompanied with it: which by little and little must be gotten, especially, because it is one of the helpes, yea and that of greatest vse, (as I further will shew in the next treatise) which God hath commanded vs to vse for our daily benefit.

But as our Sauour admonisheth vs, prayer is to goe with it, as that which doth quicken, and (as it were) put life into it, and that causeth it to be continued with much cheerefulness, and little tediousnesse, whiles we consider that God will blesse it vnto vs, euen as by praying we beleue: therefore he saith, *Watch and pray, least ye fall into temptation:* where also he doth (and not obscurely) assigne and point out the time wherein we should watch, namely, euen so long as we are in daunger of being tempted and drawne to sinne. Which I obserue, because manie good Christians not hauing wel weighed it, doo count it verie much that they should diligently stand vpon their watch, as thinking that it depriueth them of much sweet libertie, and therefore do, as they thinke, with good reason, dislike and refuse to be guided by that doctrine: although with little good aduice, as they who will not be contentious, may easily see, by that which hath beene said about this matter.

And for mine owne part, I thank God, I can say, that manie godly Christians in my knowledge, haue reasoned against the carefull vse of it, when they had it first vrged and before they had experience of it, (for they thought it verie much, that all which they had done in rashnes, haste, and without good aduice (as their whole life had beene little better) should be brought in question:) and yet since, they hauing found the fruite of it so sweete, and the gaine so great, after better aduice, they would in no wise forgoe it againe, and be let loose to their former rashnes and securitie. So I doubt not, but that manie, to whom God hath giuen some taste and fauour in heavenly things, for want of experience, may at first thinke the vrging of this watching to be ouer strict: yet after further insight into it, as both, that it is commaunded vs of God, and also of it selfe of singular gaine, they shall see their error so to think, and rather pray most earnestly to haue their part in it, than to hould their former iudgement. I speake not as though

A though anie which feare God were meere strangers to this grace and gift of God, (for I know they are not without it sometimes) but for that either in their iudgmēt they are not resoluēd, that it ought to be in vse with them from time to time, that is to say, one time as well as another: or if they be, yet they haue too much neglected it.

As for them which obiekt, that they cannot be so mortified as some are, nor be alwaies obseruing themselves as some doo, contenting themselves with that which they haue, I say, it is a speech much vnbecoming Christians, who are to professe growing forward in more watchfulnesse, as in all other kinds of grace. And yet I count their case better than theirs, who

*The answer is to them who say, they cannot watch.*

B thinke they can serue God (and they hope they do so,) without all this adoo: For they indeed beare themselves in hand, that whiles in some generall sort they pray at some time, and goe to Church, they neede not greatly examine their other behauiour beside, or take heede vnto the same. Let all such please themselves as they list, sure it is, they resist God: and greatly to be lamented it is, that men being professors of the Gospell, should haue so little vse of this so gracious a helpe, so often and from so manifold and cleere ground of Scripture preached vnto them.

But to let them goe, see thou, whosoeuer thou art, who desirest to walke with God in peace, that thou circumspectly looke vnto thy steps, and the C seuerall affections of thy heart, how thou carriest thy selfe, as I haue shewed and how thou oughtest to endeouour to *watch in all things*. And this is the rather to be marked & learned because it lendeth helpe to all the other rules which hereafter follow, for directing thee in al the actions of the day, as I haue saide: Because (as it followeth) neither in companie with others, nor alone by thy selfe canst thou please God, nor in prosperitie nor aduersitie, except thou beest warie and watchfull to be led by Gods Word therein. So necessarie to a Christian is this vertue, that the Apostle S. Paul to the Ephesians giueth this warning: *When ye haue put on the whole armour and withstood the enemy*; by it; yet after, *take heede that ye stand fast*: least by

*We must watch in the particular parts of our life*

*Ephes. 6. 13.*

D the subtile and continuall attendance of the enemy, your fall be the greater. Which may easily bee, If we consider amongst how manie occasions and prouocations we walke, and how shiftlesse we are to auoid them: yea rather how ready of our selues to like well of them, and giue place vnto them.

Our euill lusts, wherewith we be full fraught, doe carrie vs headlong into sundrie iniquities, in so much that wee can goe about nothing, but wee may feele, (if we can discerne) that some one or other of them is in our way to hurt vs, and at hand to molest and disquiet vs: or if we cannot espie it for the present time, yet it may be perceiued afterward that it was

*why we ought to watch.*

E so.

If we be occupied in holy and spiritual duties, we haue shame and hypocrisie on the one side to hinder vs: dulnes, wearines, vntowardnes, and many such like poysoned corruptions, on the other side to breake vs off. If wee haue to doo in things lawfull, and indifferent, and of their owne nature not euill, as recreation, or earthly businesse, we are secure and careles how we doo them: we haue boldnes to defend our selues, be the



Eccles. 7.

manner of dooing them, and our end and purpose neuer so vaine and euill. If we go about anie euill thing, we haue by reason and strength of perswasion from the pleasure and profit to goe through with it, and to see no danger that accompanieth it, but to extenuate it, and not to look to the end, as we ought to doo: but all sound reason to diswade vs is weake, the diuell shewing himselfe at such times as a tempter, who yet wil afterward come to vs as an accuser, when we should repent.

Therefore if we be not skilfull to know these disordred lusts, diligent to espie, preuent and auoide them, and so haue this foresaid watchfulnesse ouer our liues, as a helpfull companion with vs; it cannot otherwise be, but that we commit manie things vnbecoming vs, contrarie to the holy doctrine which we professe to follow; and that in manie things through the whole course of our liues. Now when a man is thus carried of his intemperate affections & bringeth forth the loathsome fruit thereof, what comfort can his life affoord him? Euen all such to whom it is a sad matter to abridge themselues of their foolish will and vaine desires; and a death to withdraw their heart from that which they long after, or to plucke backe their eye from that which it delighteth in, all such I say must feede vpon froth, and take comfort in follie: but as for the sound and constant ioy of them who haue made a watchfull life their greatest quiet, (who haue therefore libertie & free access to solace their soules in the varietie of heauenly pleasures) this ioy (I say) they are strangers vnto, neither can they bee partakers thereof.

When one is not  
watchfull, some  
one crosse maketh  
many blessings  
vnsauorie.  
Examples.  
Exod. 8.

Dan. 2,  
Dan. 5,

For hereby the Lord hath freely granted vs to finde and inioy an other manner of liuing here in this world, then the most doo know or beleue, euen a peaceable life to Godward, safe and sweete, I meane, so farre as of sinners in a vale of miserie may be inioyed; which whosoener be voide of, although they haue varietie of earthly pleasures and delights, yet one vexation comming among them, shall make all comforts vnlauiourie and irksome vnto them: As may appeare in *Pharaoh*, when but some one of the plagues of Egypt was vpon him: in *Nabuchadnezzar* when he had his feareful dreame: & in *Balthazar*, whē in the midst of his iolitie, that feareful and vnwelcome hand-writing on the wal at midnight was seene of him: & among al these there is none in whom this doth more liuely appeare, than in *Haman*, who for al his wealth, honour & promotiō, could not satisfie himselfe, while one meane man, yea a stranger *Mordecai*, refused to bow to him.

1, Sam. 28,

1, Sam. 25.

1, Kin. 22,

And to come neerer to such of whom the true God was more heard of or knowne, (for this point is worthie our marking) the same may be said of *Saul*; who although he were a King, yet when the Lord answered him no more, his heauinesse was deadly: of *Nabal* likewise, who when he heard he must dye and goe from all, he became senselesse through sorrow and anguish, and was a stone: and of *Ziakkjah*, who for al his boasting of the spirit of GOD yet beeing a false Prophet and a flatterer, was driuen to hide himselfe from chamber to chamber, when the arrow of the Lord was sent forth against him at which time the Kings shelter could not keepe him, as *Michatah* told him. All these when they had but some one disturbance in their life, how did it make all other delights vnpleasant vnto them?

So

A So that I may truly say, that as the life which is passed in watchfulnesse, is free from manie, And those also the greatest discomforts, and filled with the contrarie peace: so whatsoeuer a man inioyeth according to his hearts desire, yet not looking to his waies warily, to keepe himselfe from euill, feare and sorrow shall euer befall him, vnlesse (which is worse) he be hardened: so that his life shall bee found to haue little in it, worthie the reioycing in.

And what cause there is to vrge this part of Christian dutie of continuall watching, wee may see by the example of our grandmother *Eue*, who beeing in the estate of innocencie, and therefore the liker to haue  
B beene kept from euill; yet seeing she was not circumspect and watchfull to hold close to the commandement, wee see she *became the cause of transgression* vnto her husband, and consequently of the vniuersall miserie of her posteritie. The like we may see by the example of king *Dauid*, whom though the Scripture doth renoune with as great commendation for his meditating in the law of God, as anie man: yet for that he was not armed with a watchful hart at that one time *when he walked on the roofof his palace*;

1. Tim 2. 14.  
How the best  
haue offended,  
when they haue  
not bin watch-  
full.

2. Sam. 11. 2.

behold how the diuell had laide a baite for him, (which he, as wise as he was, could not discern) and by his subtil and secret handling of the matter, caught him in his snare: So that he receiued such recompence for the letting loose of his heart at that time, both in outward reproch and inward anguish and bitternes of soule, that by good right should make other men cleaue fast to watchfulnesse, and be faithfull vnto the LORD; yea and to beware with all diligence, that they dally not with the baites of sinne at anie time, nor giue their hearts the bridle, vntill they be gone so far that they cannot, (before great offence be committed,) be called backe againe.

The experience that I haue gathered, since I began to looke more aduisedly into this thing, I meane into the necessitie and benefit of a watchfull course, which hath been long enough to teach and aduise both my selfe and others vpon so long a tryall, (well nigh these thirtie yeeres in some  
D manner as I haue been able) this experience (I say) doth make me the bolder and earnestest in it, to perswade such as haue truly imbraced the Gospell, that they would adioyne herewith this godly watch, a speciall nourisher and strengthener of their faith, to settle themselues therein whatsoeuer they goe about, or take in hand: as that their talke bee not idle and frothie, but *saourie and poudred with salt*; that their actions be such, as they may defend with peace of conscience against their accusers; and that they labour *to suppress*, and *to bring into subiection euen their wicked thoughts and desires*, and weaken euen the bodie of sinne it selfe, I meane *the old man with his lustes*.

Experience of a  
watchfull course.  
Note

Col. 4. 6.  
Iob 31. 35, 36.  
2. Cor. 10. 4, 5.

E For behold and this know, that euen amongst those who reioyce in the testimonie of a good conscience, such doo alwaies honour the Gospell most; most stop the mouth of the gainer, and do carrie themselves most constantly and continually in an euen and good course, so farre as they haue knowledge, who haue been wise this way, and who haue determined with themselves to stand vpon their watch from time to time. And on the other side, such as in whom manie good things may be seene

Other gifts much  
beautified by this  
and contrarie.  
Note.



(I speake both of teachers and hearers) and are for sundrie causes much to be accounted of; yet being noted for rash and vnstaied in their actions, and not so much looking to themselves, by wise gouernment of themselves, haue done the lesse good to others by their example, and haue caused the other gifts which they haue to be the lesse regarded. God be glorified for the good that is done by this in manie: but if it were more commonly imbraced and taken vp of manie moe, who for knowledge are able to season and giue light to numbers, they should not be most in disgrace who haue least deserued it, nor manie please themselves in a loose and vnprofitable course which beside that it withholdeth from them much sound comfort, is a fore blemish in their liues.

The watchfull  
observing of  
mens traditions,  
is farre off from  
this.

Yet this I thought good to ad, for as much as the Romish Church, especially they who wil seeme more deuout than the rest, stand much vpon their diligent keeping of the customes of their mother Church, and the precepts of the same, who might therefore seeme to themselves, and be thought of others to be before others in godlinesse: let all know, that this which I haue saide of watchfulnesse, leaueth not the least piece of commendation to them. For they watch to keep the obseruances of men; but watchfulnes must be vsed for the obeying of the commandements of God: they superstitiously watch to obserue some houres and daies and times, wherein if they performe anie thing in outward working, they thinke themselves more holy than others, though other times bee little regarded: but the watchfulnesse which pleaseth God, tendeth to euerie houre, day and time, as well one as another. And to speake of their best watch which they keepe ouer their liues, yet from their owne words I conclude, that it cannot be allowed of God; because it *commeth not of faith*, that is, of assurance of the fauour of God, and consequently he will not blesse it, (for this iustifying faith, which they call the Protestants faith, they vtterly renounce) without which yet, *it is impossible to please God*.

Heb, 11, 6.

We must especially  
watch against that infir-  
mity, which most  
annoyeth vs.

Now to grow to an end about this matter. It is further to be marked, that (because true Christians, and the dearest seruants of God doo complaine of some especiall infirmities, wherewith they finde themselves more troubled than with anie other) they must be more suspitious of, and vigilant against them, then those, which they are in lesse daunger of. And because the diuell doth more easily winde them into some sinnes, than others; (as he seeth their disposition and inclination, and the greater daunger they are in, by meanes thereof,) therefore they are taught in wisdom and experience to haue a more narrow eye ouer them, and more especially to auoyd the verie occasions of the whereby they haue fallen. For example, put the case, that some are strongly tempted to the sin of vncleannes, who being blindfolded about that which they desire, doo count it no offence, though they passe their bounds verie greatly in wantonnes of eye, in libertie of speech that way, or secret desires, or though they see themselves snared therewith, yet hauing through long custom pleased their harts in such lothsome delights, & too faintly misliked their offence whē they saw it, haue brought themselves into bondage to their lusts: what is to be done in this case?

Here if there be not much occupying of the heart against this sinne

to

**A** to see into, and weigh the loathfomeneffe, shame and danger of it; how vnbecoming it is Gods seruants to be subiect to such slauerie; if it be not acknowledged heartily to God, earnest and daily prayers as occasion shall be offered, sent vp to God against it, with confidence both of pardon and power to mortifie & weaken it, with strong and manie reasons to disgrace and renounce it, and the occasions of nourishing it wisely and watchfully auoided; euen this one sinne, though they should neuer offend grossely, will hold the conscience in great vnquietnesse, cause the parties to wander in deepe sorrow, and make them vnfit to Christian duties: yea if there be not more labour bestowed there, than in other parts of the life, it will  
**B** make euerie thing to goe forward much the worse, and in other actions of of the life, much confusion to growe; and the longer they haue nourished such palpable and loathsome dreames, the more heardly they shall awake out of them, euen when they gladly would and yet the hardest is behinde: For this sinne waiteth them a further mischiefe, that one time or other shall most surely take holde of them: which shall force them to crie out and say: God hath sent it euen for that sin, wherein they had most pleased themselues. As *Iosephs* breathren, for their crueltie toward him, did finde and had prooffe of manie yeares after, saying when they were in deepe affliction: *We verely sinned against our brother, in that we saw the anguish of his soule, when he besought us, and we would not heare him. Therefore is this trouble come upon vs.* And that which I say of this one, I may as truly say of the rest, if they haue bin harboured. To this purpose, is that complaint of the people of Israel in their repentance and turning to God, wherein they declare that one sinne did more trouble them, than some other.

For thus they say in their confession; *We haue sinned against thee, O Lord, but especially in asking vs a king, besides all our other sins.* And as it troubled the most when they asked pardon of God; so it appeareth in the storie that of all other sins they were most drawne by that to offend God: For when they would needes haue a King against the will of God, and *Samuel* was  
**D** sent frō God to tell them what a manner of one he should be, if they would needes haue one contrarie to Gods mind, it is expressely said, *that the people would not heare the voice of Samuel, but answered, nay, but there shall be a king ouer vs, and we will be like all other nations.* Therefore as their sin, whereby they did most offend God, put them to greatest trouble: so must those especiall sins, which haue preuailed against Gods children, be most watched against and auoided, vnlesse they long for their owne woe.

And is there not great reason in it, for as much as they haue most disquieted themselues by such kinde of sinning, that they should bend the most force of their strength against the same? Euen as if some troublesome person in a towne should disquiet the whole, all would lay their helpe together  
**E** to remoue and keepe him out; and as in an house which hath manie and great commodities, and yet some one sore annoyance, (as a principall chimneie casting smoake) with great speede that shall be redressed, more than other things, which yet are to bee regarded likewise: so in the life of sound Christians, wherein manie good blessings of God may be reaped & inioyed, the chiefe ruines are to be chiefly looked vnto, although the

1 Sam. 12. 19.

1 Sam. 8. 19.

Gen. 42. 10.  
An illustrating  
it by similes.



meaner are not to be neglected. And great labour must be taken about it, & watching against that sinne, which most preuaileth in vs; and much more, then against some other, by which there is lesse danger to be feared.

The fruit of such  
watching.

And this helpe (as I haue declared how) if it bee vsed, and the meanes faithfully practised from time to time, let no doubt bee made (seeing God hath promised successe thereby, euen greater grace in the vse thereof, then the sin shall be able to resist) let no doubt (I say) be made, but that they shall maister it, so far, as it shal bring peace; vnlesse it be the case of vnmarried persons, to whom God hath appointed marriage for a lawfull remedie, when by none of the forementioned, or the like meanes, the gift of continencie can anie longer be enioyed.

This aduise how vnfauiourie and vnwelcome soeuer it be to such as are wedded to their lusts, and will offer no violence to them: yet such as know the smart that is raised by this sin, and that sometime the deere seruants of God haue bin deceiued by it, will be glad to be directed and helped against it. And that which I haue said of this, I may say of pride, worldlinesse, anger, malice, reuenge, vniust dealing and lying, that as euerie man is more easily ouercome of, or hurt by them more than of other sins; so he should haue a more continuall feare of them, watchfulnes against them, & bestow more time in seeking the rooting out of them: that so the wealth and safety of the whole life may be preserued, when such noisome sores, as did most of all impaire the same, be cured.

But if men be either ignorant of this dutie, or cannot be perswaded to set themselves to the entertaining of it, & to get acquaintance with it, they must look to liue destitute of a chiefe part of godlinesse; or if it be but now and then in some especiall actions & parts of our life, regarded & looked vnto; (as it is done of them who are not greatly experienced in the practise of Christianitie) it will make the godly life in great part to be bereaued both of her gaine and beautie.

If we be but turned  
out of the  
way, we must  
speedily returne.  
Phil. 2. 12.  
Prou. 28. 14.

Our hearts must not range where they list, nor our delights be fastned where we please; but our eyes, our tongues, our eares, hands, feete, and the whole powers of our minds, and members of our bodies must bee holden within compasse. In so much, that if we see, we haue but broken out of our constant course a little, & that our consciences begin to checke vs, we should tremble to think what we haue done: and feare alwaies for the time to come, least we should offend. We must watch when we are wel, to keep well: and when we haue been deceiued, to returne speedily againe: wee must watch in trouble, against triefnes and impatience: in prosperitie, against wantonnes and lightnes. If we could frame to this, we should doe well enough, as he that looketh to his foote in a slipperie place, shall not be hurt.

Iob. 31. 1.

They are worthe  
so smart that  
will not take  
heed to their  
waies.

And if we may by watching ouer our selues, haue our whole life in safety, and welfare; are we not worthie to smart, if we cannot doe so much for so great a benefit? Therefore, most worthily doe such suffer hardnes and sorrow, who will in no wise be brought to take heed to their waies; but crie out, that it is preciseries and a kinde of death vnto them, to be restrained fro their noysome and dangetous liberties: From whence ariseth boldnes

A boldnes and wilfulnes, which cannot want much sin. But this watchfulnes doth God require to be in vs, and to be accounted no tediousnesse, but had in high price: and he that with an honest heart and good conscience submitteth himselfe hereunto, he shall be able to proue by good experieñce, that watchfulnes is a great meane to maintaine a godly life. Thus much for the more plaine & full handling of this priuate helpe, called watchfulnesse.

CHAP. 6

B Of Meditation the second priuate helpe,

**N**ow followeth the second, which is Meditation: And that is when we doe of purpose, separate our selues from all other things, and consider as we are able, and think of some points of instruction necessary to leade vs forward to the kingdome of heauen, & the better strengthening of vs against the diuell and this present euill world, and to the well ordering of our liues. I say of purpose, seeing we both must minde such things in good aduisednes, and

C set our selues about them resolutely when we take them in hand; that they may bee done with more reuerence and profit: and also seeing it falleth out for the most part, that wee seldome enter into meditation of heauenly things, when wee doo not intend the same, but are led by the objects of our mindes, eyes or cares a hundred waies amisse, or if any good thought arise, it is repelled by and by, and goeth no further. To proceede, I say, that when we meditate, we ought to separate our selues from all companie and troublesome occasions, as our Saviour commandeth vs to doo, *when we pray priuatly*, (these two beeing companions) as in our chamber priuatly, or in the field, or some commodious place, that we may the better performe it: the smallest occasions soone breaking vs off from such seruice of God, and therefore we cannot too warilie auoide them.

Matt. 6.

And I say lastly, that we must there set our minds on worke about the cogitation of things heauenly, by calling to remembrance some one or other of them which we know: and so debate and reason about the same, that our affections may thereby be moued to loue and delight in, or to hate and feare, according to that which we meditate on; so that we may make some good vse of it to our selues. And this spirituall exercise of meditation is euery that which putteth life and strength into all other duties, and parts of Gods worship. And this the holy Ghost reporteth of *Isaac the Patriark*, that he went out into the field toward the euening to meditate. Which had not bin so commendable; if he had not vsed so to do, (seeing it is the right kind of such holy duties to be oft in vse) being taught of his father *Abraham*, who was the friend of God; and verie familiar with him, and therefore (we may be sure) had much communion & talke with him; As also our father *Enoch* did, who for prooffe hereof, is said in his whole life, to haue walked with God.

Gen. 24. 63.



*Of the second priuate helpe, which is Meditation.*

Note

And this are all such as desire to take any good by it, to know: that they must be acquainted throughly with this sweete and heauenly cōmuning with the Lord and themselues, which was called of the Fathers of ancient time, their Soliloquie, that is, the talke which they vsed to haue with the Lord, or alone by themselues: That as men wearied, desire rest; so we by the varietie and multiplicitie of businesse in this world, being troubled and distracted, may seeke ease to our minds by meditation.

Watchfulness a  
kind of medita-  
tion.

Psal, 119, 97,  
Iosh, 1, 8,

The matter of  
meditation.

Note that

For otherwise we may muse and thinke vpon many goods things, & ponder our wordes and actions which wee doe, to see them done aright: which yet is not this kinde of meditation that I now speake of, but that watchfulness mentioned before; which is a warie regarding, and taking heede to our waies, in one thing after another. Which yet the Prophet calleth meditation also: as where he saith, *All the day long doe I meditate on thy word:* and in *Iosua; thou shalt meditate day and night on the booke of the law:* which wee know could not bee vnderstood of meditation by intermission of company, or other actions, and busines, but in their whole course of a circumspect care and regard that they might bee done after the word. And the matter of this our meditation, may be of any part of Gods word: of God himselfe, his wisdom, power; his mercie, or of the infinite varietie of good things which wee receiue of his free bountie; also of his workes and iudgements: or on our estate, as our sinnes, and the vilenesse of our corruption, that wee yet carrie about vs, or of our mortalitie, of the changes in this world, of our deliuerance from sinne, and death: of the manifold afflictions of this life, and how we may in best manner beare and goe through them, and the benefit thereof, and the manifold, and great priuiledges which we inioy daily through the inestimable kindnes of God towards vs: *but specially of those things which we haue most speciall neede of.*

These and such like are the matter of our meditation, and as oft as we goe aside to thinke with purpose and desire of heart vpon these things, or any of them for the better calling of our mindes out of the world, then we are said to meditate: so when in or about any of these, we sigh, moane, complaine to God, or reioyce, and are quickened in our heatts by such occasions, euen that also is meditation, and most commonly ioyned with prayer. Of which two holy exercises the booke of the Psalmes is full, namely that 119-Psalme where the man of God setteth downe his meditations, which he had in euery state of his: as either lamentation, complaints, or supplications in his affliction; or ioy and thanks for deliuerances and prosperitie.

Now

By this vnderstand, what manner of exercise meditation is: Euen such an exercise it is, which is required of thee from time to time (as may bee conuenient) through thy life, that by recording holy and diuine things, especially those which may make thee sound in the matter of thy saluation, a little time (when thou maiest best) may bee bestowed of thee to drie vp thy fleshly and bad humors of earthly mindednes and worldlines, &c. or to quicken thy dull heart, least after thy sleepe in sinne, the diuell make thee forget thy former well ordrednes. And because I am too sure that fewe are acquainted with it, though it be an helpe most profitable to godlines. I will somewhat more at large speake of it, that the practise of it may be more common: and that

A that they which vse it with the other helps, may much more cheerefully goe through their course.

How necessarie this heauenly exercise and recourse to God is; may easily be conceined, for that the hearts euen of good Christians are so seasoned with vsauourie thoughts, desires, and delights of folly, vanitie, and much other naughtines, (seeing the best are chaunged and reformed but in part) that they thinke it vitterly impossible to bring them to any better point; and therefore many by this errour doe not greatly goe about it: yet if such noysome poysons bee suffered to lurke and remaine in them, we know, they doe not onely, as

*The necessitie of meditation.*

B bring forth most noisome and dangerous fruites, as by wofull experience men feele and trie.

*Note.*

And for the weeding these out of the ground of their hearts, there is no meanes so auailable, as this considering oft, and deepe meditating on them: namely, what swarmes of wicked cogitations and lusts, do lodge in the heart, and to finde them out, also to bring them into a vile account, to bee wearie and ashamed of them, and so to entertaine better in their roome. I say there is no helpe more auailable to hunt and purge them out, because although by the word wee know them, by conference wee doe reuiue the remembrance of them, and by reading we doe both: yet all these

*What our meditations should be of our finnes.*

*Note.*

C runne out of our riuen heads, and abide meanly with vs to suppress our corruption, & to tame our hearts vntill we bring our selues to often and much musing and debating of the good things which we heare and reade, that so wee may digest them; and of the euils which we doe by occasion fall into, that we may abandon them: euen as worldly men ponder deeply their affaires which are weightie.

*Heb. 2. 1.*

Now when we see so farre into the danger of them, and be wearied with the noisomnes of them, that wee will trie our selues oft to gage these hearts

*Meditation purgeth out sin.*

D our soules: then doe wee begin to breake the knot of such cursed swarmes, and to chase away the lurking litter of prophane thoughts and desires out of our heartes; then wee waxe more watchfull against them after, and make more conscience of them, adioyning thereto, inward and earnest requests to G O D for assistance and blessing: Then also wee shall furnish our hearts more gratioously with heauenly cogitations and holy desires: all which make greatly for the well passing of our daies. Therefore no man that will weigh how great things are wrought in our hearts, by holy meditating vpon our estate, and vpon Gods bountifullnesse towards vs, namely, euen a framing of vs after the image of God, shall neede to doubt how necessary it is.

E And so much the more wee are to thinke it, because it is well knowne by Scripture, and tried by experience, that our heartes are deceitfull above measure: and thereby wee beare our selues in hand, that if wee doe once obtaine thus much of them, that wee can commend that which is good, and speake against euill, we are readie to thinke our estate to be right marue-

*Ier. 17. 9.  
Our hearts are deceitfull.*

lous



Rom. 2, 28,  
Zach. 12, 19,

lous good, when yet in the meane while, if wee doe not finde in our secret meditations (& when we search our thoughts alone by our selues, how they stand affected) that we can feele vnfaigned hatred of euill to bee in them, and loue to goodnesse, we doe but deceiue our selues. And in euerie little triall, wee shall finde it otherwise then we would thinke: I meane, that sinne sitteth neerer and is faster glued to vs, than we did imagine.

*We must set a-  
gainst our sinne  
in our priuate  
meditation, be-  
fore we can cast  
it off in company*

For as he which goeth to warre, is first trained and made fit to vse his weapon at home: and the scholler trieth masteries priuately, before hee cometh forth to dispute openly: So a good Ghristian will trie what hee can doe against his affections and sinne, alone by himselfe in his solitarie meditation, and resolute against the same, (accordingly as hee seeth the difficultie thereof to require) before hee can in his common dealings with all sorts and companies, bee strong from temptations and falles, and free from offence giuing in his wordes and deedes. And therefore on the contrarie, this is the cause, why so many bewray themselves to bee hypocrites before men, for that they haue no triall of the truth and simplicitie of their hearts alone by themselves, in iudging and procuing the vprightnesse of them before God, and therefore haue not sought strength of him against their infirmities.

Rom 2, 28,

*The sweete be-  
nefit of medita-  
tion.*

*Note*

Oh how doth this *communing with the Lord in secret*, and debating with our selues about our mortalitie and corruption, and of his fauour in vanquishing them; how (I say) doth this, as oyntment mollifie our hard hearts, and make them to relent, and relieue and affect them pleasantly with the sweetnesse of it? How doth this estrauing of our selues from worldly impediments, drawe vs into neare and heavenly communion with our God? Howe doth it make vs acquainted with the manifold rebellions of our nature? with our blindness, securitie, earthlines, and infinite other loathsome filthinesse, which neither wee our selues will take knowledge of, while wee carrie our selues in many thinges as good Christians amongst men; neither any other (but such as doe know it) would euer thinke, that so much poyson could be inclosed in so narrow a roome, as within the compasse of one fillie man?

*Note.*

Oh the fruite and benefit, which by our meditation, and priuate prayer wee reape, is so great (the spirit of God charging our hearts thereby, from their daily course and custome more and more, and bringing the heavenly life into more liking with vs, and making it more easie and sweete, which with the men of the world is so yrkesome and vnfauorie) the fruite of it (I say) is so great that none can well expresse or conceiue it, but he which hath felt the same. For by it, God bringeth to passe, that the sugred baits of earthly delights and transitorie pleasures of the world (though Sathan kindleth an excesssiue and an inordinate loue of them in vs) become not deadly poyson vnto vs, as they doe to many: the Lord teaching vs to see the painted vizer and deceiueable picture of them by looking into them throughly, that we may beware of them.

And as the Scripture noteth howe the men of God, who are most commended there for their pietie, as *Moses, David, Paul*, and others, were much taken vp of this exercise; so I dare boldly affirme, that the most godly

A godly of our time, may thanke God much for their acquaintance with it, and much vse of it: and others that are strangers to it, how wise and forward soeuer they be in other practise of Christian dutie, should be much more purged and clensed from euill, if with their other seruices of God, they were conuerfant in this meditation ioyned with their priuate prayers, and this secreet talking with God, and with their owne hearts.

And therefore although I looke not by this speech to perswade prophane men, and such as are addicted, and giuen ouer to the full inioying of their hearts desire in the things of this present World, to regard this practise of musing and meditating, yet my hope is, that I shall easily preuaile with those; *who haue beene readie and willing long agoe*, if they might haue had anie plaine direction to teach them how to vse it; to preuaile (I say) with them, to haue it in greatest reckoning, for the neere and inward acquaintance which they may haue with God by it, as by little and little they shall be inabled. But the truth is indeede, that it is new and strange to such as haue not beene accustomed to it, though people of good hope: insomuch, that when they heare by the Word of God, that such a dutie is required by him at their hands, they are readie (though it tend to their great benefit) to reason against it, as needlesse, and too hard to bee attained vnto, contenting themselues to serue God without it, rather than to imbrace it immediately, vntill they may see further into the necessitie, benefit, and possibilitie of it. For the first two, how necessarie and profitable it is, I haue shewed; as also it will further appeare by that which followeth, of the lettes which doo hinder it, and the remedies against them. After that, I will shew how possible, yea in time how easie it will become; and then, will the benefit and fruit thereof, most chiefly appeare. And concerning the lettes how manie and great soeuer they be, before I speake of them, I haue no doubt, notwithstanding them, by Gods assistance to make the waie so easie, and plaine for true Christians to meditation, (in this treatise of and about it) that by the same, the difficulties and discouragements which doo most trouble them, shall be remooued, or at least weakened, so that howsoeuer some take no profit by it, they shall haue the way shewed them in a few leaues, which they also may learne in a few weekes, to make good benefit of it, which otherwise they may (without helpe) be kept voide for manie yeares.

*Meditation a stranger to many.*

*The lettes of meditation, are diuers.*

To say somewhat therefore of the impediments first, which hold Gods people strangers from the vse of meditation with profit, they are of two sorts: For either they are such as hinder them altogether from going about, or entring into it; or else they keepe them from taking anie good thereby, although they set a part all other things of purpose, that they may giue themselues (for the time) wholly thereto. Of the former sort, there are three: The first is, when a Christian knowing this dutie to be required of him, goeth about it either in the morning, (as I here perswade if it may be) or at anie other conuenient time, but he hath no matter in readinesse to meditate vpon: hee is emptie, barren, and vterly to seeke about what to bestowe the time, and his cogitations: for although hee hath heard manie things in Sermons, and wanteth manie graces, which might drine him

*The first let is want of matter.*



*Of the second priuate helpe which is Meditation.*

him the rather to meditation, the better to come by them, and carrieth about manie corruptions, and hath receiued manie blessings and mercies from God; yet the diuell houldeth him, as it were blind, forgetfull, and his minde confounded, (it being occupied and taken vp vsually other waies amisse) so that he can finde nothing to muse or consider vpon, whereby he might season his heart.

Which when he seeth, and that thereby, he cannot proceed in the dutie which he hath beene taught to performe, and desireth also to doe the same: he is exceedingly discouraged, made heauie hearted, and thereby the more hardly perswaded to goe about it anie more, but rather vnable to aske the waie to redresse the same. For they who are so snared and ouermatched by the deuill, can hardly seeke remedie, if anie thing be amisse with them, but leaue of altogether from doing the good, in the which they perceiue themselues to be stopped: which is cleane contrarie to the practise of the children of this world, who are so wise in their kinde, that if they be disappointed and broken off, from their purpose one way, they will seeke the accomplishment of their desire many other waies, rather than to be frustrated.

Luk. 16. 2, 3.

*Remedy against  
this let, is so thinke  
of these foure  
things principally*

1. His owne unworthinesse.

2. Gods goodnes.

3. How he may be guided that day.

4. Of the Christian armour and other daily helpes

Now against this let, I haue set downe hereafter in this treatise a way to remedie it: vnto the which I referre the reader; that is to say, certaine rules to helpe him to meditate, and examples also to set him on worke: yet least euerie weake Christian should not be able sufficiently to direct himselfe, this I ad further & more particularly, that it shall be expedient for him, principally to propound to himselfe, as hee is able, these foure things, (till hee shall be better able to wade further) to helpe himselfe, to muse of them. First, of his vnworthinesse, vilenesse, and other his seuerall corruptions, and sinnes. Secondly, of the greatnesse of Gods bountie in forgiuing so manie, and subduing daily more and more the dominion of sinne and Sathan in him. Thirdly, he is to thinke how he may be guided through that present day, after the rules of his daily direction, especially those that seeme hardest to be followed, both the well ordering of the heart and framing his life, so farre as they agree with Gods word. Fourthly, let him meditate on the seuerall parts of the Christian armour, and consider how God hath appointed to strengthen him thereby, and by the other helpes, which I set downe to be vsed daily, for his better going forward, and how sweet his life shal be by these helps in manie respects more, than otherwise it can possibly be, and how to watch against all lets which may arise to hinder him from this course.

These or so manie of them as he may conueniently, whē he goeth about it, if he hath no other thing more necessarie, & in the best manner that he can be directed, (through the counsell of anie who is able) these (I say) are an especiall remedie to helpe him, who for want of matter to meditate on, should neglect or omit it; and for varietie, those meditations which I shall set downe, shall helpe him forward much more. For there is no true beleueuer (how weake soeuer he be) but he is fit (if he be willing) to follow this direction.

The next impediment of the first sort that hindreth a Christian from meditating,

- A meditating, is an vnfit minde vnto spirituall and heavenly duties, as when it being carried after other desires, is slow and vnwilling to be occupied in cogitation or consideration of any holy matters: and therefore letteth passe this meditation, as finding himselfe vnto enter into the same. Hee that knoweth, it should be performed, (it may be) is sometime grieved for the omitting of it: but if the minde be impotent, as hauing lost her former strength and constancie in good things for the time, it is constrained to omit and let passe the same. Now for the redresse of this, I answere, if he who omit-  
 B can the more hardly beare this disordrednes of the minde, and therefore hee will seeke more speedily to haue it remedied: But if he hath not yet obtained any such gouernment of himselfe, but doth dutie to God more generally, seldom, and vncertainly, it must needs be the more hardly redressed: for it is manifest, that such an one hath giuen his minde more libertie to wander in the world from the Christian course.

An vnwilling minde.

- The remedie to both, as they can receiue it, is one and the same; although not to both alike easie: yet seeing they are both the Lords, let them bring their mindes to these considerations, and say with themselves, I haue receiued  
 C a minde to please God, to be teachable and readie to any dutie: I haue opposed my selfe against mine owne will; and the diuels secret and malicious counsell, though sweet to the flesh. *I am not a debter vnto it*: how can I then yeeld to this vntowardnes of my heart, and so sinne against my GOD? Where are the manifold and comfortable priuiledges, which hee hath giuen mee, that I might bee faithfull to him? Am I wearie of my peace, and doe I haste after mine owne sorrow? Lord therefore bring backe this ranging heart of mine from the deceitfull dreames, or feares, or doubts that it hath beene snared in: and restore it to the libertie which it was wont to inioy, that is, to solace it selfe in thy fauour, and communion with thee, and to count it my greatest happines to commune with thee, when I may. And this gift being decayed, through  
 D mine owne fault, and Sathans crueltie and subtiltie, restore againe vnto me, and forgiue my colde and weake loue of thee, who haue prouoked thy maiestie, (if thou wouldest be prouoked) to frowne, and looke amiablie on me no more.

Remedie that ought to meditate of his present vnsatisfines, to accuse himselfe, &c.  
 Heb. 13. 12.  
 Col. 3. 10.  
 Rom. 8. 12.  
 N<sup>o</sup>

Psal 57. 12.

- Thou Lord chargest mee, thus to *seeke thy face*, euen thy sweete presence, which I haue gone from, and for a time beene blinded, as hauing no abilitie to muse of any good thing, and haue not seene that I was seduced, till I perceiued that I had lost this sweete libertie: now therefore (O Lord) shew thy louing kindnes in my distresse and weakenes, and restore to me this libertie of my minde, which many of thy children doe finde.  
 E Thus fall into consideration with thy selfe, and be not discouraged when thou seest thine infirmities, who hast learned to vse all thy wants to humble thee, and to bring thee neerer to God, rather than to goe further from him by meanes of them. So that I conclude, that the remedie to such a one, as through an vnsetled heart, cannot meditate of any parts of Christianitie and godlines, hauing otherwile knowledge; yea the best remedie is to meditate of his present vnfitnes, loosenes of heart and earthly mindednes, to count it as an heauie

N<sup>o</sup>

Aa

burthen,



burthen, to accuse his heart, and so to bring it to relenting, by considering how farre off it is presently from that mildnes, humblenesse, heauenlines, and readines vnto dutie, which haue beene in him at some other times. But let no man giue any libertie in any sort to his euill heart, (whē it is turned away from cheerefulnes and willingnes in any part of Gods seruice to goe forward therein) for that were to bring him into vtter bondage. And this for redresse of the second let.

*The third let,  
want of leasure,  
for place.*

The third followeth, and that is want of opportunitie, and leasure, by reason of necessarie busines taking vp the time: vnto the which may bee added this, that there is no conuenient place to some, wherein they may goe a part from companie, as the sea-men, or such as must go farre from their dwellings, when they should vse it, as hauing neither choise of roome, and yet the same taken vp with children, and stirring vp and downe within, and compassed round with other houses adioyning without, as in small and poore families it is to be scene.

*Remedy therof.*

To them which alleage that they are hindered by necessarie businesse, I denie not, but such may, and doe fall out sometimes, especially to persons who are occupied about many things: whom I exhort to weigh (as it behooueth all such to whom this belongeth) that for all their weightie affaires *one thing is necessarie*, and that the ordinarie workes of their callings are not to put this dutie out of place: for if they doe, it is by the vnskilfulnesse, or vntowardnesse of them who commit this fault, but the one of them is appointed of God to goe with the other, and both of them to stand together to the vpholding of their inward peace. And if they say, that their hinderance is not thereby, but by workes more than ordinarie, I further beseech them by the mercifulnes of God, that they seeke not cloakes for their sloth; neither hold themselues backe from so profitable duties, by occasions of no great weight or importance, but rather for yeelding to the flesh. I call those businesse occasions of great weight, when the omitting of them, although they be but household, or worldly affaires, yet may trouble them more at that time, than the omitting of their meditation, which may be performed another time, but their businesse cannot: As it commeth oft to passe, that the neglecting of necessarie worke, through want of discretion, and heede taking, when it should be done, (although in the meane while, prayer, reading, meditation, or such like be gone about) troubleth the minde (I say) with so deepe griefe, through some great discommoditie sustained, that in long space it is not quiet and at libertie to serue God any way againe. And seeing God requireth to bee honoured of vs in all things, euen in these earthly, as well as spirituall, therefore wee must not thinke, it pleaseth him when any man shall through zeale without knowledge, doe that at one time, which shall quench zeale for want of wise heede taking; for many times after: but if any man will hereby let loose the bridle any thing the more to worldlinesse let him know, that hee hath from hence no such libertie.

*Luk<sup>to</sup> 42,  
Ordinarie workes  
of our callings  
must not put this  
duty out of  
place.  
What extraordinarie  
may do, and  
how far forth,  
Note.*

Now to returne, if any through necessarie lets shall be constrained to let passe this dutie of meditation, when otherwise he would haue set vpon it, hereby let it appeare to haue beene necessarily passed by, and without his fault, if he supplie this dutie after his necessarie labour ended and take heede that in no wise

**A** wise it be omitted altogether, vnlesse hee can be assured with peace, that God in the omitting of it hath beene remembered aunswerably some other way. And so I say of the hindrance, which commeth by want of conuenient place, that must be done which may most conueniently, seeing there is nothing gained by neglecting that dutie, in the doing whereof standeth our peace & welfare. And thus much of the lets which hinder altogether from meditating about our estate; whereby we may be the fitter vnto prayer and good life.

The other lets are such as hinder vs from the good and profitable vse of it, when wee breake through the three former, and these may rightly be called abuses of it: and are two, which in fewe words I set downe thus. The first

**B** is a commonnes or customatines in it, when wee through perswasion that it must be continued, doe it houerly and sleightly, and so make a ceremonie of it, not so much looking howe our hearts are well affected in and by it, as that wee may not be iustly charged for omitting it. Which sinne is easily and soone committed in priuate prayer also, and such like good exercises, when our mindes are not holden with a taking delight in them: and heereof it is, that all the seruing and worshipping of God is with the most, but onely for fashion: of all which it is said by God in the Prophet; *In vaine doe they worship me.*

*Two abuses of meditation. The first, to use it sleightly, and so to make a ceremonie of it.*  
*Note*

*The remedie, we must be perswaded, that it is worthe to be delighted in.*

*Esai. 29. 13:*

**C** The second is when, although we be desirous to vse it, and that for our help and edifying, yet our heads are so full of trifling and wandring phantasies, or worldly matters, that we cannot *minde those heauenly things*, which are so contrarie to them: And from hence ariseth a wearines of it, and an hastning to more liberty, that our hearts may range where they list, which is the thing that they most of all desire. And although through the very corruption of nature, the best of Gods children doe complaine, that they doe not the good they would, and therefore not this good sometimes, (notwithstanding they mislike that it should bee so, and resist it:) yet the especiall cause of this vsauourie, wearisome, and vntoward taking in hand, or setting vpon so holy and heauenlie a part of Gods worship, is another besides this: that is to say, the letting loose of our hearts all the day (as I haue had occasion to say in another place)

*The second, while we be clogged & fraught with phantasies and cares.*

*The especiall cause hereof, is letting loose our hearts at other times.*

**D** disordredly, without watching ouer them, and calling them backe from such endlesse rouings, that they might not forget G O D, but be held within holy compasse, wheresoeuer we become, or whatsoeuer wee goe about: for there must not be in vs *at any time an euill heart?*

*Heb. 3. 12.*

Euen this (I say) is the cause why we cannot haue our hearts at commaundement in meditation & prayer to attend vpon God reuerently, when we would. For when we haue at our pleasure giuen them scope through the day to fasten their liking where they desire, it hath beene hard for vs to weane them from it, when we would. And whiles we will be at this point, it wil neuer be better with vs in our meditation: no, although God hath appointed the same to be an especiall helpe to the well framing of our liues, and that our minds be brought into an heauenly estate thereby, if we would frequent it: yea although we appoint some especiall time thereunto, yet shall wee be turned from musing on good things to wandring, and shall hardly fasten on any good matter, hauing yet certaine principall points concerning our estate to set vs on worke therein; so many trifling phantasies and dreames shall swimme in our braine to hold out better.

*Note.*  
*The remedie, we must carefully set our selues against the corruption of our hearts.*



*Of the second priuate helpe, which is meditation.*

And till these by little and little be dried vp with the flame of heavenly and feruent affections, vually possessing our hearts in stead of them, it will neuer be otherwise with vs but worse and worse. And it is a thing to be wondred at, that seeing none of our actions any day can be well done when our hearts are not good, and so preserved and kept: (which without circumspect care and watch ouer them cannot be) it may be wondred at, (I say) that we should yet be secure and negligent about the keeping of them from such daunger to our selues and others, as we know will thereby insue.

Therefore as the Lord by his Prophets hath cried out against the people in sundrie ages, that *they perished because they would not vnderstand, nor consider their estate*, and as there shall be an end of their decciueable delights, although they cannot be brought to thinke of their end and account: so hee speaketh as plainly, and hath done from time to time of this, that although *in the world we shall haue tribulation*, euen we whom God hath chosen out of the world; yet seeing *we are strangers here*, we cannot, neither may wee place our hearts delight and felicitie here, but our chiefeft comfort must be to haue daile communion with God, and to *haue our conuersation in heauen*, with him; (vnto the which, meditation is a singular helpe) and what waightie matters fouer we be busied about, yet to *remember our maker* in them all, that hee be pleased and trusted in of vs.

*Psal. 91, 11, 12.  
13, 14.*

*Ioh. 16, 33.  
Ioh. 15, 19.  
We must haue  
our conuersation  
in heauenly.  
Phil. 3, 10.*

*Men lose a great  
part of their  
sweete and blef-  
sed living here,  
seeing they will  
not vse medita-  
tion.*

*Nemo*

*It is vitterly vn-  
becoming, that  
the weightiest  
matters should  
be slightly re-  
garded.*

*The former re-  
wardie more fully  
and euery set  
downe.*

And in that many, euen of Gods seruants doe (through their corrupt nature) loath this heavenly Manna, (I meane to be oft and dailey in musing on the things which concerne their peace) and haue their teeth set on edge with the deceitfull pleasures of worldly men, who know no better: euen this, (I say) though there were no other thing, doth cause, that they inioy not the tenth part of the priuiledges, and liberties which God hath prouided for them in this their pilgrimage. Neither can any thing (if it be weighed) be lesse tolerable in the sight of almightie God, then whereas hee hath giuen vs his Scriptures, which tell vs his minde, and therefore teach vs how wee may commune with his maiestie, and for our behoofe, hath giuen vs an earnest charge *to ponder them in our heart, to haue them in minde, to make them the matter of our cogitation, delight, talke, and practise*; yet that Christians of good hope should not be better acquainted with this heavenly course, nor bee occupied thus, but by fittes, very seldome and coldly, as if God had beene earnest with vs about a trifle, or as though hee had offered vs great iniurie to mooue vs there-vnto.

So that although I cannot say, it is no part of their thought, which should season all their thoughts, (as I may say of many lying Protestants, who doe shunne and flie all consideration of heavenly matters, least they should trouble & disquiet them:) yet it is too manifest that they saour too slenderly of Gods presence and companie; who shunne it, by being strangers to this meditation, whereby they may haue fellowship and companie with him.

Therefore to remedie this trifling out the time when we goe about to meditate and pray priuately, and to obtaine that we may be fit to performe this dutie, and not be caried at that time after wandring, wee must remooue that which hindreth vs from it: I meane wee must tie vp our loose hearts through- out the daie from their deadlie custome of ranging after vaine, fond, and decciuable

**A** deceivable thoughts, dreames and delights: we must weigh how little worth this is, to haue our cogitation fastned vpon things transitorie, much lesse about those which are filthie and euill, but rather bring them to be taken vp in those which are heauenly. This we are called vnto, and vntill we can learne to doe thus, that how weightie soeuer our dealings be, yet we count this the chiefest to keepe peace with God, and euer feare to offend him, it will be an hard matter to bring our selues to meditate, and pray with cheerefulness and fruite.

CHAP. 7.

**B**

Of rules and examples of meditation.



And thus hauing set downe the necessitie and profit of meditation, whensoever we list to vse it, and the especiall lets thereof, I will now in that which followeth, onely helpe the reader with some rules to guide himselfe the better herein, vntill it be more familiar vnto him, (and then hee shall vse it better then all rules shall teach him) and I will set downe with the same, some examples in

*Rules and examples of meditation, follow.*

**C** particular meditations, which shall agree with euery good minde that readeth the: that such as be not yet able to helpe theselues by entring into their owne estate and heart, nor to drawe matter from their owne experience to meditate on, may learne by this which I write and such like; and others that can, may yet when they be vnfit by troubles and other occasions, helpe themselves by these examples which I shall propound to them. Onely there is required teachableness and diligence to consider of them, and profit by them, and that whatsoeuer be hard to them, they would craue the helpe of such as can resolute them. As concerning the rules, I haue had occasion in other respects to make mention of some of them, but not so, as the reader may easily gather them as rules. Heere therefore I will sette them downe together.

*Four rules to direct vnto meditation.*

The first is, that he, who desireth to haue helpe by meditation, doe weigh how *slipperie, fickle, bad, and wandring* his heart is infinite waies, to his exceeding hurt; and that he must of necessitie appoint *some set time*, to checke, reclaim, and weane it from the same.

*3 Rules.  
Jerem. 17, 9.  
Psalm 55, 17.*

The second, that he watch ouer his heart (hauing beene so oft deceived by it) throughout his whole life, and haue it in suspition, that so it may be more fit to be drawne to such heauenly exercises, and be staied therein, and attend vnto the same.

*2  
Pro. 4, 21, &c.*

**E** This being obserued, let him (if hee bee able) drawe matter of meditation and prayer from his owne wants and infirmities; from Gods benefits; from the changes and mortalitie of this life. I haue before set downe, what hee should chiefly meditate vpon: of loue, humilitie, meekenesse, peace of conscience, the glorie of Gods kingdome, his loue, and the contrarie: but especiallie of that which for the present time, shall be most available.

*3*



<sup>4</sup>  
Ioh. 14. 15, 16.

Note

If he cannot thus doe, let him reade before, some part of the hundred and nineteene Psalme : some of the Epistles of the Apostles : Christs sermons, or some part of this direction, or some meditations, which follow, so many as conueniently he may, or any good matter fit for this purpose to season & well affect his minde : that so he may learne how to performe this dutie, and quicken vp himselfe to it oft and from time to time, when hee once knoweth how. If he cannot reade, he must desire more helpe of others, and for want of help, he must needes looke to goe the more slowly forward, either in the right, and kinde vse of meditation, or in any part of sound godlines, and Christianitie : seeing we cannot be ignorant of this, that the olde subtil fowler sets his snares and nets so thicke in our way, that we haue no shift, but to fall into them, and light vpon them, except with the winges of meditation and prayer we mount vp on high above them, and flie ouer them, which to them that cannot reade, will be found more hard and difficult. F

Now follow the examples or particular meditations, which I thought good to adioyne to that which hath beene said of this matter, to teach the ignorant ; and to helpe euen the stronger Christians, when they be not so fit to helpe themselves ; and neuer out of season or vnprofitable to either of both : I set some of them downe more briefly, that they may giue occasion to the persons when they are fittest for breuitie, to discoure of the matters contained in them, (seeing they be such as shall euer concerne them) and apply them to their owne estate more at large to moue their hearts to practise them. I set downe some of them more largely & fully, that such as feeble themselves more barraine and vnable to call to minde such good things, as they would be glad sometime to thinke on, may with lesse trouble be satisfied, while they shall neede no more but to reade them, (so many of them at one time as may be fit to moue their affections) and than to consider of them, and examine themselves by them, whether they be with them, or against them, that the end thereof may be peace to them by their readines alwaies to yeeld to that which they ought. I haue not set downe too few, least they should soone grow too common ; nor too many, least they should be too tedious, seeing the booke it selfe is large, and they serue not onely for meditation, but also to helpe the practise of the whole booke. This I thought good to say about this thing. H

Note

Prou. 27. 7.

Particulars to  
muscon.  
Psal. 73. 25.

But consider and be resolu'd of this one thing, that thou must nourish and hold fast a loue and liking of this dutie : so that when thou art barraine and vnprofitable in thine owne sense and feeling, yet thou mayst then be willing to be well seasoned by it, and restored to thy former grace againe. For if thou beeest not so affected, thou shalt finde no fauour in it, as neither in any other good helpe whatsoeuer : *seeing to him, that is full, an hony combe is not sweete*. And though I set downe the points that thou shouldest meditate on in sentences not applied to thee : thou must apply that which is set downe generally to all Christians, to thy selfe, as if it were spoken onely to thee. As thus for example, if thou wouldest meditate on this point (*The Lord is all in all to me, my portion, and who is like vnto him :*) thinke after this, or the like manner, in applying it to thy selfe : *O Lord, whom haue I in heauen but thee? and whom doe I desire on earth in comparison of thee? For thou art my portion and my ioy, of whom I make my songs euen in the night season: I sigh to be unburdened, and desire to be dissolued,* K

E

**A** dissolued, and be with thee: Oh when shall I come into thy glorious presence? &c. And so draw all other holy sentences to thy behoofe and vse. If thou wouldest meditate on this point, of mens wandring and inconstant profession of the Gospell without fruite; it is both wisdom & our happines to reioyce in our owne going forward, not in other mens: and in prouing our selues, wee may reioyce in our selues, not in other, Lift vp thine heart to God, and pray him, that it may be so with thee. And so proceede in the rest.

Reioycing

Gal 6.4.

No man shall be fit to gouerne himselfe aright before men, if hee doe not usually acquaint himselfe with, and frame himselfe after that Christian course, first before God.

Another particular.  
Christian life.

**B** No man can rest in his priuate meditations and prayers before GOD, if a well ordered life, as a fruite thereof, appeare not before men.

When a man looketh so diligently to the seuerall parts of his life and calling, that he may haue peace thereby, it is well.

Watchfulness.

It is a point of Christian wisdom, to be most circumspect & best armed, where we be weakest.

It is no way tolerable to lie still, if a man be fallen, but to haue recourse to God againe, if we be ouertaken; though with much adoe we obtaine it.

Of falles.  
Jer. 8.6.

Exod. 33.8.

Although in a well ordred course, all crosses and incumbrances be not vterly remoued: yet many by it are auoided, and others profitably sustained,

Priviledges of a godly life in trouble.

**C** Prou. 19.23.

It is some grace to vse prosperitie well, that is, that a man may cheerefully and fruitfully passe his time: but if wee be voide of this grace vnder the crosse, wee may gather, that the benefits of God make vs merrie, and not our resting in his fauour.

Reioycing

It is a good thing to reioyce in our Sabbaths, and communion with Gods people: but so, as we rest not euen in them, (for we may be depriued of them,) but in this, that God is our portion in all estates and places.

Psal. 119.57.  
2. Cor. 5.16.

When many earthly troubles take hold of vs at once, wee must carrie our selues very soberly and gratiously, if we be not vsurled from willingnes to dutie by some of them: Frowardnes, impatience and forgetting our selues being so readie, by the smallest occasions, to breake out of vs.

Crosses.

**D** Wee seldome inioy commoditie, when we doubt of the lawfulness or conueniencie of keeping or comming by it, but the Lord maketh it as sowre and discommodious in the end.

Worldliness

Wee seldome haue in great price, and high account, any thing below, as house, land, &c. but the Lord crosseth vs some way in it, euen that which wee loue best, that we may learne to loue it with measure.

Reioyce not at the first hearing of heauenly things onely; but more soundly continue it, when thou knowest them more soundly and better by experience, and proefe of the good thou hast got by them.

**E** Prepare and looke for affliction before it come, least thou be befotted with thy peace and prosperitie, so that thou canst not abide to heare of any change: and also, that the burden of trouble may be easier when it commeth.

Afflictions

In the midst of tribulation (because that easily oppresseth) thinke of the best priuiledges which thou hast, that is; Christ with all that commeth with knowing, that a smill crosse laid too neere thy heart, hindreth thee from the

1. Sam. 30. 6;  
Psal. 77. 3. 4. 5.



beholding of great blessings.

The greater thy troubles are, the greater must thy strength bee, and the more godly must thou be.

*Sobriety.*

*Phil. 4. 4.*

*Offences.*

*1. Psalm, 7. 10.*

*Troubles.*

*Talk of worldly things.*

*Psalm, 119. 96.*

*Calling.*

*Col. 3. 23.*

*Affliction.*

*Luk. 22. 39.*

*Ioh. 18. 2.*

*Dan. 6. 10.*

*Hebr. 5. 13. 14.*

*Worldlinesse.*  
*Matth. 6. 33.*

*Love of God.*  
*2. Cor. 5. 2.*  
*Col. 3. 2.*

When thy heart can rest in God, and the pleasures which come thereby, take in hand all thine affaires soberly, that thy ioy be not quenched thereby. It would make one wonder to see, how by such occasions the heart is vnsettled; contrarie to that which is written, reioyce in the Lord alwayes.

Deadnes of spirit, loggish vnprofitablenes (if not wound) take hold of a man when he doth not faithfully make vp any breaches of his sound peace, and of a good conscience, by true returning to God.

The Lord is not far off from vs, nor hard to be intreated, when after any fall or escape we turne to him in humilitie and repentance.

Of the manifold vexations that fall into our liues, we may obserue that the most of them doe become annoyances to vs, through our owne fault: that wee either preuent them not when we may, or beare them not as we ought, or make not vse of them as we might doe.

The talking of the commodities of this life is so sauourie and sweete to flesh, that being in it, we hardly get out of it, no not when better things are in speech before.

While the godliest couples labour to loue one another hartily, they must also labour to leaue one another willingly.

When our callings become a pleasure to vs, to discharge them faithfully for the Lords sake, what outward helpe of blessing doeuer God sendeth vs, they shall make our liues so much the more easie and comfortable: but these without the other are but deceiueable vanities.

The place wherein Christ vsed to pray often, and had found much comfort, in the same he was taken and betrayed; but yet he continueth his godly custome euen till he was led away: so must we looke to haue our best places of prayer and walkes, made traps for vs, & our best seruing of God, matter of accusation against vs, as *Daniel* found it: for the subtiltie of the world know our haunt, and where to finde vs. But let vs perseuere, that if we be taken euen there, wee may reioyce: as being found well occupied when the Lord shall come.

Although for want of prooffe, we count all afflictions hard; yet when we haue experience and haue beene exercised in hearing them, and see that the feare is more than the thing it selfe; our confidence in God will make them easie, when our cause is good: But yet by degrees, that is, when wee can first beare sharpe words and fire contentions of men, after stripes, imprisonment, and so death. As *Moses*, *Exod. 3. 11.* compared with *Chap. 10. 25. 26.* and the Apostles. *Act. 5. 41.*

When matters of more importance then our saluation is, fall into our hands, let vs be occupied in them with more seruencie, then in that: but if there be no such, why should wee more earnestly looke after them? and why should not that bee with greatest delight wrought on, looked after, and regarded?

How can wee say, we loue the Lord, when wee be not euer willing to goe home to him, and in the meane while to be as neere him in all communion, as we may?

Christianitie

**A** Christianitie and practise of godlines is compared to a rich and gainfull trade, wherein little profit commeth in, except it be well followed, & diligence vsed in it, and one thing not letted nor slackted for another. *Godly life.*  
*1 Cor. 3. 14.*

To haue a willing mind to be well occupied, and matter about which we may, and time to bestow therein, and freedome from lets there from, is an estate much to be made of; and yet for the most part, they who haue almost all outward encouragements, cannot tell what to doe with them.

Whereas the verie name of death is fearefull, when men heare that they must be readie to suffer for the Gospell, (and therefore many are dismaied) wee must know that wee are the more vnwilling to heare of it, because wee are accustomed our selues to loue this world, and our life here too well; which must be lesse set by. And God, by diseases, and the miserable estate of things in this world, and by many other meanes, can make our liues loathsome and death welcome: which if wee would thinke much of, the hearing of it would be more welcome. But begin in time, least it bee too late, when wee can stay heare no longer. *Of death.*  
*1. Pet. 1. 24.*  
*1 Cor 7. 29.*  
*1. Ioh. 2. 13.*

It is needfull, besides our set times of prayer in the day, to haue oft recourse to God by watchfulnesse, and prayer, in all our dealings; least wee goe too far in surfeiting our hearts with them, and (as wee can) to looke to God secretly, though not so solemnly as at other times, praying him to keepe vs. *Watch and pray.*  
*Nehem. 2. 4.*

**C** Whatsoeuer taste of good things we haue gotten, and how sweete soeuer they seeme; yet it is certaine, that God hath still much more than wee can thinke of, if they be the matters which we haue in greatest price: but being set light by, and the meanes neglected which preferue them, wee loose that which wee once had. *Priviledge.*

That estate is to bee made much of, wherein wee are not onely delighted in *A good estate.*  
*Psal. 119. 16.*  
*seruing God by the duties we doe presently; but also as ioyfull to thinke of them which are to come, and the more, the better they be.*

It is a singular mercie, that wee take comfort and delight in the good things which wee hope for, and in the seruice of God; which to the world are most irkesome and tedious. *Priviledge.*

**D** The more sure of Gods fauour thou art by faith, the more humble also thou art. *Faith.*

They are worthy of great punishment, who set light by the plentie of that grace, the crummes whereof Gods hungrie seruants doe set great store by: *Matth. 19. 27.*  
*Fulnes.*

What is more beautifull in our eyes, if it be duely considered, than the heavenly and spirituall course of a Christian, both in comfort and godlines, as it is set forth throughout the Scriptures; and what is more vnlike it, than the liues of men?

**E** One especiall point of profiting, is, to know our owne vilenes and miserie better daily, that so we may come to know the inestimable bountie of God the better, and what we are beholding to him, for receiuing increase from him in pardon and other graces. *Sight of our miserie.*

As excessse of eating and drinking doe bring slouth and sleepe: so surfeiting our soules in pleasures, cares, &c. rocketh vs a sleepe, and maketh vs vnwilling and vnfit to see what is a misse. In steed whereof, sobrietie, that is, a ruling of our passions, and watchfulnes are to be our daily companions. *Luk. 21. 34.*  
*Iam. 5. 5.*  
*1. Pet. 5. 7.*  
*Psal. 5. 8.*

We



Phil. 3. 14.  
How needfull it  
is to set our selues  
to goe on through  
difficulties.

We must not flatter and deceiue our selues with the calling to mind of the forwardnes, & care that hath beene in vs in times past, hereby to gather slouth vnto the flesh, which is readie to take the smallest occasions that may be to fauour it selfe, and to make vs grow cold and slacke in duties: but we are to looke to continue and increase any good and forwardnes (which hath beene) for hereafter: as to delight more in walking with God in a Christian course, and to hold fast our faith and comfort euen in trouble, and not to thinke our state the worse for it. But with our Sauour *to despise the shame of the crosse*, although it be euen to the thrusting of vs out of the world: and therefore much more in prosperitie, *to be fruitfull in all good workes*.

Heb. 13. 13.

John. 15. 8.  
Cor. 1. 11.

Deut. 33. 18.

Seeing it please the Lord to let vs know, that wee haue this pretious and blessed libertie, all the day long to bee with him, to inioy his presence by faith, to solace our selues in bold affiance in him, and that for all good things; and to be free from the feare, terrour and anguish, which hunteth the vngodly: It were pitie that wee should, for some deceivable folly, depriue our selues of such sound happinesse and peace, as hee alloweth vs, euen here, to be partakers of.

Perseruance.  
Iam. 1. 21.  
Act. 14. 1.

When men *receiue not the word with meekenes, that it may be ingrafted in them*, and doe not so heare, that they may belecue, but take a taste and a liking at the most: I denie not, but for some cause, one may hold out longer than another: but if they goe not forward, ye shall see them fall vnto nothing: for a momentary and weake desire is not enough to hold vp a godly life, but a constant delight in it, which faith worketh.

Afflictions.

Exod. 14. 25.

Depend on God.

Psal 131. 2.  
Note.

When we are afflicted, and the wicked spared, our state seemeth to the most vile. When wee are both in prosperitie, they seeme far more happy than wee. When they and wee be both afflicted, they count our state happier than their owne: But especially when they are afflicted, and we spared.

Death.

There must be  
growing daily.

Note.

Wee may not assigne the Lord in what place, state, condition, or in what companie wee would liue, but as strangers *wait on him, euen as the hand-maide on her mistres*, for whatsoeuer he will allow vs. And when great afflictions come yet not to bee discomforted, nor vnquiet, but cherefull still through hope, as may be obtained of vs, as we were in prosperitie, least we should declare, that we serue God for our belly and ease: & seeing our God is neuer changed in any fort, therefore we may not to change for any cause.

Wee are readie most commonly to be called away by death, before we bee fit, or haue learned how to leade our life.

Looke what care, conscience, and zeale thou haddest, when thou first imbracedst the Gospell, what reuerent admiration at the excellencie of it, and what loue towards it; the same at least retaine, and be sure thou keepest still afterwards. And looke how thy heart was weaned from the inordinate loue of the world, and vaine delights, which might quench those which are holy and spirituall: so the longer thou liuest in this vaile of miserie, see that thy course be futable, and that thou doest not drinke vp the draffe of it, and fashion thy selfe after the iniquitie of it, nor the more knowledge thou hast, that thou beest not the more secure: For thus it is with many at this day, who therefore doe smart for it.

If a man be a diligent obseruer of his course of life, hee shall seldome finde himselfe

A himfelfe free from all kindes of offences, but one shall trouble him much, if another be weakned; yea and without much faithfulness and strength of grace shall preuaile against him. But if there be care, that they weigh not downe thy affections in being too much maistered or taken vp of them, it is well: for the Christian mans life is a continuall battaile, and when it ceaseth, we are readie on the left hand, or on the right to fall to euill and danger.

One sinne or another commonly trouble vs.

As we are subtil to beguile our selues, so wee doe especially in this one thing, that where we either are perceiued easily, when wee be out of the way, or be affraide of ill report; there we can frame our selues to sobrietie, and to the keeping of measure in our liues: which is no sure token of peace and safetie to our hearts, though for the present time we auoyde offence. But where we are daily conuersant, and therefore shall haue more occasions to runne into some offence and trespasse, (especially with our inferiours, before whom we thinke we should not regard how loosely we behaue our selues) there we looke not so carefully to our selues, which yet if it were well considered should most chiefly be don of vs.

Subtiltie in our liuing doth most decrease our saluati.

2. Cor. 1, 12.  
Iob. 31, 13.  
To lose grace.

By this, that we see that grace is giuen to a Christian at his first conuersion, to haue victorie, and to get strength ouer great sinnes, long delighted in; it appeareth how they abuse grace, who haue long bene counted the Lords people; when they many yeares after, do yeeld & giue ouer themselues to the same or the like, yea temptations, and are easilier overcome of them, though they haue lesse force in them, and might more easily be repelled.

Libertie.  
Keepe and increase grace.

Learn to know which are the preciousst liberties, though there be many lawfull.

None

It is wonderfull, that a man knowing that he shall not inioy the grace nowe that he had twentie yeares agoe, except he be as carefull to keepe it, as he was then to come by it, yet that men shall be so loath to strue for it by such holy indeuour of heartie prayer, when they waxe weake: and though they be resolute neuer to offend in the reprochfullest sort, yet that they loue to linger after the same in affection and desire, which neither they can haue without vnutterable woe, neither dare set their mindes to inioy, though they might:

D Keepe downe carnall libertie, and thy spirituall libertie shall be great: and rest on God, and it shall make thee overcome the hardest things.

Liberty.

No man can liue long and comfortably, vnlesse he flie from euill and doe good, & that betimes, and why not? seeing heathen men got learning & friends and superiority ouer their lusts in their youth, that the waywardnes, & tediousnes of their old age might be the better mitigated.

Comfortable life  
Psal. 34, 13, 18.  
Eccl. 12, 1

Seeing in age we are awaked by the least voyce of a bird: and yet take no pleasure in the sweetest noyse of the musicall instruments: By the first wee learne to bee partakers of that rest and Sabbath which belongeth to the people of God; from the which, God commandeth in the Canticles, that wee be not awaked. By the other wee are to learne, that being washed and well refreshed with the wine of the holy Ghost, we may sing to God cheerefully, & when wee cannot heare others sing wee may heare our selues, and be delighted therein.

Old age.

Cant. 2, 7.

That wee must remember God, walke with him, and serue him by daies and not by weekes, and months onely: that proueth Psalm. 90, 12, Teach

Serue God daily.  
Psal. 90, 12.

WUC



me to number my dayes : where he sets himselfe to it by dayes and daily.

Godly life sweet.  
1st.

Psal. 119. 45.

The godly may doe that with delight, which is tedious and wearisome to the wicked, that is, to walke with God at large and at libertie, and take pleasure in good things, whereby they may auoyde many troubles vnto which would oppresse them : seeing the greatest sins bring the greatest sorrowes : and such afflictions as God shall send may be easilier borne of them, whē the other shall rage and turmoyle themselves.

Lam. 3. 39.

Note.

Use of knowledge

Such varietie of good things is in Gods word, that wee may haue by the meditation thereof, good prouision to keepe our liues from shamefull euils : and though by Sathan we should be turned away, yet by our knowledge and experience we may returne (who else can?) and when we cannot doe good, yet we may keepe from euill.

Peace.

While we haue peace in the land, we are at variance in our townes & houses : and when we haue all, we are oft times not at peace with God.

Waite with patience.

Husbandmen long for their fruites, and yet waite patiently, but we doe not so, for that which wee pray for : whereas we should waite for that which we praie and hope for. and so wee should bee ioyfull when wee obtaine it. For if wee be beloued of God, then wee may looke for any good, that is meete for vs.

Reioicing.

If we can reioyce at the conuersion of a sinner, then are we Christs friends : and therefore deare vnto him, Luk. 15. 6. But then wee should much more reioyce in our conuersing with them afterwards.

Stolne liberties.  
Psal. 51. 11.

If all stolne libertie did cost men as deare, as rouing fancies doe some; they would make small haste after them, neither thinke them worthy the delighting in, but warily anoyde them.

Note.  
Gods benefits.

Few doe make due reckoning of the benefits which they presently enioy, but are euer discontentedly gaping after newe : but when they bee taken from them, then they see what they once had, Lam. 1. 7.

Heavenly minde.

We are neuer in any sound manner, better liking in health and bodily welfare, then when we are most heavenly minded.

Fervour.

In this time of hardnes of heart which is in the greatest number, and this spirit of slumbring, this is to be most lamented : that there are few to lay it to heart and mourne for it; but senceles, or taking part with them.

Pray often.  
Luk. 18. 1

Seeing the most finde no fauour in prayer, and yet the Scripture chargeth vs neuer to be wearie of it, know that there is precious fruite of it; and that is when we praying in faith and repentance are answered from God, that we are heard either in assuring vs of some benefit, or helping vs against sinne : both which when after prayer we beleue more strongly, we are well satisfied, and comforted, therefore pray often.

Ioh. 16. 24. 40.

Worldlines.

Many professors doe not onely drowne themselves in the world; but also when they come in companie, they poyson others, with casting the smoke of their naughtie hearts vpon others : so farre off are they from checking themselves, for any of their sinnes.

Doubting of  
Gods fauour.

Luke. 22. 62.  
Luk. 22. 29.

There is no iust cause of doubting of Gods fauour, by our outward afflictions, or our inward infirmities, (both which yet doe often cause vs to doubt) but by sinne, which we willingly commit, and lie in : and it is iust with God, to haue it so; as in Peter.

When

A When we are well humbled, God will cease to afflict, *Matth. 11. 29.*

Let the desire of them, who thinke they haue it aright, be sound, that it may begin well: secondly, seruient, that it may grow: and constant, that it may continue; then it shall and boldly may seeke for reconciliation with God still, and hold it, which in a touched and humbled heart is a signe of faith; and will after grow to greater strength, for the hungrie desire after grace is a sanctified affection; yet hath the wicked no whit to thinke his state good, or to be flected for all this: for he hath onely flitting desires to doe good which come to nothings; but the other hath reformation of life with them.

B Let outward afflictions the greater they be, as losses, and disgrace, diminish the infirmities which are inwarde of the minde, (as impatience, and rebelliousnesse of heart) not increase them: for that were to make our afflictions double.

Before sinne bee committed, we extenuate it, as *Esa*; after it is committed, we contrarily aggrauate it, as *Judas*. For the diuell comes first as a tempter, and after, as an accuser.

We shall neuer want somewhat to exercise vs, sinne, or trouble: neither were it profitable for vs, to the end we may be euer in the combate, for our life is a warfare.

C Though we doe a good thing: yet if it be not in knowledge, it is sinne. No good thing abideth long with vs in his strength, and beautie, without new quickning: yea quailing and deadnes sometime groweth vpon vs; what meanes soeuer we vse, because God will haue vs see our weakenes.

We cannot rest to full contentment, in any estate, how prosperous soeuer, except we see the Lord goe with vs to guide vs.

Wee should not suffer our selues to be carried from the best things, whatsoeuer weightie dealings or matters be in hand: and hauing beene imployed in Gods businesse, in liuing fruitfully and cheerefully among men, we should bee loath now to faint and chaunge our course.

D When we feele any wearines in a godly course, by what occasion soeuer it be, the diuell hath met with vs. Complaine therefore and relent wee, for our vnkindnesse, and wandring from God, and he will be found, and returne right soone.

It is well prooued, that faith and godlines are the vpholders of our ioy and peace, and that they make an hardestate easie; & a prosperous, fruitfull.

Among many reasons to moue vs to goe vnder afflictions meekely, these are two. Thinke we that God will exercise and frame vs for hard times, and perhaps an end of our daies is at hand?

God is not only the same to vs in afflictions, that he hath beene, but will be felt more sweete, when the world becommeth more bitter.

E That seeking of ease, profit or pleasure, ought to be restrained, which holdeth from seeking the common good of others.

We may obserue, that when our Christian state is at the best, it is no better then it had neede to be: but when we consider how many waies we might decline, we may thanke God it is no worse.

Hardly is a good Christian brought to giue ouer many vaine liberties, some hee will, but not others: but after his excursions from God, hee hath



much adoe to returne into a good course againe. This causeth much vncheerfulnes in the life: and till we cleaue to him with delight to serue him, it will neuer be otherwise.

*Fruit of directi-*  
*on.*

A great difference there is, betwixt the continuall obseruing and viewing of our life from day to day: and the doing of it by fits now and then: in the one wee are safe, cheerefull, and fruitfull: in the other, rash, offense, and after vnquiet for it, walking in feare and with little comfort.

If thou wilt finde Christ sweete, thou must euer finde sinne sowre.

*Riches*

If thou wouldest forgoe thy riches willingly, and readily; vse & enioy them soberly, and moderately: set little by them, and lose little.

*Intent of directi-*  
*on.*

It is to be feared, that many professing the Gospell with some liking, doe onely generally aime at godlines; & therefore they haue many vnsettlings and rangings out: but they doe not particularly looke to themselues; therefore they gather not experience, nor finde any great fruite of it.

*Feare to offend.*  
*Psal. 112. 7.*  
*Exo. 20. 20.*  
*Keepe the heart.*

Feare euer to offend God, & thou needest feare no other perill: as ill tidings; for he keepeth thee, Psal. 32. 7. and 91. 11.

*Frou. 4. 23.*

It is strange, that we hauing no good part in our life, but through the well framing of our hearts; yet that we should thinke it much to keepe them within compasse, as we are commanded,

*Vaine glorie.*

They who can neglect, and set meanely by a little vaine glorie & credit with men, may gaine and enioy much peace with God.

*Ios. 6. 4.*  
*1. Sam. 4. 4.*

A man by Gods spirit should doe a thing well, which another without it shall doe verie ill.

*1. Sam. 4. 5.*

Looke not to tie God to thee in thy neede, who regardest not him in thy case.

*Passions.*

They are rare men, who are not led by their passions into extremities, seeing they are rare, who so looke to themselues, that they may keepe from extremities. 1 Sam. 4. 5. 6.

*Godly life.*

Many at their death hold that they ought to be godly, but let them seeke it in their life: for is it not good at one time, which is at another?

*Afflictions.*  
*Psal. 2. 12.*

He is a blessed person, who is in fauour with God, when he afflicteth; and he oft afflicteth; because we should beleene that he will deliuer vs.

*Heauines.*

It is folly, yea madnesse, to be heauie to death for any earthly thing, when yet a man desires nothing more than life.

*Provide for a good end.*

All our life ought to be providing for a good end: and keeping away of woe by sinne, which few will doe: (for they will not lose an inch of their libertie) & yet but for this what were the life of Gods people?

*Loose none of our Priuiledges.*  
*Psal. 89. 11.*  
*Exo. 37. 3.*

When the scripture telleth vs of the happines of the Church, we may thinke we come short verie much, whē we finde it not so, and esteeme not our estate better than the best of the world.

*Remove sin, els no peace.*

If we would euer through the day be at peace with God, and know we are pardoned, we must be euer readie to remoue our sinnes, which raise a controuersie betwixt vs.

*Trouble*

Wee would willingly please our selues in some vnlawfull liberties, when wee haue pleased God in some duties. But a wise man will keepe well, while hee is well, and not trouble himselfe with an ill conscience, when GOD doth not trouble him with hard afflictions; seeing it is written, let there not be

A be at any time an euill heart, whether we eate. &c.

We see many fall fearefully and offend, but few returne againe: therefore it is to be feared, that many perish, or at least are in great danger.

The more grace we perceiue in any man and constancie, and the more hee is like to God, the better we ought to loue him, as Christ did *Iohn*, and contrariwise, *Psal.* 15.4.

Heb 3, 12.  
1, Cor, 10, 32.  
Many fall, few  
returne.  
To more grace  
more loue due.  
Ioh. 13, 23.

This is a worthie thing, when in feare of, or by great afflictions, our innocencie and repentance is so found, that wee haue bold confidence to claime Gods promise of helpe in the time of neede, and are vpholden by it from the strength of feare, till we see an issue, as Israel did in feare.

Fruit of innocencie in affliction.

B Where there is wilfulnes in sinning, there is great difficultie in relenting: as also no power nor boldnes in beleeuing.

1, Sam, 7. 8 10.  
Wilfull in sinne.

As for such as count it more then needeth to seeke and to make chiefe reckoning of godlines, let them learne what these Scriptures meane: are they not for vse? *One day in thy house (O God) is better than a thousand elsewhere:* And *Psal.* 4.8. *Trie out therefore the truth of them.*

Godlines.

*Psa.* 87. 3.  
*Psa.* 84. 11.

When we be come to the highest degree of seruing GOD with much trauaile, yet wee abide hardly and a short time therein: at least much vnprofitablenes and barrennes will meete with vs againe after, euen by meanes of our corrupt hearts: which being so, we neede not thinke that we be too forward,

Never thinke thy selfe too forward in Godlines.

C when we be at the best.

Many beginning well in godlines, haue fainted and quailed, or beene iustly reproched before their end, through boldnes in seeking liberty amisse, that others may the more feare their owne weakenes.

Feare thy weakenes.

When pettie troubles arise in families and other waies, we should stay our selues thus: These are small, in comparison: and I must looke for greater.

Troubles.  
Heb, 13. 5.  
&c, 12. 4.

The carefull obseruation of our hearts and waies, is an especiall meane to keepe vs from euill, and to see our infirmities better, that we may bow to God and obtaine pardon of them.

Watchfulness.

D Where new knowledge is not sought, there is the lesse fauour in, and vse of the old: and when men make not good vse of the old, the seeking of new is but noueltie.

Seeke knowledge.

Seeing the conscience is so tender, and so soone pricked, a man would meruaile how they doe, who make many breaches therein, and solder them vp slenderly and easily.

Breaches of conscience.

Men hauing experience of Sathans malice and continuall dogging them to euill, it should teach them to trust better to their armour, and lesse to themselves.

Armour.

Dispose thy outward affaires with wisdom, and so as thou spend not euermuch time about the same, when thou maist doe it in a little: whether it be in companie by talking thereof (for commonly when wee enter talke thereof once, wee cannot tell when to make an end:) or whether it be alone by our selues in consulting; for thoughts of the world doe tickle vs: and that may be determined in a few sentences, and in a part of an houre, which may (if we take not heede,) hold vs worke the most part of a day, yea many.

Let not worldly affaires take vp too much time.

E If any of Gods children will waxe bold against the Lord and breake forth to seeke libertie amisse, he shall surely smart for it. *If mine owne children breake*

Sinne brings smart.  
*Psal.* 89. 31.



my lawes and keepe not my commandements, I will punish their sins with the rodd, **F**  
and their offences with the scourge. And if they sinne openly against their conscience, they shall one time or other, & one way or other, come to smart for it openly: As *Iosiah*.

2 Cron. 35.  
22. 23.  
Why God affli-  
cteth.

Note.

2. Cor. 12. 7.  
Psal 119. 67.  
Psal. 119. 71.  
Covet spirituall  
things.  
1 Cor. 14. 1.  
Lets of godlines.

Cod afflicteth sometime to correct pride, least wee should bee lifted vp  
about measure, and sometime to instruct vs and make vs wise in our course,  
and constant as wee were not before, and so to be wiser and asfraid to of-  
fend.

Men haue neuer so much wealth, but more is euer welcome: Why should  
not we doe the like in spirituall things, euen whosoeuer hath most and greatest  
part therein?

For a while, we find sweete sauour in an holy estate oft times: but the strength **G**  
of seruēt desire is soone cooled many waies, namely by feare of outward troubles,  
and losses, &c: for if that take hold once, it eateth deeply.

The state of ma-  
ny professors.

It is too cleere, that many professors doe but aime at a godly life, and there-  
fore they are soone vnsetled when they be at the best: and gather not experi-  
ence for the time to come to be directed.

Conceits.

Where we suspect that conceits grow, if we goe not about to pull them vp,  
they will be too deeply fastened in a short time-

Slight prayer  
and meditation

Though a man pray and meditate and keepe a better course in his life then  
some doe; yet if hee doe it but slightly, that the flesh preuaileth much in  
hindring the well performing of it, all will soone come to naught, it may **H**  
be perceived by the sway it beareth in other parts of life; and then let it be speedi-  
ly amended.

Note

It is good so to raske our selues with duries, one or other at all times and in  
all places, that so doing we may cut off occasions of much sinne.

Sinne an heauie  
burthen.

Let no sinne be slightly passed over or boldly committed: For when is  
commeth to remembrance in trouble, it will be an heauie burthen, and pinch  
vs to the heart.

How to make old  
age lesse tedious.  
Ioh. 14. 22.  
Reuel. 3. 20.

Seeing in age our companie will be tedious, and we shall be left alone with-  
out companie, let vs learne in our youth, to ioyne the Lord to our company;  
and to haue him our familiar, that so we may be neuer lesse solitarie, then when **I**  
we are alone.

He that lies in  
sin, thrives not  
in grace.  
Lam. 3. 40.

He that can sin freely, and giue it no vent out againe, by repentance, though  
he will not see, nor remoue it, yet seeing he knoweth he must, he shal not thrue  
nor prosper in Gods familie, nor taste of his dainties by faith.

*Sundrie necessarie observations for a Christian, fit  
also to meditate upon.*

1. Pet. 1. 15.  
Psal 39. 1.  
Ephes 5. 15.  
Ephes 5. 16.  
Col 4. 5.

1. **T**hat we keepe a narrow watch ouer our hearts, words, and deedes  
continually: **K**

2. That with all care the time be redeemed, which hath bin idle, carelessly,  
and vnprofitably spent.

Col. 4. 2.

Luk. 14. 15.

3. That once in the day at the least priuate prayer and meditation if it  
may be vsed.

16.

4. That care be had to doe, and receiue good in companie.

5. That

- A 5. That our familie be with diligence and regard instructed, & watched over and gouerned. Heb. 10.  
Deut. 4, 9, 28
6. That no more time or care be bestowed in matters of the world, than must needs. Genes. 18, 19.  
Prou. 3, 17.
7. That we stirre vp our selues to h liberalitie to Gods Saints. Col. 3, 2.
- 8 That we giue not the least bridle to wandring i lusts and affections. Heb. 13, 16.  
Gal. 6, 10
- 9 That we prepare our selues to k beare the crosse, by what meanes soeuer it shall please God to exercise vs. Col. 3, 5.  
Ephes. 5, 3, 4.  
March. 16, 24.
10. That wee bestow sometime not onely in <sup>l</sup> mourning for our owne sinnes, but also for the sinnes of the time and age wherein we liue. Dan. 9, 3, 4.  
Eccl. 30.  
Lament. 1, 1.  
1, Cor. 1, 7.  
Tit. 2, 13.
- B 11. That we m looke daily for the comming of our Lord Iesus Christ, for our full deliuerance out of this life.
12. That we vse (as we shall haue opportunitie, at least as we shall haue necessitie) to n acquaint our selues with some godly and faithfull person, with whom we may conferre of our Christian estate, and open our doubts, to the quickning vp of Gods graces in vs. 1, Tim. 5, 1, 6.
13. That wee o obserue the departure of men out of this life, their mortallitie, the vanitie and alteration of thinges belowe, the more to contemne the world, and to continue our longing after the life to come. And that wee meditate and muse often of our owne death, and going out of this life, how wee must lie in the graue, all our glory put off; which will serue to beate downe the pride of life that is in vs. Eccl. 7, 4.  
Phil. 1, 23.  
Reuel. 22, 30.
- C 14. That we p reade somewhat daily of the holy Scriptures, for the further increase of our knowledge, if it may be. Deut. 17, 19.
15. That we q enter into couenant with the Lord to strue against all sinne, and especially against the speciall sinnes and corruptions of our hearts & liues, wherein we haue most dishonoured the Lord, and haue raised vp most guiltines to our owne consciences, and that wee carefully see our couenant be kept and continued. Iosh. 1, 8.  
Psal. 1, 2.  
Dan. 9, 1.  
Nehem. 9, 38.  
2, Chro. 34, 31.
16. That we r marke how sinne dieth & is weakened in vs, and that we turne not to our olde sinnes againe, but wisely s auoyde all occasions to sinne. 1, Pet. 1, 14.  
2, Pet. 2, 20, 22
- D 17 That we t fall not from our first loue, but continue still our affections to the liking of Gods word, and all the holy exercises of religion u diligently hearing it, and w faithfully practising the same in our liues and conuersations: that we x prepare our selues before we come, and meditate and confer of that we heare, either by our selues, or with other, and so marke our daily profiting in religion. Math. 21, 8.  
1, Thes. 5, 22.  
Reuel. 2, 4.  
1, Tim. 1, 19.  
1, Tim. 1, 22.  
Rom. 2, 13.  
Eccl. 4, 17.
18. That wee be often occupied in y meditating on Gods benefits and works, and sound forth his praises for the same.
19. That we z exercise our faith by taking comfort and delight in the great benefit of our redemption by Christ, and the fruition of Gods presence, in his glorious and blessed kingdome. Ephes. 5, 20.  
Psa. 116, 12, 13  
& 118, 15.  
Phil. 1, 23.
- E 20. Lastly, that we make not these holy meditations, and such practises of repentance common in time, neither vse them for course. 2, Tim. 4, 7, 8.

These I haue set downe to helpe thee to meditate. And who sees not now, by that which hath beene said, that a good heart may be able to meditate? That as the exercise it selfe is both very needefull for all Christians, and many



*Perswasions to  
the meditation.*

*Note*

*Iust cause to com-  
plaine of the  
want of medita-  
tion in all sorts  
of men.  
Luk 23, 28.*

*Ierem 9, 6.*

*1, Tim. 4, 15.*

*Especially in the  
minister.*

*Note.*

wayes gainefull, so none may haue iust cause to complaine, that they cannot F  
tell how to make vse of it. But let vs remember, that besides the benefit and  
gaine of it, it is one of the priuate helps that God in his wise & mercifull pro-  
uidence ordained for his deere children to make their life sweete and comfor-  
table here, which otherwise would be yrkesome and painefull, euen to them  
who are best able to passe it well. And therefore to neglect it, shall not onely  
be grosse vnthankfulness: but a charging of the Lord with a worke meere-  
ly needelesse. Let vs also, for the better heartning of our selues hereunto, con-  
sider the vncertaintie and shortnes of our life, and the warnings which God  
hath giuen vs of our mortalitie, not onely by the doctrine of his word & com-  
mon experience, but more especially, within these few yeeres, *By taking from*  
*us so many worthie instruments of his glory, as I must needs say, if it be well weigh-* G  
*ed, will worke in vs a lesse desire to liue, seeing they liue not with vs.* And this, a-  
mong all the rest of the vexations & molestations of this life, should whet and  
sharpen vs to meditation, that wee might the more shake off the burthen and  
weight of the inordinate desire of liuing here, as bolts from our heeles.

But as it is too true, that *the righteous perisheth, and no man almost conside-*  
*reth it, that they are taken away from the evils which shall meete with such as re-*  
*maine behinde:* so, who is meete to heare our Saviours words, *weepe for your*  
*selues, and for your children?* and therefore to muse and thinke deeply of it,  
that he may doe it. So that meditation should be one with vs, whatsoeuer  
should be the other: That it might not be verified in vs, which was complain- H  
ed of by the Prophet *Ieremie: I stode and hearkned when God reproveth the*  
*peoples securitie, to see, if any would returne; but there was none that said, what*  
*haue I done?* As if he should say, there was none, that pondred in his heart, how  
God was offended. *Paul willed Timothy to meditate and thoroughly exercise and*  
*season his minde with the doctrine* which he deliuered to the people, euen to be  
taken vp of it, that both hee himselfe might be thoroughly seasoned with the  
doctrine for euery part of his life; and that he might feede his hearers the more  
plentifully.

But alas, how slightly is the Apostles admonition regarded of a number. I  
euen in the ministerie? who, though some of them reade much, & teach good  
things in their sermons, when they doe preach: yet haue small vse of their  
knowledge, neither deliuer any thing by their owne meditation, more then  
they finde in their commentaries; whereas, if they did, they should draw a-  
boundant matter out of their priuate readings. Besides that, many receiue  
whatsoeuer they finde in their bookes, seeing they meditate not vpon it: and  
so, as they can the lesse speake priuately of the same things (which they deli-  
uer publikely) to the edifying and consolation of him, who demaundeth a  
question of them, seeing they speake onely out of the booke: euen so, they are  
the meanlier & more weakely furnished with the doctrine, which they teach, K  
to make their liues fruitfull, because they doe not weigh the vse, benefit, and  
necessitie of the doctrine in their hearts: and this, beside other great inconue-  
niences, causeth some to fill their sermons with authorities of men, to proue  
the truth of God: which is all one, as to set vp a candle to giue light at noone  
tide, and to prop and hold vp a great and weightie building with a weak and  
slender pillar. So that this is iustly to be complained of in the minister or peo-  
ple,

A ple, if they be not acquainted with this meditation.

As for the obiection of the one or the other, that they haue the world to looke after, and to care for, (for this is the profitablest defence that they haue, *Obiection.* for the omitting and neglecting of it) they should know it to be their sinne, that they will thus set God against himselfe, as though he should commaund them to doe that, which hindreth them from an other dutie commaunded. Nay rather, they should thinke, that following of the world to be too much, which is not moderated and ordred by the due considering, how far, & in what manner they should deale in the world: that is, not to be hindred from holines by it, but euen in their earthly affaires to practise it. If they be rich, they haue the lesse cause to be holden from it, by worldly care. If they be poore, they haue the more neede of it, to moderate their care, that it exceede not, nor carrie them to vnbeliefe. For it must be remembred, that I speake of such, as say, they esteeme most preciously of the greatest riches, which is godlines. And what example so euer they haue of the contrarie in the multitude of worldlings, among whom they liue; yet they must know, though others will not, that they are not set here in their places, and callings, to doe as loose and retchlesse seruants, when they goe to market: who when they should buy prouision for their maisters familie, neglect that which they should chiefly intend, and fall to drinking, play, and other ill rule with their companions. *Answer.*

C Neither should they be like bad husbands, who reckon what they haue coming in, but not what must goe out of their hands, who are not like to vphold their occupying long. But they must be like the *wise builder, who looketh whether he be able to make an end, when he hath begun:* So should they euery while, be looking and wisely considering, whether they take the course to finish the building of their christian life, euen to the full perfecting of it, which is another manner building, than any made with hands. And he that will meditate on this seriously, and such other good things as further this, he shall not neede to feare the fall of his building, but that it shall stand in all weathers, till he inherit a building made without hands, which is immortal. And he that loueth to smell on the sweet fauours, more fragrant than *Aarons oyntment*, which in his Soliloquies with God & in his meditations he receiueth of him, euen the sweet odours and graces of the spirit; hee shall smell of Gods presence in his talke, companie, and dealings: which will testifie, that he hath acquaintance with God. And especially if this meditation be vsed on the Sabbath, when the whole day is appointed of God to it, and the like spirituall seruices, (the word preached giuing so gracious occasions:) that man shall be

D able to say, that meditation is a wonderfull helpe to faith and a godly life, *Sweete fruit of meditation.*

(. . .)



## CHAP. 8.

*Of the third priuate helpe, which is the armour of a Christian: and of the first three points of it.*



He third priuate helpe is the armour, which was next mentioned among the rest. This being not so cleerely vnderstood, nor the vse of it so well seene into, requireth a more full handling, then I purpose to vse in the most of the rest. And this armour God in his mercie hath appointed to furnish the Christian Souldier withall in his warfare, against all his spirituall enemies, that by the help thereof, and the other meanes in this treatise mentioned, he may be able to be directed aright from time to time, and keepe a good course in his life, and beate backe the strong and subrill *assaults of the deuill*, that he be not led by, nor ouercome of them, nor of the manifold bad passions and euill desires of his owne heart, which otherwise will draw him continually after them. But before I proceede any further, I will set downe in generall the points, worthie to be learned and practised in and about this armour, that the reader may see better how to make right vse of it.

*The three points to be considered touching the Christians armour.*

First therefore I will shew what this armour is, and the chiefe parts of it. Secondly, that a Christian life cannot stand without it, nor be practised of a nie, except he be armed, as God hath taught and appointed him to be. Thirdlie, how it is gotten and come by, and how we should put it on. Fourthly, how we may, by the helpe of it, practise godlines from time to time, and be able to stand fast in our Christian course, and resist *in the time of danger*. By all which, God will make vs able to liue christianly, which is to haue *our conuersation in heauen* with him, as he requireth.

*The first point sheweth what the armour is.*

2. Cor. 10. 4.

Ephes. 6. 14.

*The parts of the armour.*

The whole complete armour therefore, is the spirituall furniture of the gifts and graces of the holy Ghost, by which, God doth deliuer his, from all aduersarie power, and bring them to the obedience of his will. I speake not here of those who are to be called, but who are effectually called already: and they by the helpe of this armour, doe not onely *cast downe strong holds of temptation, and ouerthrow imaginations, and every high thing which exalteth it selfe* (in the opinion of him that is tempted) against the knowledge of God: but also *bring into subiection every euill thought in them, to the obedience of Christ*. And this armour is that which is set downe to the Ephesians, the parts whereof are these: *Truth or sinceritie; righteousness; the shooes of peace, or preparation to beare the crosse; faith, the helmet of saluation*, which in another place he calleth, *hope, and the word of God*. This is the full furniture of a Christian, by the which the Lord hath taught him to fight against the diuell, and his instruments, & thereby to preuaile, in and through his captaine and head Christ Iesus.

And although there are other points of armour set downe in other places of the Scripture, yet are they but parcels of this, or the same in other words expressed. Neither shall there neede any other, for hee who is attired and armed with this, shall not in any point be vnprovided, or to seeke of strength

A in the time of neede. But yet doth not euery man see by & by how these may be accounted armour, therefore I will describe them seuerally.

Sinceritie or vprightnes is that weapon or part of the spirituall armour, and that fruite of the spirit which should accompanie the whole conuersation, (not some few actions of a Christian) by the which he is simple and without fraud and hypocrisie bearing sway in him; both towards God and his neighbour: and it may the more cleerely be discerned by considering the person in whom it is found, namely an vpright man, whom (in the description of Nathaniel) our Sauour Christ calleth a *true Israelite in whom there is no guile*: which vertue although it be a part of the Christian armour, yet that it is rare, not onely

*What sinceritie is.*

1. Cor. 13. 12.

Psal. 32. 2.  
Math. 5. 8.

Prou. 20. 6.

*Note.*

Ierem. 13. 23.

B the best doe see, but euen the bad sort doe complaine: according to the words of Salomon: *Many men will boast, euery one of his owne goodnes, but who can finde a faithfull man?* that is to say, who will prooue himselfe to be such an one indeede, as he will seeme to be, by word and shew? For to say the truth, men are so infected with hollownes and glozing, and through custome and continuance therein so confirmed in it, that vntill God changeth the heart, *Jeremies words are true of this one, as of other euils, It is as possible for him who is accustomed to euill, to returne & doe good, as for the blacke Moore to change his skinne, or the Leopard her spots.*

And this veritie consisteth as well in holding & keeping the truth, I meane the found knowledge of the word in our iudgement, as the practise of it in a good conscience. Which I say, because there are some, who professe great friendship to the Gospell, who yet maintaine strange opinions not according to the truth of it: as that the law ought not to be preached in any wise, and that there should no differences of men be made; when yet the Scripture putteth difference betwixt good and bad, both in their life and in rewards. The holding of such opinions therefore, standeth not with sinceritie: which freely admitteth, nay requireth all opinions to be measured and censured by the word.

Psal. 1. 1, 2.

D Now therefore if this be sinceritie and vprightnes to be free, not onely from double heartednes and halting, but also, to be readie to yeeld a franke assent and practise to the truth; and further, if this vertue be one part of the Christian armour, he who is voyde of this, must needes lie open to great danger, both by error in opinion & by corruption in life: for he wanteth that which should defend him. And contrarily, he who seeketh to please GOD vnfaignedly, his conscience bearing him record, that he hath some true measure of this sinceritie, and still laboureth after it, that is, to be simple and plaine (though politike) in his words, actions and meaning, he hath this part of the armour: the vse whereof how great and gainfull it is, shall appeare hereafter. And such a thing is veritie or sinceritie. But let this be added, that if any will purpose this in some things, yet not resolute to shew it in all, euen this is the man, who is faire from sinceritie.

E

Righteousnes is that part of the armour, and such a gift of the spirit where- by our hearts are bent to all manner of goodnes, and righteous dealing, approving of it as most excellent, desiring feruentlie and delighting in it; and that because it is good, and disliking and hating all naughtines and euill. And hee who looketh to be preserved in manifolde temptations to sinne.

*What righteousness is.*

Prou. 10. 1.  
Psal. 9.



Note.

Phil. 1. 11.

Gen 45. 3. 4.  
& 50. 19.

Gen. 39. 9.

Note.

Job, 31. 35.

1. Sam. 22. 8. 13  
1. Sam. 24. 17.

Shoes of peace.

Rom 5. 1.

Luk. 22. 57.  
Luk. 22. 33.Phil. 4. 7.  
Ioh. 16. 33.

sinne, and to keepe in obedience to all kinde of duties both towards God and men, whiles hee liueth, had neede to haue no lesse, than this firmenesse and constancie of a righteous heart, and to be so thoroughly perswaded of the beautie and price of this one part of Christianitie, namely, innocent and righteous dealing, that though infinite occasions shall arise to diminish the credit of it, yet hee may cloath himselfe with it, as with a garment, and weare it as an ornament, that such an one he may shew himselfe to be in his actions, that he may cause others to be in loue with it also. Which vertue so shined in Joseph, that sundrie times, when hee might haue wrought euill without feare of reuenger to his brethren, who had giuen him great occasion, hee would not: nay, when hee might haue bene preferred, by hearkning to his whorish mistress, he refused it with detestation, (though thereby hee procured to himselfe no small danger) saying, *how can I doe this great wickednes and so sinne against God?*

He that seeth into this vertue, and liketh it so, that he will be warie that hee commit no vnrighteous thing against GOD nor man, as farre as his knowledge guideth him, but setteth himselfe to doe that, which is pleasing both in the light of God, and before men, hee hath this part of armour, and is fenced with the brestplate of righteousness. Such shall say with Job, *If mine aduersarie write a booke against me, I will put it behind my backe,* (reade it, who will) and glory in mine accusations. The beautie of this grace & vertue is such, (as may appeare in the examples of those who were found innocent when they were charged and accused, as in Achimelek, Jonathan, and Dauid towards Saul,) that if it could be seene with eye, it would exceedingly prouoke men to be in loue with it. And let all marke how fitly these two sinceritie and righteousness, or innocencie doe goe together.

To be prepared with the shoes of peace by the Gospell, is this, that we hauing receiued forgiveness of our sinnes, & assurance of saluation through faith by the Gospell, and thereby found most sweet peace to our conscience, we are now by this Gospell, as they who are readie to take a long iourney, shod and prepared to be readie to denie our selues, and to take vp our crosse, and follow Christ, throughout this our pilgrimage. This part of armour did our mercifull father see meete for vs, his weake children, seeing wee are so dismayed at the beholding, or hearing of troubles to be at hand, although before they come, we were cheerefull. He would therefore that wee should not faint, nor be discouraged, no not euen by them: *but lift vp our heads,* and be of good comfort, seeing they are but for a short time, and our peace is continuall: besides that, for the exceeding greatnes of it, *it passeth all vnderstanding:* and therefore it is able to keepe our hearts comforted, euen in our tribulations, through hope at least. Which our Sauiour foretold, that the faithfull should haue, but hee armed them most graciously against them.

Neither is there indeede any other thing, that is able to stay vs from deadlie vnquietnes and bitter anguish at such times. For seeing wee are going to God, and that must be through most dangerous ranks of cruell enemies, as through a wildernes of robbers, this is our incouragement to goe on manfully, in that we know by the doctrine of the Gospell, that wee take our iourney to God who is at peace with vs, and therefore our guide, and deliuerer from them

A them all. He therefore, who hath this peace by the Gospell, is armed with this part of Christian armour, called the shooes of preparation, (as the Souldier with his brasse bootes,) against all such hard and sharpe afflictions, and troubles, which as pikes in the way, would otherwise so wound him, that he should not be able to stand in the battaile; he is armed, (I say) with this part of it, because he thus thinketh with himselfe, *if God be with me, who can be against me?* Rom. 8, 31.  
*the Lord is my saluation and light, whom then should I feare? the Lord is the strength of my life, of whom then shall I be afraid?* Psal. 27, 1.

But to proceede, to haue this shield of faith, is to build our perswasion on Gods faithfull promises, that Christ Iesus is ours: and that God hath giuen him to vs, to obtaine forgiveness of our sinnes and saluation by him; yea & all other good things also, meete for this present life: As the Apostle saith; *Hee that hath giuen vs his Christ, how can he, but with him giue vs all things also?* Rom. 8, 32. So that he which hath embraced these pretious promises & resteth vpon them, as certaine and not doubtfull, no more to be remoued, and vnserled, as (if it be well weighed) there is no cause he should, he hath this part of the armour, and therefore shall not be ouercome by those fearefull temptations of Sathan, to strong distrustfulnes, which as *fire darts* be deadly to all which are not thus armed with a true and sound faith: and such an one may be rightly said, to *put on the Lord Iesus*, which cannot be done but by faith. Col. 3, 13.

C This hope is a ioyfull longing, and stedfast desire, (as wee may see in olde father *Simeon*) and looking for the performing, and accomplishing of all those mercies temporall and eternall, which GOD hath promised, and wee by faith are assured of. For this the Lord would haue vs to know, that he hath made no one promise to vs; but he meaneth to fulfill it, that wee may see it, and glorifie him, for such louing kindnes of his towards vs: and therefore would haue vs also in reuerence *to hope perfectly*, that is; confidently and constantly to the end, as the Apostle speaketh, for such gracious gifts, as hee hath bequeathed vnto vs. The which holy boldnes, whiles wee are propped vp withall, our hearts are so well satisfied & contented; that wee passe our dayes cheerefully, and walke in our callings ioyfully, seruing God therein, yea wee like our portion maruailous well, and wee inioy our prosperitie with much thankfulness. 1, Pet. 1, 13.

D And all this wee doe, because wee haue hope from God of all good things which shall be meete for vs, yea and all this we doe, not after the flesh, or because we haue whatsoever heart can wish, or eye lust after, (for our God indeteth not with vs after any such manner) but because we haue some measure of *godlines with contentation*, & haue learned to be perswaded, that to be best for vs, which he bringeth to passe; and so to hope still, *that all things shall fall out to vs for the best*, because he hath so promised. And if it were not for this sweete hope, our liues should be most wearisome, except wee should suffer them to be meere diuelish. And without this armour of hope, all other hope is vaine and deceitfull, and as *the ruff without mire and moysture* which withereth: and as the spiders webbe which is sodainly swept downe. Rom. 8, 28.

E Lastly, the armour of the word, which is called the sword of the spirit, is to be well instructed in the sound and liuing knowledge of the Scriptures, and to digest the same, and season our vnderstanding with it, in such wise, The word of God.  
*that*



Psal 119, 105.

1, Pet. 3, 17.

2, Cor. 3, 18.

Prou. 1, 6.

1 Iou. 9.

Ioh 13, 17.

that we may know the will of God, and haue the same in remembrance, in the things which most concerne vs, (as we can) that thereby we may at all times, and in all cases be readily led by it. That this *may be a light to our feete, and a lanterne to our steps*, as the Prophet teacheth: that so neither heresie in opinion, nor errour in our life which shall be dangerous, *may carrie vs away from our stedfastnes in our Christian course*: no nor so much as deceiue vs secretly, but we may be able to draw forth this sword of the spirit, and to say, it is written in the booke of God to the contrarie, as our Sauour said in the like case, that so no such thing may be done of vs.

Such knowledge therefore of good and euill, cannot be wanting in vs, nor the daily increasing of it be neglected, but sore and perilous wounds will by the aduerlarie pearce our soules: so farre is it off, that the most experienced and skilfull Christian should thinke, he knoweth enough. Yet least any should deceiue himselfe about this, thinking that he hath knowledge, this I say, that if he be not counsell'd and guided by that he vnderstandeth, *Hee knoweth nothing, as he ought to know. For the feare of offending God is the beginning of wisdom, and he that keepeth* (that is) *faithfully indenuoureth to keepe the commandements of God, is most wise*. And so speaketh our Sauour to his Apostles: *If ye know these things, happie are ye, if ye doe them*. This knowledge therefore, and the experience that we learne by it, how we haue prospered, by liuing after it, is that part of Christian armour, which is called the sword of the spirit: and who doth not see, what a singular and necessarie helpe it is, to the practising of a godly life? for as a blinde man is without a guide, so is a man without it.

And thus I haue giuen the reader a taste of the armour of a Christian, what it is: who by due consideration of the power and vse of euery part of it, may easily see, that he who is furnished with the same, may be able to doe wonderfull things, in respect of him, which goeth to worke by his owne aduice and power, or (which is all one) by mixing it with the word of God. And yet so doe the most, who professe the Gospell: they will not altogether exclude the commandements of God, so that they refuse altogether to be gouerned by them, yet for all that, they will not binde themselves to be ruled by them, in one thing as in another: and therefore doth their life and talke iarre and iangle, in respect of the knowledge of dutie which they haue, & is euen harsh and vsauourie to good and bad, and to themselves also, if they would but search and looke into their waies seriously and carefully at any time. And this briefly be said of the first point concerning the Christian armour, to shew what it is, and which are the parts of it.

*The second point  
that the Christi-  
an life cannot  
stand without is.*

Note

Now to goe forward to the second, which is, that the Christian life cannot stand without it. Hee that is willing to liue Christianly throughout his life, (for God giueth vs no libertie of intermission or stay) hee must not be content to haue this knowledge of the armour swimming in his braine, or lying by him in a booke, but to be digested of him, and made his owne, and no more stand at the putting on of this holy armour, then to doubt of the truth of it: hee must alwaies be readie to cloathe and furnish his soule with the seuerall parts of it, (to couer the nakednes and shame thereof, and to make it comely and well fauoured in the sight of GOD) as his bodie with apparell: and

## Of the 3. priuate helpe, which is the Christians armour. 277

**A** and to arme it therewith as the souldier is with his Corselet, head-piece, sword, &c. because by it, God hath appointed to defend him, from the spirituall craftinesse of his deadly enemy the diuell, and from deceitfulness of the most noisome sinne.

And most sure it is, to him who will looke into it, that all other good helpes to godlines, as prayer, reading and confidence, though in themselves verie profitable, yet they doe Christians the lesse good, if they be without the armour. And therefore when the Apostle had taught the Ephesians to practise the particular duties of Christianitie, hee sendeth them to this armour, to enable them to stand fast therein, without the which, the diuell (hee telleth them)

*All other helpes  
doe the lesse  
good without the  
armour.*

**B** would with his subtil baits and delusions, draw them from whatsoever hee exhorteth them vnto; yea although they had desire to bee obedient to the same. Thus he writeth, saying: *Take vnto you that whole armour of God, that ye may be able to resist in the euill day:* that is, in the hard time, when Sathan bendeth all his force against you, and proclaimeth (as it were) open warre; as well as when the daunger seemeth to be smaller: and *having done all things,*

*By it we stand  
fast.*

*Ephes, 6, 13.*

that is, resisted your enemy, *stand by the strength thereof,* and keepe your selues armed still against new assaults. By this it is cleere, that seeing the diuell is a professed enemy of ours, and one that woundeth vs secretly, when we are not aware, and is at hand to doe vs most harme, when we doe not so much as dreame of any such matter: it is cleere, I say, that if wee be not prepared against such dangers, wee must needs bee fore hurt. Who goeth forth naked and vnarmed vnto the battell, where so many kindes of weapons are readie to take away his life? nay all is little enough, though hee be armed in euery part.

*Notes  
The diuel wound-  
eth vs, if wee be  
not armed,*

That which I say in generall of the whole, will better appeare if wee goe through euery particular part of it. For who will aduenture to goe barefooted among thornes, and stubs, yea to runne vpon the pikes, but hee will be well shod? euen so, who will bee bold to goe through the manifold stormes and tribulations of this life, which rise vp in his way, in euery place, not to

**D** pricke his feete, but to pierce and goe through his heart: as it is said of *Mari* her troubles, *that they should pierce through her soule*, euen as a sword, which goeth to the inrailes: who (I say) will go thorough these stormes, but hee will be well armed against them, and strongly prepared and settled to stay himselfe vpon God by the peace and comfort which hee draweth from Christs owne words, euen these: *Though in the world ye shall haue tribulation, yet be of good comfort, for I haue ouercome the world.*

*The truth hereof  
is declared in the  
particulars.*

*Note  
Shod with the  
preparation.*

*Luce, 2, 35,*

*Ioh, 16, 33,*

And that which I say of this one kind, I may in like manner say of all the parts of the armour which God hath furnished a Christian with: that hee can walke in no safetie through the Campe of this world without them, and euery of them. Who can be free from despairing of Gods mercie, (which is a *firie and venemous dart*) or els from dreadfull doubting and feare, (which are companions thereunto) or (which is as deadly and dangerous) from presumption, vaine hope, and deceiuing himselfe, which hath not *the shield of faith*, and is not certaine thereby of eternall saluation, and of the fauour of God to gard him in this life? And though this man had no other thing to make him vnhappy, yet who doth not see, that euen this is enough to make

*The shield of  
faith,*



all his pleasures vnfaourie, if he should either feeble the one, or might be F  
perswaded of the other?

Besides what is his life, (euen at the best) when he hath no trust in Gods manifold promises? And although these things being not seene with eye, be as little thought vpon of the most part in the World, yet the Scripture hath concluded, that *there is no sound peace to anie such*: yea rather that the diuell hath, as a *raging Lyon*, his paw vpon their throat readie euerie houre to take away their foules: as the Apostle sheweth, (though this seeme lesse, seeing it is not knowne nor felt) whereas if they were shielded by this faith, and that in their need, it should not be so with them: but thereby *they resisting him, he should slie from them.*

1. Pet. 5. 7.  
Iam. 4. 7.  
The brestplate of  
righteousnes.

Prou. 3. 30.

Againe, to shew how impossible it is to bee in safetie without the other G  
parts of the Christian armour; how can anie man walke innocent and harmeless among his neighbours, though others should walk so towards him, except he hath put on the *breastplate of righteousness*; and armed himselfe with this cogitation, to doe no man anie wrong? and not onely so, but also to doo no other iniquitie or euill, which might offend anie, or wound his owne soule? How manie waies shall he be carried to sinne against God, and his neighbour? I speake not of an vnbeleuer, who can do nothing but sin, but euen of a Christian, who hath an heart which hateth sin: yet euen he, if he indente not from time to time a fresh with his heart, H  
against all vnrighteousnesse, and the parts of vnholie life, he shall be disfigured with manie blemishes, and disgrace himselfe and his holy profession also, by his manie vnlawfull actions: so farre is it off, that innocencie is in his heart, and in his hands, and that he liueth vnrebukeable, and without blame amongst men.

2. Cor. 6. 4 5.

And therefore it is that Saint Paul teaching the Corinthians how they should be *apparvelled with the parts of Christian armour, as puritie and uprightnesse, knowledge of the Word of God, and with patience and long suffering*, which hope ingendreth, doth among the rest, commend to them this one, by his owne example, namely, *the armour of righteousness, both on the right hand and on the left*, that is, in prosperitie and aduersitie, that so they should giue no occasion of offence in anie thing, but *in all things approue themselves as the seruants of God.* I

The sword of the  
Spirits.

The same may be saide of the other parts of the Christian armour, that I haue said of the shooes of peace, of the shield of faith, and of the breastplate of righteousness. For if there be not some cleere and sound knowledge of the word of God, (which as a sword may cut the bandes of sinne asunder like a cord) how shall a Christian be able to discerne the *deceitfulness of sinne*, but be led by it and taken with it, as with a baite? How can he choose although he be zealous and desirous to doo well, but to be led into K  
many errors, and so goe without the sweete life, which in Christianitie is to be found, if he haue not well learned and digested this in the depth of his heart (*it is written*) to the contrarie? So if he bee not girded, as it were, with sinceritie, that hee may bee adorned with it, wherefoeuer he become, and all other good gifts of God in him be bound together by that, that he hath them in truth, that he delighteth in them indeed, how shall he bee in-  
fected

The girle of  
truth.

A fected with hollownesse and hypocrisie, what shew of holinesse shewer ap- Prou. 20, 6.  
peare in him?

To conclude, what can there be in his life daily, but fainting, vncom- The helmet of  
fortablenesse, and sundrie discouragements, whiles he is weaned from the hope.  
foolish and vaine delights of this world, & seeth not the pleasures of heauē  
with mortall eyes, what can there els be to him, (I say) if the hope of salua-  
tion be not as an helmet, to keepe life in his soule: and with this hope of sal-  
uation, which cannot deceiue him, a cheerefull hope of well passing the  
course of these conflicting daies also vnder the wings of Gods protection,  
till he come thither? As for other hope, who knoweth not, that all other

B hope of earthly peace, or long life, *is like to a broken tooth and sliding foote*: But  
by this hope, tediousnesse is remooued, and cheerefulnesse to waite con-  
tentedly in this pilgrimage for a full deliuerance, is obtained. Therefore  
how truly may this be said, that the Christian life, without the armour of  
God, cannot be continued?

For if euerie part of it be so needefull throughout our life, (as hath beene  
said) who seeth not, that euen such an one, as hath receiued grace from a-  
boue, by the preaching of the Gospell, to be borne a new, and to *be begot-  
ten to a liuely hope*; yet for all this, shall not thrive, nor prosper, without dili-  
gent and vsuall nourishing of this new birth in him, nor *grow up to a perfect  
age in Christ*, deliuered from the hindrances by the world and the diuell, ex-  
cept he be strongly armed, as God hath taught him to be?

This is so truly verified in all Gods children, that euen they who are not Gods children  
the forwardest of others, yet if they haue anie strength against euill at anie haue no strength  
time, they haue it from God thus, euen by the meanes of the armour. If against sin at  
they were not sometimes armed, they should make as great breches, and fal any time, but by  
as dangerously, one day as another: and yet if they were acquainted with meanes of the ar-  
this armour thoroughly, they should make their worst and most vncom- mour.  
fortable day in the weeke, equall with the best and the happiest, (which Note,  
they sometime enioyed) in heauenly passing of their time, and in sweete  
D comfort. And for want of this armour, (either for that men know it not, or  
for not hauing vse of it) the infinite irkesomenesse, heauinesse, distraction,  
dumpeishnesse, doubting, and feare doo vex them, and such like deadly  
poysons doo occupie the hearts euen of Christians, as also *light reioycing in  
a fleshly manner*, vaine hope, phantasticall dreames of peace and safetie,  
where none is. And for want of this, their liues also before men are kept  
from shewing forth light & good example in one thing, as well as in ano-  
ther: yea rather, they are harbourers of sundrie euill qualities, inso much  
that few are encouraged to waxe better by them, nor to suspect that anie  
E thing is amisse in them, but are hardened to go forward in their old course  
still.

And if it be thus with such, as haue some good and sound beginnings in  
Christianitie, let no man maruaile, though they, who are vtterly destitute  
of faith, & of other parts of the Christian armour, be so far off from good  
life as they be, seeing they renounce this arming of themselues, which I  
haue proued, that a Christian life cannot be without.

And now by this which hath been said of the armour hitherto, it is the  
easier



The third point  
is how the ar-  
mour should be  
put on.

2, Pet. I. 4.  
Every new borne  
Christian hath  
all the parts of it  
in some measure.

Luke, 17, 21.

Col. 3, 13.  
Eph. 6, 13, 14.

Notes

He must see that  
he hath the see-  
ling & use of it,  
which is the put-  
ting of it on.

easier to vnderstand what it is, and what the parts of it are, and how the Christian life cannot stand without it. Now I will proceede (as I haue promised) to the third point in this matter concerning the armour, namely, how it should be put on, and be worne, that so we may better see how to take that good by it, which God offereth vs. For which end and purpose it is to be marked, that euerie true beleeuers in his first conuersion to God, is thereby *made partaker of all things pertaining to life and godlinesse*, and therefore is not destitute of anie common grace of a true Christian: hauing the, as a child lately borne, all the parts and faculties of soule and bodie, though weak in all, amongst which, these that are here compared to armour, are principall.

This being so, a faithfull Christian need not wonder, when he is willed to haue this grace, and parts of this holy armour in a readines; he need not wonder, (I say) where he shall haue it, or doubt how to come by it: For we see he hath it already, and as our Sauour Christ said, *The kingdome of heauen* (that is, the glorious rainging of his in the elect) *commeth not by obseruation, neither shall men say, loe here, loe there; for the kingdome of heauen is in you*: So (I say) this armour, which God hath appointed to defend his militant Church withall, from infernall slauerie, it is not to be seene, nor to be gazed vpon with the eye, but it is in the faithfull, and possesseth their soules, euen now, when many wil (perhaps) aske how shal we come by it? or, where is it to be had? For if anie should imagine, that he hath it not after beleeuing, (as through ignorance he must needs) can such an one choose, but be exceedingly troubled about this, how he should come by it, and *put it on*? for such a charge the Apostle giueth.

Let vs know therefore, that this armour is not alwaie to be in seeking, (which had not neede to be, when it should be in occupying) but the Lord according to the necessitie of it, which he seeth to bee in euerie one of his children, against the infinite dangers of the World, dooth prouide it for euery one of them, and furnisheth them with the same. Euerie one of them hath some measure of true faith and hope, though they be weak in them, euerie one hateth iniquitie, & is readie to worke righteousness, according to his skill: and the most feeble Christian hath an vpright heart, and some spirituall Wisdome to discern good from euill, (which yet a man of greater knowledge, if hee be not inlightened with the spirit of regeneration cannot haue) although one more than an other. And the same I say of the rest.

But yewill obiect, why doth the Apostle will vs to put it on, if we haue it already? and ye will say, this doubt is not yet answered, neither can ye tell what hee meaneth by that, when he speaketh thus, *Put on the whole armour*? To this I answer, that his charge is, that Christians should not haue this spirituall armour, as men in time of peace, haue bodily armour hanging by, and rustie, and vtterly vnfit for vse, but as Souldiers haue theirs, in battaile, that is, *girded to them, and put upon them*, and this also whiles the battaile continueth: So he commaundeth vs, that we let not the parts of this armour so to bee vnoccupied in vs, that we haue no feeling of it, and so no benefit by it, but be sure continually that wee haue it on, and readie for

A for vse; that we lie downe with it, and rise vp with it, and be well aduised, that through the day in all places, and whatsoeuer we goe about we haue it with vs, as farre as we can be able.

This is his meaning when he saith, *put on the whole armour*: and in an other place, *put on tender mercie, and kindnes, as the elect of God*: that is, bind them vnto you & weare them, that they may warme your soules, and make you seemely, as your apparrell. For our battaile lasteth all our life long, and our enemies be deadly, and all our strength is by our armour: Therefore who seeth not now, that a Christian can safely be no time without this armour? If this bee darke and hard to anie, euen they may know

Ephes. 6. 14,  
Col. 3. 13.

B themselves to be those, who haue not skill to put on this armour, and who haue been ignorant of the vse and power of it: they haue not well learned the will of God about the necessitie and benefit of it. And therefore euen such, though they may be the Lords, yet doubtlesse the diuell holdeth them in strong chaines of darkenesse, and ignorance: and therefore also in great flauerie and bondage, which God for his part hath shewed them the way to come out of, if they could once come to see the same, and be perswaded that they haue a part in it.

For through the vnskilfulnesse of men in the right vse of the armour, and vnacquaintance with euerie part of it, the liues euen of the deare seruants of God, are much blemished, and vnglorious amongst men, and to themselves (besides the idlenesse, and vnprofitablenesse of them) exceedingly vncheerefull. Therefore, seeing God hath giuen them all helpes needefull for their defence from this present euill world, from subiection to Sathan, and their owne damnable lusts, seeing also he hath taught them to know this their liberty and priueledge, to haue the daily aide and benefit of their armour, for the strengthening of them in all good duties, I know nothing to remaine doubtfull, which should neede to trouble them hereafter, no not the weakest, saue this one thing, namely, how this armour should be put on.

D Now to haue the feeling of euerie part of this armour, (saith against distrust at any time, hope against fainting, vprightnes against hypocrisie, knowledge against the deceitfulnes of sinne, righteousnes against all kind of iniquitie, and the preperation of the Gospell of peace against crosses) to haue (I say) this armour in a readines to safe-conduct & keep vs throughout our life in the practise of our Christian direction, this is to be done: *Watchfulnes continuall, and prayer heartie* & oft is to be vsed of vs, which also is prescribed of the Apostle himselfe, when he saith, (after he willeth the Ephesians to take to them this whole armour) *pray alway with all manner of prayer, and watch thereunto with all perseuerance, &c.*

To this end he  
must watch &  
pray.

Mat. 26. 41.

Eph. 6. 18,

E We see God will haue vs perswaded that this whole armour may be had and put on, and therefore to pray to him for it. But in any wise, these prayers he will haue to be made *without doubting and wauering*, without which manner of praying, we cannot looke to receiue any thing. For it hath pleased our good God, seeing we are so prone to doubting, to give vs a most sure word of promise, of all such thinges as we haue neede of,

Lam. 3. 6.



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that if we thinke God to be credited, we may looke for them without feare or **F** wauering.

*Prayer of faith  
obtained.  
Eph. 6. 14.*

*Gen. 21. 16. 17*

*Ioh. 4. 10.*

*Ephes. 6. 14.*

Hee that heartily craueth this, as a thing which he cannot be without, (seeing he asketh according to the will of God) and that which God commaundeth him, as we see, hee hath and obtaineth the same which hee desireth, *1. Iohn. 4. 16. and Matth. 6. 7. aske and yee shall receiue.* For if *Hagar* praying in her distresse was heard, when she saw not how, and if our Saviour did say vnto the woman of Samaria, *if thou haddest but asked, I would haue giuen thee water of life:* is it to be doubted of, that Gods deare seruants shall be denied their requests? If a naturall father will giue that which is meete to his childe, who yet neither knoweth alwaies what is best, neither is at all times **G** so kind as hee ought, shall wee call the readinesse of our heavenly father into question, especially about such a gift, as both he hath bidden vs aske, yea and also take? yea and such a gift, as without the which, wee cannot honour nor serue him aright?

This I speake to hearten and incourage all, to pray oft and earnestly (which is in so little request in the world) for this gift, that they may know that by this meanes, they shall put on this holy armour of God, especially when they shall herewithall, *watch*, that they doe receiue strength by their prayers, indeede so to doe.

*1. King. 3. 9.  
Psal. 51. 12, &  
77. 5.*

*Iam. 1. 6.*

*With prayer & no  
meditation &c.*

And if this bee not found and obtained by such as yet doe pray for it, let them knowe, that they pray faintly and coldly, or slackely and negligently: for otherwise this is the way to put upon vs the whole armour; as *Dauids* dealing with *Goliath* doth prefigure, and the example of the Saints of God for the particular parts of it, as by their especiall necessities they haue beene prouoked: as *Salomon* for wisdom. *David* did thus vsually stirre vp his faith, which was the putting on of it, which before lay by, as it were vnoccupied, and so of the rest. And to get wisdom, whereby to bee prepared for the crosse; and to beare it meekely; the Apostle willeth to pray *without doubting.* **H**

With our prayer, holy meditation is to be vsed and that vpon euery part of our armour, when wee haue beene taught it, till we know the vse and benefit of it. And vntill the matter of it be more familiar to vs, cōferre about it with such as haue knowledge and experience therein: that whatsoeuer is hard to be vnderstood or practised, may be made easie. This I speake for the benefit of the weake, seeing euerie thing is most hard to them, before they haue attained to it, although it be neuer so plainly set downe to them. And reade either this which I haue for thy sake written of this argument, or any sound treatise concerning this matter. Stirre vp, and perswade thy selfe hereto, by this reason, that thou walkest naked, except thou be clothed with it: and as an vnarmed man fighting with many strong enemies throughly furnished; so art **K** thou in this world without it.

And when by reading, hearing or conference, thou shalt see what helpe cometh by thine armour to the well framing of thine heart and life, and by meditation sometime on the seuerall parts of it, (as I haue prescribed) and hast duely weighed and mused vpon the same, to affect and season thy heart therewith;

*Of the 3. priuate helpe, which is the Christians armour.* 283

**A** therewith, and by prayer hast with confidence desired of God, that euen thou particularly maiest find, as thou shalt see cause, thy selfe strengthened with euerie part of this armour: when (I say) thou hast done this, then hast thou put it on. This is the way of putting it on: that when thou knowest euerie part of it, and whereto it serues, and canst be willing to walke in this spirituall attire, thou maiest be kept safe (as they say) from wind & weather, euen from world and diuell.

For then shalt thou, hauing this grace of beleeuing, hoping, righteous liuing, vpright meaning, &c. bring forth the fruite of it, as thou shalt haue occasion through the day, that is to say, to giue credit to Gods promises from time to time: to hope at one time, as well as an other, to be vpright and without fraud in one thing as well as in another, (and yet remember that I can speake to thee, when thou art at the best, but as to man subiect to infirmities) and lastly, to giue duties to God as well as to men, & to one man, and in one action, as well as in another, which to doo, is to shew forth the fruite of the armour of righteousness. And the same I say of the rest.

But with all this, it is to bee knowne and regarded, that as it is thus to bee put on, so it is after the same manner to be kept on. For example: for the retaining, or recouering of this one piece of the whole armour, I **C** meane peace or reioicing, which we should not be voide of at anie time, continuall prayer is required: for hee hauing said, *reioice euermore*, he addeth, *pray continually*. And as Saint Paul saith, that by this putting on of the whole armour, a Christian may *stand fast in the euill day of temptation*, which is the hardest time: So Saint Peter saith, that *if we giue all diligence hereto, that we ioyne with our faith, vertue, knowledge, patience, &c.* (which who knoweth not, that it is chiefly done, by watching and prayer:) *we shall neuer fall*, that is, dangerously: to take anie great hurt, or annoyance thereby. Whereby, he sheweth that he agreeth with Saint Paul, namely, that for the furnishing of our selues with the graces of the spirit, which **D** are the seuerall parts of the armour, continuall care and diligence must be vsed by prayer and watchfulnesse, which is the onely way to put and keep it on.

*The armour being put on, must be kept on.*  
Phil. 4. 4.  
Prou. 15. 15.  
1, Th. 5. 16. 17.

Ephes. 6. 14.  
1, Pet. 1. 5. 6.

2, Pet. 1. 10.

But here let the reader remember and consider to whom the Lord speaketh, when he willeth *to put on*, and to haue in a readinesse this armour against all spirituall craftinesse: For as he, who is not yet resolved fully to be a Christian, and to leade a godly life, is vtterly vnfit for this armour, and hath neither minde nor desire to it, neither can possibly put it on: so on the contrarie, not onely the stronger Christian, but also *the new borne babe*, and euen the weakest youngling in Gods family, who hath neuer so small ability to resist sinne, and withstand the same, God hath bidden him to take it to him, and to gird himselfe with it, and *to put it on*. It is munition appointed to him of God, to saue him from daunger, euen the greatest that can be raised against him: who therefore shall withhold him from it? It keepeth his soule and his life, what should therefore make him so slauish to feare, and full of distrustfull phantisies, and discouragements, as to cast awaie his weapons, and wittingly to offer himselfe into the Lyons **E** mouth?

*Euen the weakest Christian as well as the strongest, must weare the armour.*



Reue. 3. 11.

2 Thess. 3. 4

mouth? Euerie such therefore must put foorth himselfe to be more bold with reuerence, to take vnto him this armour, (which none can want with safetie,) whē he seeth who encourageth him, euen he that is able to strengthen him, to the obtaining of that which he setteth him about; namely, *God all-sufficient*. He must be more bold than he hath been, *to keepe his crowne, and honour*, euen this whole armour, which is more pretious to him, than life it selfe, and suffer none to take it from him.

This I speake for their sakes, who desire as much as I exhort them to, and yet, doo but weakely know, that there is such armour, or that it hath anie such vse to make a Christian strong against sin & Sathan: much lesse do themselues receiue anie such benefit by it, to their knowledge, and yet are not without it, that they may see their case better than they haue thought it, and that God hath prouided for them farre better, than they were perswaded: Therefore let them, for whom God hath done this, not only not be ignorant of it hereafter, but neither let them be slouthfull, or backward to get apart in it by putting and keeping it on.

And therefore let them vrge themselues, (if they waxe cold or vntoward) to vse the meanes before mentioned, whereby this armour is put on and held in a readinesse, And if the meanes themselues grow vsauourie with them, ordinarie prayer (I meane) & watchfulnesse, as they may easily do, if the heart be discouraged or set in euil delights, let them driue out that diuel *with fasting and prayer*; and giue *no rest to their eyes*, nor ease to their hearts, vntill they haue in some comfortable manner, recovered their first loue and strength, which they had once by this armour; I say, let them not rest till they haue recovered it againe.

And let them perswade themselues, that fearefull daunger is not farre off from them, if they awake not, and that speedily. For although it be at the first, with a weake Christian in the putting on of this spirituall armour, as with a fresh souldier, in putting on his bodily armour, namely, to account it strange and wearisome, as not being acquainted therewith,

and therefore to wish to be vnburthened of it: yet weighing with himselfe that God hath giuen it him for his singular benefit, hee will be admonished, and take counsell to do otherwise.

(.)

CHAP.

A

CHAP. 9

Of the last point, which is the benefit of this armour.

**A**ND thus to come to the last point in hand about this doctrine of the armour, he which will learne to put on this armour, and to goe cloathed with it through the day, shall finde euerie thing true which God hath spoken, & I haue here set downe vnto him, that is, that by resisting the diuell thereby, he shall fly from him: & hauing these parts of it fast tied to his soule, the depth & subtiltie of hell shall not preuaile against him, which is the fruite and vse of it, as no man should need to doubt, if he could take delight in being watchfull to be thus occupied. For as S. Paul writeth to the Corinthians, *The weapons of our warfare are not carnall or bodily, but mightie through God, to cast downe holds; euen imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of Christ.* So that, whether the diuell and his instruments do assault by craft & deceit, or by force and might, the Christian being armed, as hath been said, and furnished with that strength, shall mightily preuaile against them, and preserve himselfe.

*Sathan is hereby resisted or put to flight.*

*2. Cor. 10. 4.*

**C** Such is the power of this armour, that euen of one part of it, the Scripture giueth wonderfull commendation, ascribing to faith alone *victorie o-uer the World*, and all the deceits of it. S. Peter likewise saith, that he who is *stedfast in faith, resisteth the diuell himselfe*. So our Sauour saith, *All things are possible to him that beleueth*. For all things are not only possible, but also easie which we doo desire, hauing a promise of God, for the performing thereof, vpon which we firmly rest. As the benefit of this one part of our armour, *faith*, is singular great, and the power of it mightie: so it may be saide of the rest, and namely of a *pure heart*.

*The benefit of faith.*

*1. Ioh. 5. 4.*

*1. Pet. 5. 7.*

*Mark. 9. 23.*

**D** For euen this one is able to carrie vs through strong temptations, that we shall not halt, and deale hollowly, as men of the world doo, but simply and in a good meaning, yea it keepeth vs merrie and ioyfull, as the Apostle saith, when such as want it must hold downe the head: and that I say no more, it maketh our estate happie, according to that which is written; *Blessed are the pure and upright in heart.*

*Of uprightnes.*

*Matth. 5. 8.*

**E** Now therefore, if some one part of this heavenly attyre and armour be so helpfull, and of so great vse, what thinke we the whole to be? Yea as I said, to be clothed with the whole complete armour of a Christian, is such a safe walking against the subtilties of the diuell, the allurements of the World, and the deceitfulness of sin, that a Christian may be vnwounded, whiles he goeth through manie dangerous attempts, yea and inioy most sweete communion with God throughout the day therby, and yet without flattering of himselfe and dangerous securitie.

As in particulars, he being resolued to put on, and to cloath himselfe with



Righteousnes &  
preparation for  
the crosse.

with righteousness, and preparation for the crosse, by the defence and shelter F  
of the doctrine of the Gospell, whiles hee is to warre here in this life, he shall  
bee brought hereby, to meekenesse, patience, and long sufferance with  
ioyfulnesse; (when God afflicteth him) by the one: and to loue those which  
are his enemies, and to bee innocent towards all, (because these are bran-  
ches of righteousness) by the other: and not to bee led after the contrarie  
euils, for all these duties, and many more (such are the fruites of the tree  
of righteousness, which God hath planted and watered, in the fruitfull  
ground of his heart) all these, I say, shall hee bring forth, and many more  
abundantly.

The word of  
God.

Prou. 14. 6.

Likewise, he who hath set himselfe *to seeke wisdom as gold, and to lay up vn- G*  
*derstanding as treasure within him*, hee shall bee taught the good and perfect  
way, when other shall euer reele and fall: yea, when *they shall walke in by-waies*,  
and be wandring (although seeking the waie) and that for euer, hee shall see the  
way before him, as the Kings high way, broad and plaine, and know the will  
of God, which shall be his guide: and therefore his steps shall be pleasant, as  
in the plaine and knowne way, in respect of the rough, and that which is vn-  
certaine.

Note.  
Psal. 119. 11. 32

And the like fruite I would set downe of the rest, but that I haue done it  
alreadie, and would not grow tedious, seeing much matter to arise. If there-  
fore wee can like to be accompanied with this holy traine, and loue to go: H  
armed with these weapons, with that measure of knowledge which God  
hath taught vs, and to inioy new increase daily, armed with righteousness  
and godlinesse which wee can reach and attaine, vpholden in that hope, which  
hee hath put into vs, strengthened with that faith in all his promises, which,  
at our first imbracing them, wee receiued, and prepared and stayed in our  
afflictions, with peaceable and quiet hearts by the Gospell, as hee hath incou-  
raged vs: then shall we be able to liue in all estates which God shall set vs in,  
and in all places which he shall bring vs to with good consciences, & chaunge  
by no occasions, seeing he hath strengthened vs, vntill we see an end of all diffi-  
culties and vncertainties.

We should not  
thinke our selues  
redy in the mor-  
ning till we be  
armed.

Note.

And all such as conceiue the matter which is presently handled, should I  
thinke this aduice and counsell so needfull for them, of going thus armed  
through the battaile of this life, that they should not thinke themselues rea-  
die any day, till they *haue put on the Lord Iesus* with his *wisdom, righteousnes,*  
*sanctification, and redemption*: that is done, when by faith they count him  
theirs, that so they may as farre as Christ can helpe them (and wherein can  
he not?) want nothing. And when by the helpe of this, wee shall be defended  
against the euils of the day, (for behold and this know, that to this end is this  
mightie armour bequeathed vs by our God) then haue we acquitted our selues  
well, and brought the worke of that day to a good end, that so we may doe one K  
day after another.

And thus to bring this whole matter of the armour to an end also: who-  
soever thou art, who canst bee perswaded resolutely, to bee thus armed  
through this warfare of thy life, thee will I not doubt to leade into the only  
safe way, yea pleasant, profitable, beautifull, honourable, and the only  
happie way. And thou thy selfe shalt say it in a short time, when through  
some

A some experience thou shalt be able to compare it with all the daies of thy life past, euen the best of them, and shalt finde it, euen at the first entrance into it, (which is the weakest) farre to exceede them in their greatest beautie. For the longer thou shalt abide in it, the better thou shalt finde it, and the more it will make thee to be in loue with it, for that thou shalt see a continuall vse of it, and no estate to be comparable to it.

*The longer a man  
vseth this ar-  
mour, the more  
he shall be in loue  
with it.*

Neither maketh it anie matter, how ignorant thou art, (for that perhaps may discourage some) if thou hast knowledge enough to see this to be the best of all other waies; nor how weake thou art, if thou beest strong enough to bee perswaded to walke in it: and geesse what thou shalt want of  
B that which I haue said, when God shall giue thee an heart thus inclined, as bidding farewell to al courses which he approueth not, to settle thee in this, which he commandeth to thee.

And when thou seest that thou art acquainted with this armour, & how it helpeth thee to liue innocently and christianly, then consider what thou hast, how rich it maketh thee, and what great priuiledges the Lord hath giuen thee thereby, and then as *Abigail* said to *Dauid*, when thou shalt reape  
such fruite of it, thou shalt not repent that thou tookest such counsaile: be glad of  
them, be highly thankfull for them, more than if thou haddest found great  
treasure, weigh what protection against the diuell, thou hast thereby, what

*Great cause why  
he should doe so.*

*1, Sam, 25, 34.*

C safe-conduct from falles, what feare and doubts thou art deliuered from, what mists of ignorance, as scales from thine eyes, are pluckt from thine heart, what strength against thy strongest infirmities thou findest, how easily thou maist turne into the way againe, if at anie time by weakenesse thou hast slipped, yea consider moreover what peace to thy conscience thou hast, and rest to thy soule: when thou seest, not onely more cleerely than before thou wert thus armed, that *there is no condemnation to thee*, but also that God now fighteth for thee & maketh thee fit to resist the deceitfulness of strong temptations, who wert before so faint and impotent in resisting them.

*Note.*

D In few words to speake what I think meet, concerning this matter, thou canst neuer sufficiently esteeme of this blessed estate, although thou art not free from al temporall afflictions therby. Oft times shalt thou be thinking, it is too good to continue: till thou remembrest that *there is no shadow of changing with God*. Oft times thou shalt wonder to see, what a liberall portion God hath giuen thee, to haue such sweete communion with him, and to haue confidence and boldnesse before him, in all difficulties: when the most part of the World is euer subiect to most dreadfull feare of his vengeance, as oft as he shall shew them the danger wherein they lie. And when thou shalt see and feele all this, how much it is worth, to be thus fenced in from daily vexations, which most men are turmoiled withall; then  
E thou shalt not neede to doubt, whether thou shalt be willing to keepe on this armour still, for thou shalt see that thou canst not feele thy selfe well without it.

*Note.*

Now whereas it may be objected, who, or where is the man, which findeth this liberty in his life? or what arming of a man is able to set him in safe-  
tie from the manifold euils, which most men complaine of daily? I affirme

*Obiect.*

*cf.*



*Answer.**What holdeth  
many backe from  
this blessing.*

of my knowledge in all reuerence giuing the praise and glorie of it to God, F  
that there are manie such, who to the peace of their conscience enioy it,  
and I as little doubt, that there are manie more whom I know not : And  
yet I am perswaded, that thousande euen of Gods deare seruants are hold-  
den backe from this blessing through the malice of our common enemy,  
who are kept at a staie by his subtiltie, either ignorant of this libertie, and  
thinking that God doth not honour any of his seruants with such priuiledges  
while they liue here, and therefore count it presumption to looke for anie  
such thing : or if they know it, yet doe fauour themselues in their present  
wants and infirmities, and doo vse small violence against the same, and so  
they are holden backe from intoying this comfort and blessednesse in their G  
liues, which they might otherwise be partakers of.

For let all know this, that the suffering of their hearts to take their fill in  
the delights of this world, and little paines taken in musing vpon this hea-  
uently estate, and their slight praying for it, is the principall cause, (seeing  
God hath promised to worke by meanes) why Christians haue not further  
acquaintance with this armed life, and the blessed fruites thereof: and ma-  
nie other attaine not hereto, seeing they neuer vnderstand, (although they  
are not vtterly without faith) that God hath appointed them to liue after  
anie certaine direction throughout their course, and to be armed therunto,  
but in a general manner onely serue God without anie great watchfulnesse H  
ouer their particular actions.

*Objection.*

Now if they count this burthensome, they must bee content to bee  
brought to shame sometime for their doings, and sometimes to terrour  
and torment of conscience, for their slipperie walking, and small regard  
of honouring God, aswell in one dutie as in another, seeing these are pro-  
perties of sinne, which cannot be separated from it, that howsoeuer they  
oft feare no such thing, yet one time or other it will find them out. This di-  
et, I say, they must oftentimes looke to be kept at, (who settle not theselues  
soundly in the Christian life) euen to finde here much shame and sorrow,  
which other of Gods seruants shall be voide of. And if it be so with them, I  
iudge what is the estate of the hypocrite, and prophane sort?

*Answer,  
we overcome not  
without much  
striving.*

But that none may be troubled at that which I haue set downe of the  
power and vse of the armour, as thinking that which I haue saide, but a  
meere fancie and vntruth, seeing the enemies which we fight against, are  
strong and raging, and manie good seruants of God haue beene subdued of  
them in temptation, whereas I haue not spoken much (say they) of the  
conflicts and combats, which they haue with the allurements of sinne, as  
though they resisted and ouercame them with ease, and without anie great  
striving: To satisfie such, I answer, that the speaking of conflicts belongeth  
to another treatise, namely the fift, where I handle the doctrine of the lets, K  
here I onely speake of the armour, according to the parts of the deuision  
set downe; and yet none can vnderstand me, (if he marke) that I think sinne  
and our lusts to bee easily overcome, which I call furious and raging, or  
Sathans suggestions by objects or without, to bee soone resisted, which I  
say, are both slyly wrought to deceiue vs, and to haue mightie force to  
draw and allure vs: but rather euery discreete reader may gather, that I  
count

A count it the most hard and difficult of all other things to subdue, and conquer them, because I shewe such necessity of walking armed continually against them. For what can I say lesse, then that we must strue manfully, and stand vpon our watch, and that *we cannot be crowned except we strue lawfully*, that is, stedfastly? yea and that for all our armour, we beeing yet vnskillfull, or faint and timorous in vsing it, nor onely wee may bee, but also are of times foyled, as if hope of victorie and of preuailing against them were past?

*We may be, & are foyled oftentimes.*

All this I say: and yet in the weakest estate, wee are not forsaken of God; though in some distresse for a time, nor swallowed up, though we be in sorrow, nor

1, Cor 4, 8,

B in despaire, when we bee in some discomfort, but when we are at the lowest eb, that in some temptation we yeeld and be overcome of it, yet euen in that wee are not so miserable as others who strue not at all, but are for a while left to our selues to see our weaknesse, that afterwards we may gather more strength, & (as it were) fetch our breath, that we may take better hold, and resist more valiantly, especially when through anie of our owne defaults, wee were overcome. And yet whensoever it is so with vs, who can denie,

*Yes at the worst, not so miserable as they that strue not at all.*

but that it so came to passe, because we were no better armed? and for that we were either vnskillfull and vnexpert, or slouthfull and slack in vsing it? So that, I say still, as I said before, that whatsoever our temptations & assaults be, by the helpe of our armour, as Christ our Captaine hath taught vs to weare and keepe it on, we preuaile and thereby reioyce, euen as contrarily, we must needs sorrow, whiles we be naked & vnarmed in the battaile. But we may for iust cause be vpholden, and war cheerefully against all kinds of enemies, when (as Iosua) we haue promise of the victorie, the weapons of our warfare being mightie.

*Note why we are foyled.*

C And thus I haue shewed, how the third helpe, namely the Christian armour is an especiall furthering of vs in a godly life. But because I know, that this which I say, wil seeme to some verie doubtfull, and scarce like to be true, that for want of putting on, and keeping on this Christian armour, their estate is both vnglorious and vncomfortable, (who yet are of this mind, that they may be Christians good enough, though they know it not) I will therefore satisfie such as I can, in few words. Other some thinke, that although it is fit and meet for strong Christians, yet that weake ones ought not to be troubled with the seeking for it, but may content themselves to serue God as they can, without it: their reason is this, least whiles we lay such strong load and burthens on them, being yet but weake, we discourage and driue them out of heart, altogether.

Iosh, 1, 8,  
2, Cor, 10, 4,

D These two obiections indeede, the wit of man after the hearing of this present doctrine of the armour, will be readie to put forth, and he that is past both these doubts, and troubled with neither of them, I thinke (nay, I know) that he hath overcome much, and hath well profited. For the satisfying of those who are weaker, I will answere a little to both. To the foremost, why should anie think that they may be good Christians without this, seeing they must needes graunt, that if they walke nakedly, they cannot walke safely, (euerie man beeing a blinde guide to himselfe:) I denie not, but that a Christian fearing GOD, and beleeuing in him, may bee ignorant

*Two obiections. The first.*

*The second obiection.*

*The first obiection answered.*



rant of this armour; but then let not such say, that they may serue God F well enough without it, which is here obiected: for that is far off from the most zealous, and hee who thinketh himselfe forwardest, yea and hath a large heart filled with holy desires, is farre off, from it. For what substance of godlinesse, is there in such a life, that it should be a seruing of God aright, and as it is behouefull? seeing it shall be found both idle & vnprofitable, or a wandering course, and that which is in no wise to be rested in without the helpe of the armour: from which they haue their strength to liue well, whosoever hath anie measure of grace to liue godly, as by considering the force and vse of the armour may bee easily seene. And therefore it is a speech at the least, full of ignorance, to say, wee may G serue God as it is meete, although we haue no acquaintance with the armour.

*The second obiection answered.*

For the second obiection, that it seemeth to be too heauie a burdening of weake Christians, to impose & lay it vpon them, it is as vnfauourie as the former. For they who are new borne (which sort is the weakest and feeblest in Gods family) are no sooner brought out of the thraldome, and feare of damnation, (wherein Sathan held them before) but if they were able to speake, they would first aske for this, that they might euer abide in the estate of saluation, wherein they now see themselues to bee, and neuer forget Gods kindnesse, but daily and hourly feelee and inioy it: also to honour him for it, to testifie their thankfulnessse, to please him in all things, H and in all estates, and for this cause to know his will for all which purposes the armour serueth: This (I say) is their nature, and this desire is in them, euen when they are at the weakest, as the young infant crieth for nourishment. So that none shall neede to feare, that they be pressed sore by offering them this, being euen that which they most desire and long for. The seede doth no more naturally desire to pricke vp out of the ground, and so giue hope of an haruest, though it be held backe by stormes and cold, than the young Christian doth desire to be holpen forward in the forementioned graces, and cloathed with them, as he is able to reach to them. And I what other thing is this, than to desire to be well armed, to the end that God may be daily honoured and obeyed of him, and he himselfe may prosper and keepe his soule in safetie? True it is, he is not sedled herein to his contentation: and who maruaileth at it? hath not the young child, and tender plant there season to growe vp in? but when they shoote forth and flourish (as they may doe, for their time) will not all say, that they prosper, though they haue their wintring, as well as their somering time? So it is with the beloued, though weake Christians, and children of God: who although they haue many discouragements and hindrances, as the stormie cold is to the young plants, and many sore doubts, feares, discomforts, as nippings of their growing, by the diuell, and their owne strong reliques of their corruptions; yet do they, being rooted in good ground, and well watered, and weathered (as there is none to the armour, which Gods Word teacheth) grow vp and prosper as the Lords plants. K

But it may be, that some beholding diuers zealous and godly Christians, (for in respect of the common sort they may so be accounted) who haue beene

A beene both pricked in conscience for their sinne, and seeme to haue receiued comfort, and to be earnest louers of the Word, and the greatest bringers on of others to religion in manie places, who yet seeme not to be thus armed against sinne, therefore much lesse new borne babes in Christianitie are fit to be vrged with it: to this, I say, what effects of the Ministerie such haue had, it skilleth not, neither how they haue been affected by hearing the word, nor with what zeale they professe it: and therefore no good reason, that if such haue not had vse of it, therefore that weak Christians should not be forced thereunto. For it hath been prooued, that the weakest, if they be the Lords, doe desire it: and therefore the other,

B (in what account soeuer they goe) if they doo not so, but can thinke themselves in case good enough without it, are hereby brought into suspicion of bastardie, and that they are not the Lords, though some things worthie commendation may be in them, more than in many others. Neither ought this, which I say, seeme strange, for both in Scripture, and in experience, manie haue shined as lights for a season, and in shew of zeale and godly life, haue been (both of the Ministers and people) in account about the most: who for all this, haue shamefully fallen from their first loue, such as it seemed sometime to be. And therefore no maruaile, though this vrging of the Christian armour do not fauour greatly to them, which yet is fauourie to the new borne in Gods household.

C But concerning those men, which haue seemed forwarder than they are, I haue here no fit place to deale further with them: only let them consider what danger it carrieth with it, to haue beene in likelihood of goodnesse, and now not to be, and whether this be with *the righteous to shine daily more and more, as the light doth, vnto the perfect day.* I conclude that which I propounded to answere, that the putting on the armour of a Christian, is not too strong meate for the youngest that is nourished vp in Gods house, nor too weightie a burden to lay vpon them, but the verie same, which of

D all other things they most desire, as they can discern it, that they may more fruitfully and cheerefully serue God thereby. And of the armour of a Christian

this bee saide

(\*)

If any desire it  
not, they may  
suspect that they  
are bastards &  
not sonnes.  
Nescio

Prou. 4, 18,



## CHAP. IO.

*Of our owne experience, and what a speciall helpe it is to the leading of a godly life: also of the vse of companie and family exercises.*

*Of our owne experience.*

**I** Haue shewed how the forementioned three priuate helps, (watchfulnesse, meditation and the Christian armour) are singular furtherances of vs to a godly life: Now I should passe to the next, that is, to the vse of companie by conference. But I must here stay a while, to lay foorth the benefit of experience, which I had done in handling the doctrine of the Christian armour, seeing it belongeth to one part of it: but I could not conueniently speake of it there, but as I haue done, briefly, least among all the parts of the armour, which I haue described in a short manner, this which is but a branch of one of them, should haue been discourfed of more largely, than all they together, which I did not thinke expedient. Now therefore of this our experience, as it shall be fit for the present purpose; namely, what an helpe it is, to confirme vs in faith and obedience: which shall be prooued, after that I haue shewed what it is, and how farre it reacheth. Now it is a branch of that part of the armour, which is called the sword of the spirit, that is, the word of God: and that knowledge which we learne by prooffe and triall for the bettering of vs. I call it a branch of it, seeing there is another besides it: and I say, it is the knowledge which we gather by prooffe, seeing the other is that which men get out of the letter of the Scripture onely, and so haue it but by rule. For by the word of God we learne both: and that such knowledge doth better vs, shall appeare afterwards.

*Spiritual experience compared with worldly.*

Now, if we will see more cleerely what this experience is, consider of it after this manner: Compare it with experimentall knowledge in all trades and sciences, what a difference there is betwixt it, and bare and naked skill in the same without experience. So it shall the better appeare what this is, in matters which are heauenly and spirituall, in respect of the bare knowledge, that men haue by rule or instruction onely. He that hath been trained vp in an occupation, it may be, hee hath got knowledge, and skill in his science or trade: but hee is not able to vse it to the best aduantage and his owne greatest profit, neither how, where, and when, to buy and to sell, and how to dispose of all things, that he may not decay and grow behind hand, but thrive and prosper. These (I say) and such like, he is ignorant in, and all for want of experience: all which, he that hath been exercised in, and acquainted with, is able to doo, as God shall see good to blesse him in the same.

*Knowledge.  
A. Litterall.*

Euen so it is in the spirituall trade. For a man that hath beene taught soundly & plainly out of the word of God, and catechized in the principall points of Christian Religion, is able by the helpe thereof, to make a confession

A fession of his faith, and *giue an account of the hope that is in him*: and to answere soundly to questions that shall be put forth to him. But all this is but the knowledge of the letter, if hee goe no further: and it may delight a good man to see it in him rather, than yeeld any great fruit towards Gods kingdome, to himselfe. But the Christian, who hath had the prooffe of this knowledge, that is, how it hath beene effectuell to him, how it hath assured him of his owne saluation, reformed and changed him, and cast out the filthines of heart and life, which was in him before, and so hath wrought in him many other waies, hee (I say) that hath experience of this, hath receiued another manner of blessing than the other, and is like daily to receiue much more.

*Note.*

*2. Experimental.*

B Such a thing is experience: for hee considereth, obserueth, and applieth the things which he heareth, seeth, and doth, to his owne vse: and by things past, thus duly regarded, hee learneth and getteth wisdom to aduise and guide him for the present, and the time to come: no otherwise, than the experienced husbandman doth in his calling and dealings. And by this, we may gather what experience is. Now to shew how farre it reacheth, wee may vnderstand, that *it maketh vs wise in all things, which are profitable to godlines, and eternall life*: in so much, as our life is little worth if it be not helped by this.

*Note.*

*Our life little worth, if it be not helped by experience.*

C For till wee begin to marke how true euerie part of Gods word is, & that God doth daily execute that in the world, which he saith in his word he will bring to passe, we reuerence it not, neither regard it, but onely in speech and in shew, and till we marke and obserue, how God punisheth the hollow hearted, and *the workers of iniquitie*, we feare not to do ill: and so on the contrarie, till we finde how sweete and pleasant a thing it is, to be gathered vnder the Lords wings, and what a shelter and defence he is to his faithfull seruants, we make no reckoning of his seruice, but it is vnfauorie and vnwelcome to vs. But the experience of Gods dealing towards vs, and of the carriage of our selues toward him, in what course we best prosper and finde most rest to our soules, this bringeth the true feare of God, which is the onely wisdom. For the due consideration and remembrance of the time past, and Gods worke therein,

D is a forcible meane, through his blessing, to make vs goe forward better and better in the Christian way. For when wee can say, vpon good prooffe and triall, that wee haue seene that *it hath alwaies gone well with such as are vpright in heart*, and innocent in their lines, and with our selues, when wee haue walked after the same rule, and that when wee haue kept our selues from the defilements of the world, *we haue seene good daies*, and liued comfortably, this establissheth vs in the same course most firmly and constantly afterwards: and when wee haue obserued, that God hath punished securitie, an ill conscience, rashnes, and wilfull sinning, (as they are verie blinde that marke not that) this experimentall knowledge bringeth great wisdom, in the choise of our waies, and causeth vs *to take heede to our selues, that it may goe well with vs.*

*Experience of the fruit of a godly life, the best meane to continue it.*

E So when we are able to say we haue in our troubles humbled our selues to GOD, confessed our sinnes, and sought pardon in faith, and had hope to see a good end of them, & patience to beare them, and haue (though it seemed verie vnlike for the time) found and obtained it, this is a cleere demonstration to vs, that therefore in the like trouble, we shall finde the like blessing

*Experience how affliction hath best and, and is a rule for euery after.*



Pla 120. I.  
1. Sam. 17. 34.

Pla 77. 10. 11.

Pla 37. 37.

by the like meanes vsing. And this experience neuer faileth, if we rightly ground it, that is, if that which wee haue marked to be wrought by God, hath been agreeable to that which in his word hath been spoken by him. This we find to haue often stirred vp the deare seruant of God, *David*, both to be comforted in his affliction, because before he had so beene, and also to be constant in a godly life, because that he had *marked that it ever bringeth a peaceable end.*

Nota

And what maruaile should this bee to anie, who are trained vp in the Lords house? For this we know, that as in all trades or sciences, the beginnings are hardest and fullest of discouragements; so it fareth with Christians, namely, that their first entrings are most doubtfull, & fullest of weaknesse: yet who cannot remember that euen then, God wrought most lovingly for them, and dealt most tenderly with them, when their faith was yet so weake and young, that they could not well discerne it? For how hath hee kept manie of them from fore falles, holden them from manifold and great afflictions, and not brought manie of their sins to light at once, least they should haue bin discouraged, (euen as he hath promised *to regard their weaknesse*) whereas otherwise they must needs haue been driuen to great extremitie?

2. Cor. 1. 10.

Esay. 59. 1.  
Rom. 5. 5.

These and manie other such like, why hath the Lord done them, but that his children should mark and obserue them, to learne experience by them, against the times which shall come after? and that they might safely and boldly promise vnto themselues, greater prooffe of his assistance and fatherly kindnes towards them? And why hath he giuen a good end of their former chastisements when they penitently desire it? euen to this end, that their hope may be strengthened for the times that shall come after: As the Apostle speaketh of himselfe and other godly people: *God hath deliuered vs, God doth deliuer vs, and we trust in him, that yet hereafter he will deliuer vs.* Also why preserved hee them from fearefull falles, when they earnestly craued it, or made the way of godlinesse more easie, than they could haue hoped for? but to hearten them on to looke more confidently for the like grace & blessing, when they haue now receiued longer prooffe of Gods kindnes toward them, and of his keeping promise with them, if they shall seek him in the same dutifull manner that they were wont to do? *For the Lords hand is not shortned that he cannot helpe*, but is neerer to them, as they are better acquainted with him to belecue it. So that as men who haue found out the way to bring in profit, cannot be diswaded from it: euen so it fareth with these, whē they by good prooffe haue found the sweetnesse of the Christian life.

Wofull that men  
learne not experience.

Prou. 14. 6.

But wofull it is, that where so great benefit and gaine might be reaped by so small trauaile, euen by marking Gods manner of dealing with his seruants: yet that so few should be brought to this wisdom, and perswaded to *seeke out the best and happiest waie*, which for all that, is not hard to them that would gladly find it. For I must speake the truth, and God he knoweth it, that few set themselues about this worke to get this experience, when yet they haue oft smarted for their foolishnes: but for all that, they loue to lie in it still, more foolish than children, who cannot be made to come nigh the

A the water, when they haue once been in perill of drowning: and so they verifie the words of Christ, *O ye fooles, how long will ye loue foolishnes?* Which is the cause, why not onely the most part of hearers are dead & cold practisers, but euen many of the teachers, though they do boldly vtter that which they haue read, yet are faint followers of that which they teach: or con-ceale much of that which they should deliuer, because they finde the con-trarie to be done of themselues, which they see, they should teach others, and would shunne the reproch of the Prouerbe; *Physition heale thine owne disease*. But they who turne their thoughts, consideration, wisdom, and studie to this, marking what is the blessed course of life, and how it is attained vnto: as they shal declare that they are wise, so shall they be sure to finde a singular helpe to godlines, which they shall neuer repent of trauailing for.

Prou. 1. 22.  
This is the cause  
of such coldnes in  
teachers &  
hearers.

It followeth in the next place, that we see, how God hath provided no lesse helpe for vs in companie, than by our selues alone: which because we haue much vse of, and occasion to be often in it, both in our owne family, and also with others, therefore least we might possibly returne out from it, worse than we went into it, and offend much therein, (as the most compa-nies are such as do make men more corrupt than they were before) there-fore the Lord hath taught his people how to carrie themselues in all their meetings with others in such wise, as not only they may shunne the harme which is easily gotten therein, but also haue much helpe and furtherance thereby to goe better forward in Christian duties. But this point is handled at large in the next treatise: Therefore I refer the reader thither.

The fourth &  
fift priuate help.  
Of the vse of  
companie in fa-  
mily exercise, &  
otherwise, as by  
conference &c.

CHAP. II.

Of prayer and the parts thereof, thanksgiuing and request, wherunto is added confession of finnes.



HAuing now made mention of the two first kinds of the priuate helpes, the third followeth, containing the helps which may be vsed by ones selfe alone, or with others also: as prayer and reading. Prayer is a calling vpon God according to his will: and hath these two parts: thanksgiuing, and request; whereunto is added the confession of finnes: Thanksgiuing is that part of prayer, in which, wee beeing com-forted by some benefit, which in fauour God bestoweth vpon vs, are drawne to loue and praise him, and shew forth the fruits thereof. In the which description we see three duties to be required of vs, and three mo-tiues or perswasions, to drawe vs to performe them. I will first mention these latter, and then proceed to the duties. The first motiue is knowledge and remembrance of some benefit receiued or promised vs. Which may be seene in the thanksgiuings of all Gods seruants; as in *Dauid*, after that he had receiued the fauorie and seasonable counsell by *Abigail*, and in *A-*

The first priuate  
help.

Thanksgiuing.

Three perswas-  
ions to moue to  
thanksgiuing.

The first.  
1. Sam. 25. 32.  
Genel. 24. 27.  
Luk. 17. 15.



brahams seruant, when God had blessed him in his iourney to *Aram*. The same may be saide of the leaper, when he saw that he was clensed, after he had made request for it to Christ. And where there is no knowledge & due consideration of some particular mercie, how can there be anie true, and heartie thanksgiuing, howsoeuer in words there be a protestation for fashion sake? as in them who say, wee must thanke God for all, when yet they consider of nothing that moues them thereto.

The second.

Psal. 126. 1. 2.

The second motiue to thanksgiuing; is ioy and gladnes of heart for the benefit which we thinke of, or call to minde: As appeareth by the Psalme, in them which returned out of the captiuitie, saying; *When the Lord brought againe (that is, turned awaie) the captiuitie of Sion, (his Church) we became like them that dreame: then was our mouth filled with laughter, and our tongue with ioy.* And except we finde such sweetnes in Gods benefits either already receiued, or by faith embraced, being promised, the dutie of thanks can in no sort be performed: But that is verified which is commonly spoken, that is, a worke is vntowardly done which is not cheerefully gone about.

The third.

Psal. 116. 5.  
to 16.

The third thing that should moue vs to this dutie of thanks, is that which is most fit to worke the foresaid ioy, and that is a perswasion, that the benefit, for which we giue thanks, cometh to vs from Gods fatherly loue: which is a far greater matter to make vs glad, than the benefit it selfe, which is bestowed on vs. For if we should feare that it is sent as a snare to intangle vs, or to heape hot coales vpon our head, and to make our condemnation the more iust, small sweetenesse should we finde therein, but that which would be quenched with that feare, and by an accusing conscience.

Luk. 18. 11.

As for example, what heartie ioy, or sound thanks, could that of the Pharisee bee, though in tongue hee gaue the one, and in countenance shewed the other, when hee had not this perswasion? But GOD bee thanked, it is not so with his beloued ones: but they knowing that their most louing father hath giuen them his Christ, which is the greatest, dooth much more of fauour giue them all other things, which are of lesse account, which both reioyce their hearts when they remember anie of these his blessings, and stirreth them vp to a much more heartie performing of this dutie.

Three duties required in thanksgiuing.

1. Loue of God.

Lam. 3. 3. 23.  
Psal. 116. 8.

And as these three former things must be found in vs to moue vs to true thankfulnes: so to make it effectuell, three duties are required. First, a continuance of our loue to God. Secondly, a desire to set forth his glorie, and in words to professe and confesse his goodnesse. Thirdly, a further proceeding in obedience, and walking worthie his kindnesse. For how can wee choose but loue and set our hearts vpon him, when we may see the fruits of his fauour on euerie side, whither soeuer we turne our selues, and the same euery morning renewed? Euen as the Prophet saith: *I loue the Lord because he hath heard my request*, and for his great and manie mercies, which there he reckoneth vp. So that they, whose loue is set vpon the gift it selfe, & the benefit, being little affected towards the giuer and bestower of it, how wide soeuer their mouthes are open in giuing thanks, they are far from the right offering of thanks to God.

Now

- A Now if we loue the Lord, we cannot but be carried with a feruent desire, that God might be knowne and beleueed on by others, that they might come out of darkenes: neither can we satisfie our selues in seeking to aduance and magnifie him. As we may see in *Dauid*, who being stirred vp by the consideration of Gods benefits, had this affection in him, thus declaring the same: *What shall I render to the Lord, for all his benefits?* as if he should say, Oh, that I knew, and could satisfie my selfe herein. And where this affection and desire is, can it otherwise be, but that by all good opportunities, there should bee an expressing, and acknowledging of this his goodnes? Euen as the same person setteth himselfe downe to vs for an example, *I will praise the Lord, and call vpon him with thanksgiuing:* and else where in the congregation in heart & tongue, and with instruments well tuned and of many kinds. 2. A desire to see forth his glory. 2. Cor. 4. 13. Psal. 116. 12. Psal. 111.
- B And that which he doth himselfe, he exhorteth others to doe also foure times in one Psalm, saying: *Oh that men would before the Lord confesse his louing kindnes, and his wonderfull workes, before the sonnes of men.* Psal. 107. 8, 15 21, 31.
- Now with these before mentioned, if this last properrie be adioyned, that we walke worthie his kindnes, and within holy compasse, which is to doe the will of our heauenly father, then doe wee rightly performe this dutie of thanksgiuing. The which one, if it bee wanting from the rest, maketh them all lame and maimed, and as odious to God, as the mortlings and vntimely first borne of the beasts, which were offered to him in sacrifice. And how with our thanksgiuing reformation of our liues should goe, *Moses* sheweth, by setting downe the daunger of the contrarie, saying: *When the Lord thy God hath brought thee into the land, which he sware to thy fathers Abraham, Isaac, and Iacob, so giue thee, with great and goodly Cities which thou buildest not, and houses full of all manner of goods, which thou filledst not, and wells digged, which thou diggedst not, vineyards and Oliue trees, which thou plantedst not, and when thou hast eaten and art full, beware least thou forget the Lord,* (in steed of remembring his kindnes and bountie) *but feare and serue him.* So the Psalmist saith: *What doest thou taking my word in thy mouth, either in thanks, prayer, or speaking of it, and hatest to be reformed by it?* 3. A further proceeding in obedience. Deut. 6. 10. 11 12. Psal. 50. 16.
- C And these are the three duties, necessarily required to be in true thankfulnes.
- D Thus I haue shewed what thanksgiuing is, & what properties are required in it, to the end it may rightly be performed to God. Now then, if this duty be thus performed of vs, in aduersitie as in prosperitie, (for so God will haue them doe, who worship him aright,) and alone by our selues, as well as in company with others, that so wee may bee free from hypocrisie in offering it: must it not needes be a singular helpe, with the rest, vnto godlines? I say, when we shall many times from day to day, thinke vpon Gods louing kindnes, how great it is, & hath bin towards vs, & find sweetnes in his benefits, as being perswaded that we haue them in Gods fauour, when for them, we shall haue our hearts enlarged to loue the giuer, declare his goodnes to others with a desire to honor him, and be more readie to our particular duties, & when we shall frame our selues in all estates to this thankfulnes: is it not a mightie & forcible meanes to mollifie the hard heart, & to hold vnder the sturdy corruptions of it, as impatience, discontentment, watch, and vnquiernes for our afflictions, so that they may bee subiect to God, yea euen when strong prouocations doe draw to the contrarie? How thanksgiuing is a helpe to godlines. Iob. 27. 10. Note 1. Thess. 5. 19.
- E
- Then



Confession of  
finnes another  
helpe to a Chri-  
stian life.

1. Ioh, 1, 8, 9,  
Psal, 32, 5, 6,  
Wi.

Four things in  
confession.

2. Sam, 12, 13,

Psal, 51, 4, 5,

Dan, 9, 5,

Luke, 18, 13,

Luk, 15, 17,  
Vers. 21,

Vers. 19, &, 21.

Then we cannot be ignorant that thankfulnesse is one helpe, & that not the least, to the continuance of a godly life : whether we vnderstand it of that solemne thanksgiuing, which we adioyne ordinarily to our supplications, or that which now and then we doe vse in a more brieue manner by anie occasion offered. And this of thanksgiuing. With this wee are to ad supplications, which also containe confession of our sin: all which three are indeed but one action generally, but particularly haue euerie one of them an especiall and seuerall vse. Therefore it followeth to shew, in what sort we should make confession of our sins, and our priuate requests to God, that they may much more be helps to godlines altogether, when one part, euen thanksgiuing is so great an helpe alone.

And first, of confession of sinnes, as in order it is to be vsed, next vnto thankfulnesse: and afterwards, of the making or offering vp of our requests and suites vnto God, and namely, for the remission of sinnes, and for other fauours, with the which, it is ordinarily to be ioyned. Now, this is an acknowledging of our selues to be guiltie, and worthily to haue deserued Gods wrath, and manifold punishments, for our grievous faults and offences, and an acknowledging of them also, with a free and humble bewailing of them before the Lord, such as are vnknowne to vs, in a generall manner: but those which wee doe knowe, (according to the nature of them) particularly. And this dutie is rightly done and practised of vs, first, when we feele our sinnes odious, and burdensome to vs. Secondly, when wee accuse our selues of them to God. Thirdly, when we confesse them to him, (hauing examined our life) and that we stand at his mercie deseruing to bee condemned. And fourthly, when wee abase our selues thereby, and so are meekened, and our pride abated. In all the confessions of the seruants of God, all these foure are to be found; that, I may shew it at once: and not stand long about euerie one of them. As in *Dauids* confession, after that *Nathan* the Prophet had accused him, saying, *thou art the man*, that is, this great offeder, he answered, *I haue sinned*: in which one word, he found and shewed all things that are required in a true and penitent confession: that is, that he both had his sinne in a detestable execration, accused himselfe to God of it, confessed that he had iustly prouoked God against him, and was greatly humbled by it. In the Psalme, if anie doubt of this, he may see them particularly described. The same may be said of *Daniel* his confession in the ninth chapter; and in the Publicanes, when he knocking on his breast, and looking downe to the ground, as ashamed to looke vp, said, *God be mercifull to me a sinner*. All these are likewise in the confession of the prodigall sonne. The first in these words, *he came to himselfe*, and entered into consideration of his life past, with himselfe, whereby he felt his burden so great, that secondly, hee commeth and accuseth himselfe to his father; and thirdly, what he thought of his deserts, may easily be gathered, when he asked not such mercie, as to be counted a sonne, but thought it a large fauour to haue the place of an hired seruant, which also doth cleerely lay foorth his abasement.

What manner of confession therefore we should make ordinarily in our prayers to God, by this may be seene: (if it be otherwise framed, that is, out of

**A** out of our owne braine God will reiect it) and then shall we not (as manie doo, to their little comfort) coldly confesse our sinnes ingenerall, nor for fashion, but in particular, and those especially, by which we haue most offended God. Now this confession being from time to time oft made vnto God, shall not suffer vs to goe farre, and lie long in anie sinne, but hunt it out, before it be warme and nestled in vs. And when we see euerie while in comming to confesse our sinnes, how we haue burthen enough of our sinne, which by negligence and infirmities committed of vs, although we sinne not wilfully, who seeth not, but that we shall be much preserued euen by confessing them in this manner that I haue set downe, from dangerous falles and reprochfull offences? So that the verie confessing of our sinnes, which is but one branch of our prayer, is of great force to strengthen vs in a godly life.

1 Sam. 12. 20,  
How it is a helpe  
to godlines.  
Note.

And as for the obiection of them, which say, that the oft comming to performe this dutie, will make it common, and without force to kill our sinne, I answer them thus: God hauing promised by this and such other helpe to chaine vp the vnrulinesse of our nature, doth graunt grace and libertie to his seruants (for all the rebellion that remaineth in them) much to preuaile against it, so that ordinarily they may finde ease and peace by these helpe, and by a cheerefull readinesse to the vsing of the, much more then they, who by custome in earthly matters, find hard things easie.

Obiection.

Answer.

**C** Thus I hauing shewed how thanksgiving and confession of sin should be vsed, and being so vsed, what helpe they are to godlinesse, it remaineth that I speake to the same end, of request making to God: how that ought to be done, that the like fruite may be reaped thereby: Of the which the lesse shall neede to be saide, seeing this point is after handled, and more is written of it, than of the former two. Request is that part of prayer, in which wee earnestly poure out our suites vnto God, in contrition of heart, according to his will, with a comfortable hope that through Christ we shall be heard, and therefore forsaking the sinne which might hinder our suite, we waite patiently. Wherein briefly note these foure things necessarie to bee ioyned with this dutie whensoever we goe about it.

Request another  
helpe to liue god-  
ly.

What request is.

**D** The first is, that we shew this contrition of heart, by being pressed with feeling our wants, vnworthinesse, miserable estate, and manifold necessities, earnestly desiring to be pardoned and eased, which shall not be found hard, if our confession of sinnes be heartie, and according to the rules before mentioned: For he can most freely make request to God, who can most heartily accuse and complaine of himselfe. And our praying to God, is but cold and counterfeite, when we be not touched with our owne vilenes, and so consequently, the better feele our necessities, which we desire to haue relieved. But if this bee, wee shall neither pray in lip-labour, which God abhorreth, nor thinke our selues too good to waite Gods leasure, if at first he graunt not our requests, but continuethem as hee commandeth.

1 Sam. 1. 19,  
The first thing  
in request.

Luk. 18. 13,

Mat. 5. 3  
Pla. 145. 19,  
Mat. 15. 28,  
Luk. 18. 1,  
The second thing  
in request.

The second is, that we aske of God no other thing, than by his Word he alloweth vs to pray for, and therefore are agreeable to his will, and such



1 Ioh, 5. 14.

Ioh, 13. 14. &  
15. 7. & 16. 24.

as we haue a promise to obtaine, and that in such sort; as hee hath promised them: and so doing, wee shall not pray in vaine. Therefore the Apostle saith, *this assurance we haue of him, that if wee aske any thing according to his will, hee heareth vs.* Which rule, as it suffereth vs not to hunt after our owne desire and will: so it is no small benefit, that whatsoeuer wee stand in neede of, asking it according to his will, it shall bee giuen vs. And who would desire to haue that, which our louing and most prouident father doth not see good for vs? which if it content not some, marke what they get thereby, For *they aske, but they obtaine not; because they aske amisse:* and further; they loose all their labour in praying, thinking themselues good Christians if their lips bee going, when God in the meane season, counteth their supposed deuotion to be but much babling, and curseth it, being done in ignorance of his will.

The third thing  
in request.

Iam, 1. 6.

From this second, ariseth the third, that seeing wee haue so great encouragement, so pretious promises of so many and great good things, as God hath bequeathed to vs, therefore wee should quicken our selues to come in faith and confidence, and oft times, and cheerefully to this dutie. Euen as men doe come cheerefully, and with good hope to goe to their approved trustie neighbours in their necessities to borrow, when they haue often before promised them to lend.

Note

Ioh, 16. 24.

And no matuaile it is, though there bee both seldome praying, and vntoward going about it, where faith is wanting to set them forward, and assurance of obtaining, to bring them on, with comfort. And in great wisdom & loue, hath God giuen vs leaue to reioyce in making our prayers to him, by this beleeuing, that wee shall receiue somewhat thereby, (according to that which hee saith in Saint Iohn, *Aske, and ye shall receiue, that your ioy may be full*) both because wee haue many things throughout our life, to make vs sad and heauie, and also because wee are by naturall disposition (so slow and vnwilling to this dutie, and distrustfull when wee offer it. And if wee bee not so fully resolu'd of this, for want of experience, that both we ought, and may with cheerefulness come to pray, and with gladnes be occupied in it, (considering, hee is our most louing and deare father, who cannot forget nor put off kindnesse towards vs) then let the effects of prayer, and the fruites that haue beene reaped thereby, perswade vs of it, which are such, as will easily drawe vs with delight to vse it, though by the flesh, wee bee as with cordes haled backward. Of the which effects of it, I will briefly set downe some, and they are especially three.

Three effects of  
prayer.

The first.

Iam 4. 8.

Ioh, 16. 26.

Reuel. 3. 10.

The second.

The first is, that by prayer wee are made acquainted, (a great word to speake) yea and in a sort familiar with God, and know his minde and will, and howe hee is affected to vs, being admitted to speake to him. The second is, that it giueth life to Gods graces in vs, which before lay in vs halfe dead; as faith, hope, care of dutie, vntill by the bellowes of prayer they bee reuiued in vs: for wee are dull, forgetfull, vnprofitable, faint in hope, and our comfort dimmed oft times, when yet in, and after prayer; wee are well refreshed againe, euen as the fire is quickened by blowing: as in that worthie example of Queene *Ester* is to bee seene, who being timorous, (as wee may gather) before prayers made to GOD, was mightily encouraged

A encouraged and strengthened after prayer, and that in a most weightie matter, and vnlikely to be obtained. The third effect of prayer is, that it reacheth out to vs in our greatest neede, the good things and gifts of GOD which our soules desire, as it is written, *Aske, and it shall be giuen you*: yea such things, as we thought sometime had not beene to be looked for, as *ioy in heauines, light in darknes, and hope for despaire*, as by the song of *Anna*, 1.Sam.2.1.2. after her effectuell prayer, 1.Sam.1.10. *The third.*  
Math.7.7.  
1.Sam.1.10

But I will end with the fourth and last propertie of prayer, that when wee pray, we bring not with vs the sinnes, which will turne away the eares of the Lord from hearing vs. And these sinnes are any which be not repented of, but lien in, or nourished in vs, secretly at the least, and not renounced. This *Salomon* confirmeth in these few words when he saith, *Who so turneth away his eare from hearing the law*, (and so any part of it, being of like and equall authoritie) *euē his prayer shall be abhominable*. And *Dauid* agreeth with him, saying, euē as he powred out his requests vnto God, *if there be any wickednes in my hands*, (for all my prayer) *shall that excuse me, shalt not thou, O Lord, finde it out?* But when our requests shall be made to God with these properties, (for in such manner doth God require them to be offered vnto him) the Christian who obserueth them, shall reape no small fruite thereby: whether he intreate for remission of his sinnes, or for any good thing whereof he standeth in neede, or against any calamitie or burthen, wherewith he shall be distressed, yea he shall thereby preuaile with God for others, as for himselfe, & what encouragement thinke we doth this adde to a godly life? *The fourth thing*  
in request.  
Prou.18.9.  
Psal.7.4.

But when all these three parts of Gods worship now spoken of, shall reuerently and humbly be adioyned together, I meane thanksgiuing, confession of sinnes, and request, (which ordinarily in our prayers ought to goe one with the other) how much more gainefull (thinke wee) are they to the poore Christian soule? especially seeing by confession of sinnes, he acknowledgeth himselfe a guiltie person, and debter to God, that so hee may be the slower to runne further in debt with him. By making his suites, he declareth, that he is a begger, and standeth in neede of all things, as hauing nothing of his owne, (if he know himselfe well) but sinne and filthines, and by giuing thanks he confesseth, that whatsoeuer he hath, or inioyeth, he receiueth it of God. All of them make him to see himselfe infinitely indebted vnto the Lord, his pride to be abated, his heart stirred vp to seeke vnto him, and enlarged to loue and obey him. And if he be fallen, *this prayer of faith will raise him vp*, if hee be heauie, this will comfort him, if hee be dull, this will quicken him. Oh, who can reckon vp the infinite and marueilous commodities that come of prayer, if it be accompanied of the forementioned properties? 1.Sam.7.7.  
*What singular*  
*helpe these are to*  
*a godly life.*  
Reuel.3.17.  
*Note.*

Therefore I conclude, that seeing it is a present remedie to the oppressed heart, a preseruer of the godly minde, a giuer of strength to the weake, an especiall meanes to make a man fit to liue in euery estate, wherein God hath set him, &c. I conclude, (I say) that it is a strong and mightie helpe to the godly life. For pray well, and liue well, and keepe thy selfe in case fit to performe this durie, as thou hast beene directed, and thou shalt not neede to feare in thy life, any great annoyance. But how this, with some other of the helpes, are to be brought into vse euery day, that the fruite of it may be more certaine,

Ec

shall

*Note*



shall be set downe in the next treatise of the daily direction, which is the place fit for it.

## CHAP. 12.

## Of reading, and what an helpe it is to the godly life.

The seventh  
helpe is reading.

Rules about read-  
ing in generall.

The first rule.



He next helpe to godlines is reading (as oft as may be) the Scriptures and approued good authors. The which exercise and dutie, that the Christian, whom I goe about to informe, may finde it an helpe to the furthering of him in godlines together with the other, some direction I will giue him about the same. And first, seeing it is to be vsed, and that as oft of euery one, as conuenientlie may be, this is one caution, that it bee not neglected: and the booke of God laid aside, and couered with cobwebs, or not so much as in our houses at all. For let the best know this, that if they vse not reading, they shall find much more incumbrance in their life, vnfauorines, vnquietnes, vnfruitfulness, and vncheerfulness, with other such, yea though they vse other helps.

The second rule.

And secondly the same in effect I say of them which reade seldome, euen when they must needs, for feare or shame, or curious noueltie. Both these faults are too commonly committed euen of Christians, & that because some of them for following the world one way or other, can finde no leasure thereunto: other some taking their full scope in play, and pleasures, cannot attend to such sad matters, whiles the other are so welcome to them. Others through idlenes, sloath and swarmes of vaine cogitations or dangerous lusts carrying them, or through grosse ignorance, needelesse, and idle talke, neglect so good a worke, and necessarie dutie: whereas, if they had learned to make conscience of it, they might shake off much noysomnes, by watching their opportunities, whereby they should not neede to feare, but that their labour therein, should be plentifully rewarded.

The third rule  
about reading.

Eccles. 12, 14.

Thirdly, seeing bookes, which are fit for the building of them vp in godlines, must be read of them, therefore they must not bestow their time in reading filthie, lewd and wanton bookes, no nor needelesse and vnprofitable bookes, the reading of many such being but wearisome to the flesh, and vanitie: much lesse superstitious pamphlets, and Matchiuels blasphemies, (which it is a shame should be suffered to come into mens hands) nor the subtrill deuises and deceitfull dreames and errors of the Church of Rome, except they bee able for their sound iudgement to discerne them; euen as in their hearts they detest them, that so they may be the better able to giue others warning of them.

The 4. rule.

But the bookes which are to be read, are the holy canonicall Scriptures, and other sound and godly authors, as I haue said. Wherein this as a fourth rule is to bee obserued, that in the reading of the Scriptures, they reade not here and there a Chapter, (except vpon some good occasion) but the Bible in order throughout, and as oft as they can, that so by little & little they may

A may be acquainted with the Histories, and the whole course of the Scriptures, (hauing before the grounds of Christian religion layd) and so may haue the more comfortable and liberall vse of them.

And that which I say of laying the grounds of Christian religion, is well to be marked, seeing they being by apt and fit coherences layd together in the minde, and working vpon the heart of the beleeuing Christian, are able to make the reading of other good bookes, and especially the booke of bookes, which is the booke of God, cleere in many respects and profitable, which to others shall seeme as a clasped booke, or full of hard difficulties and obscuritie.

B And in reading of other good bookes, they are to be counselled rather to reade some one or two well penned, either of the whole Christian religion, or any particular argument, and matter, and them often, rather then a lease of one, and a chapter of another, as idle readers vse to doe for nouelties sake. Often, I say, because a good booke is of the most part of Christians little scene into, at once or twice reading ouer, much lesse the vse of the doctrine of it reaped and inioyed of dull heads, slipperie memories, and weake practisers, such as it is too well knowne, that the most Christians are. And therefore the greatest part not hauing leasure to reade many bookes, shall finde most profit by diligent going ouer of the same often, making their choice of the best and necessariest, by the helpe of their faithfull teachers.

C Now as concerning the manner of reading; it must bee with an heartie good will to learne and profit thereby, desiring God to prepare vs with reuerence: to lighten our vnderstandings, that we may conceiue that which wee reade, and setting our selues for the time of our reading to be attentiuie, and so to abandon the wandring of the heart, as much as may be: the which will be the easilier done in reading, if it be well watched ouer (as hath beene said before) in our course of liuing. Also it is dylie to bee regarded, that wee applie that which wee reade, wisely to our selues (seeing all that is contained in the Scriptures, *is written for our instruction and comfort*) as per-

*Rules more particularly about the manner of reading.*

1

2

3

Rem. 15. 4.

D swading our selues that all precepts of dutie and good life, are set downe to direct vs, (not others onely) to the practise of the same: that all sinne is forbidden vs, and that all the generall promises which wee reade to be made to the Church, are to bee beleeued of vs, whether they appertaine to this present life, or to the life to come, and the comforts also that accompanie them.

E Likewise, that all exhortations and admonitions quicken and stirre vs vp from coldnes, deadnes, and drowlines, and all reprehensions checke vs for faults escaped, and all threatens feare our boldnes, and appale our securitie, which is too easily and readily kindled in vs, that so wee may make that vse of them, which the Apostle requireth when he saith, *that all Scripture is giuen by inspiration of God, and is profitable to teach, conuince, to correct, and instruct in righteousness*: and that in matters as well concerning GOD as men, and amongst men, all particular kindes: and therefore Prince and subiect, noble and base, men and women, and more particularly in families, husbands and wiues; parents and children, maisters and seruants. Thus to reade, that thereby wee may be made fit vnto euery good worke, and to glorifie God there-



*Of the senenth priuate helpe, which is Reading.*

Ioh. 5. 39.  
Act. 17. 11.

Reuc. 1. 3.

by, is vndoubtedly to make our reading, as it is appointed of God, an especial helpe and meanes to grow forward in a godly life: and therefore we are commaunded *to search the Scriptures*: and (with the godly people of Berea) to compare our hearings, and our readings of the together. For reading is much commended to be one of the three duties that make vs happie, the Apostle saying thus: *Blessed is hee that heareth, and readeth, and keepeth the contents of this booke.*

*A prooue of negligent reading.*

But this one thing I cannot omit, that the benefit and comfort of this exercise of reading being so great, & the substance of the Scriptures being so brought to light as it is, both in our owne language: & in the interpretation of the, both which popery hath a long time depriued vs of, and such varietie of good bookes being graunted vs of God: that yet, euen such as looke after eternall life delight so little in them. I speake not of the prophane and vnruellie, whom nothing will moue to reade, nor so much as to heare Sermons, till God make them see how they haue deceiued themselues. But I am sure, it is one speciall cause, why heart is taken from many learned and godly men to set out any newe workes in print, seeing the professors of the Gospell doe bestow so little labour and time in reading of those which are extant alreadie.

*Note*

*Two obseruations about reading.*  
*The first.*

*The second.*

*Note.*

And herein these two things, I thinke meete to adde, in regard of some Christians, that such as haue not the gift of reading, may endeavour to follow the foresaid rules, by vsing the helpe of others: exhorting all by their losse and discommoditie to haue reading in greater reckoning, then it hath been, & still is with most at this day. The second is, that besides the former rules, such as haue better helps of vnderstanding, memory and leasure, doe, besides their publike hearing, note their doubts, and as they shall haue opportunitie, seeke resolution of them, at their learned pastors hands, or of some others; and marke the coherence of the Scripture, how it hangeth together, and the agreement that one place hath with another, whereby, with the diligent obseruing the contents of the Chapters, and arguments of the bookes, that, which seemeth darke in one, is made easie in another. This shal suffice to haue said, for making some better vse of reading, than commonly men doe. And though there are other thinges besides these, which the learner may take profit by: yet they being more out of the reach of the greatest number of Christians, they doe not so neerely nor necessarily concerne them. and it must bee remembered, that I propound not to say, as much as may bee gathered together about reading, but how it may bee profitably vsed to helpe the Christian to bee fruitfull in a godly life. And let him know that this which I haue said, is a uailable thereunto.

*How reading is an helpe to godlinesse.*

For hee that shall consider, how many waies the conscience is appeased, the iudgement inlightened and enlarged, the heart perswaded, the memorie relieued, the affections moued, and in a word, the whole man drawne by that which hee may reade, shall not neede to doubt how great the benefit of reading, together with the other helpes, is to the teachable Christian. And that it being vsed as oft as possibly it may, in such manner as hath beene prescribed, and so many good thinges drunke in and receiued of vs, as wee shall meete with in our reading, who doubteth but it shall be a singular helpe and furtherance

A furtherance with the rest, to a godly and Christian life? For a minde well seasoned before, shall bee vndoubtedly better seasoned and refreshed, when it shall vsually and oft *drinke of the water of life*, out of the sweete fountaine of Gods word by reading. And of the helpe of reading: and so of all the ordinarie meanes both publike and priuate, whereby a true Christian continueth a godly life, and groweth to further ripenes and perfection therein, thus much be said.

CHAP. 13.  
Of the extraordinarie helpes.

B



Now follow the extraordinarie helpes, which are not commonly nor daily in vse, but sometime, and that according to the extraordinarie occasions which the Lord offereth. And these are especially two: first, solemne thanksgiuing: and secondly, fasting, with prayer more than vsuall adioyned. The first is when in some rare and vnlooked for deliuerance out of desperate danger, we do by the commaundement of God, and examples of the

*The extraordinarie helpes to a true Christian life.*

*The first extraordinarie helpe, in solemne thanksgiuing. What it is.*

C

godly before vs, in a most feruent manner, & more than common, yeeld praise to God for the same, and reioyce heartily in the remembrance and consideration of it, tying our selues (as it were) in a renewing of our holy covenant, more firmly to the Lord, and testifie both these by signes of vnfaigned good will to our brethren.

All which are to be seene most cleerely and liuely in that famous example of *Hester and Mardocheus*, that I mention no other, for breuitie sake: who being with the rest of Gods people in those Countries, marked out, & as sheepe appointed, by *Hamans* subtiltie and cruell malice, to be slaine; did yet by prayer & fasting obtaine deliuerance, when to mans iudgement, all hope was past, and not that onely, but also their hearts desire against their aduersaries, with

*An example of it.*

*After 4, 26, & 9, 1.*

D

great fauour of the King, (whom God had made of an heauie enemie a mighty friend) and much wealth and prosperitie: whereupon they caused a day and time to be appointed, in the which the Lord might be praised; and they might expresse their reioycing, and send portions one to another, to testifie their loue vnto them.

*After, 9, 18, 21.*

And this is that solemne thanksgiuing, which I call one of the extraordinarie helpes to set vs forward in godlines: which of all Gods people by the like occasion is to be offered vp to God, differing (as ye see) apparantly from the same dutie daily performed, as in seruencie of the spirit, so in other solemnities, beside a longer time of continuing the same. This dutie (when the occasion of it, belonging to a whole Church, is publiquely performed) ought to be accompanied with the preaching of the word, to quicken the assemblie to the more liuely professing of their thankfulness, accordinglie as their solemne feasts vnder the law, were with an holy conuocation. And if the cause of this extraordinarie helpe bee priuate concerning some one person alone, or a familie, or some few, then it is to be offered in priuate of them (whom this great benefit concerneth) with Psalmes, and prailings of his name, spea-

*It is to be used according to the occasion.*

*Publiquely.*

*Or priuately.*

*Plal. 105. all*



Scriptures fit  
for it.

king of his workes, and reading Scriptures tending to that end: as Psal. 105. F  
106. 107.

1, Chron. 16. 8.  
to 19, & 29 10.  
to 15.

And because I finde one place very fit for this purpose, which teacheth a most right manner of the practise of this dutie, whether we shall be occasioned publicly or priuately to performe it, I thought it very expedient here to put in the same: which manner of praising GOD was appointed by the man of God, *Dauid*, at the setting vp of the Arke of God in the tabernacle. Some of the words are these: *Praise the Lord, and call upon his name, declare his workes among the people, sing unto him, sing praise unto him, talke of all his wonderfull workes, Reioyce in his holy name, let the hearts of them that seeke the Lord, reioyce.* And this of solemne thankgiuing.

The second ex-  
traordinarie  
helpe is fasting,  
wh. at it is.

The other extraordinarie helpe is fasting, ioyned with most feruent prayer. G  
And this is a most earnest profession of deepe humbling our selues, in abstinence with confession of sinnes and supplications (for the greatest part of the day at the least) to God, to turne away some sore calamitie from vs, or for obtaining of some especiall blessing. This description in few words I will lay open for their cause, who perhaps haue not read nor heard much of this exercise of fasting, neither haue bookes at hand to helpe them to the right vse of it:  
1 I say we must be deeply humbled, & make earnest profession of it, more than in the ordinarie abasing of our selues. For though as oft as we doe pray, and confesse our sinnes, we ought to doe them heartily, and deeply: yet neither in the like continuance of time, nor in the same measure of seruencie can they H  
alwaies be, as at and in this exercise, they ought to be.

- 2 Secondly I adde, that with this profession of our humiliation, abstinencie must be adioyned: I meane thereby, that wee must deprive our selues herein of the lawfull pleasures and liberties of this life, as meates, drinckes, (more then for necessitie) costly apparrell, earthly dealings, (which yet at other times are free for vs, to inioy) thereby declaring, that wee haue by our sinnes made our
- 3 selues vnworthie of them. And thirdly, in that I say it must be done the most part of the day, that is, to the end that by this long time of our humiliation and abasement, our hearts may be more cast downe, and thoroughly touched
- 4 with our distressed estate, then in a shorter time they are like to be. Fourthly, supplications, which containe our suites and confession of sinnes, are added, to
- 5 teach vs, that the chiefe part of this exercise consisteth therein. Fifthly, in that this is done for the remoouing of some great calamitie, that is to be vnder-

2, Chron. 20. 6.

1 Dan. 3. 18.  
2. Cor. 12. 9.

stoode, either of some sore affliction outwardly hanging ouer vs, or the whole Church, or alreadie vpon vs, or for some grieuous sinne committed, or long lien in of vs: The which when weaker meanes remoue not from vs, these are inioined vs of the Lord, to deliuer vs from them, wholly or in part, or else to stay vs, that we may rest our selues on God, that his grace shall be sufficient for vs.

And here we must know, that to be required, which I said to be in thanks, K  
whether priuate or publicke, that to enable vs to this dutie the rather, wee must in the one, vse the benefit of sermons, and fit scriptures to stirre vs vp hereunto, and in the other to meditate of the like scriptures priuately, for the well carrying of our selues through that so weightie a busines: but in both, let this be regarded, that we take them not in hand, except wee come in true and vnfeined repen-

**A** repentance, which as surely, as we bring thither, so sure we may be, that God will be with vs there, and heare vs, which will make the whole action more fauorie, and the end of it to be with comfort, which is the right manner of taking it in hand. Now therefore the nature and qualitie of this exercise being in some sort laid out vnto vs, as the former was, if we duly weigh the force and vse of them both in their proper kind, namely, how the one raiseth vs to a ioyfull recording of Gods wonderfull kindnes, the other bringeth vs low, for our vilenes, more especially remembred, both of them doe exceedingly draw our hearts in more loue and obedience to God: who can denie, that they both, in the time, wherein they are to be vsed euen as a long time after, are most effectually meanes to set vs forward in the godly life?

To say more of the meanes and helpes, I haue not thought it expedient. Therefore to end this whole treatise of the helpes, these few cautions I would wish to be had of thee, diligent reader, (to the end thou mayest haue the right vse of them) namely to vnderstand them well, and consider thoroughly of them, and of the commoditie, which they may bring: and so with a quiet and meeke heart set vpon them, in that manner that thou hast them set downe vnto thee.

*Cautions how to  
vse the helpes  
mentioned in  
this treatise.  
Vnderstand them  
well.*

**C** And encourage thy selfe hereunto by this reason, that seeing some one of them hath so great force, to the well framing of the heart and life, (each in his kinde) then much more, all of them together, being so vsed, must needs bring a more large and liberall blessing that way. But as they are pretious and haue an excellent end, so hold still that account and estimation of them, & vse them with all high reuerence, as thy frailtie will permit, and not for fashion (as the counsell of flesh will be) which will make the best things vile and common in a short time. Neither giue place to wearines and slacknes in vsing of them, either in the first entrance, or after long continuance: yet if by vnawares, or any other way, these faults escape, be diligent and readie to espie them, and hide them not, but checking thy corrupt heart, confesse them to the Lord in secret, and he will heare thee and forgiue thee, and then set vpon the vse of the fore-mentioned helps, freshly and sauourly againe as thou diddest before.

*Haue them in  
high account.*

*Vse them not for  
fashion.*

*Vse them con-  
stantly.*

*If they make  
unsauoury, giue  
no place to such  
deceit, but mon-  
to God for the  
former grace.*

**D** There remaineth onely this, at what time, so farre as wee may know it, wee should vse them, and which of them should be vsed euery day, and which, otherwise; which is a point most needefull to be knowne. But this requiring another place, cannot conueniently be doue here, but shall follow in the next Treatise of the daily direction.

*The end of the third Treatise.*





# The fourth Treatise, directing THE BELEEVER VNTO A DAILY PRACTISE OF THE Christian life.

## CHAP. I.

*Of the summe, order, and parts of this Treatise.*



Ow that I haue shewed who is a true beleuer, and next, described the godly life, in the second part of this booke, & haue set downe last of all, the helps and meanes by which a Christian groweth in the same: it might seeme that any seruant of God hauing these three before him, should neede no other direction to helpe to the practising of this godly life, but might easily set vpon the same. And so should I thinke, (hauing been once of that minde) but that I haue perceiued by diligent marking and experience, that it is seldome seene and hardly found so.

*This treatise is necessarily to be ioyned with the former.*

Generally (I confesse) it is obtained, but particularly it is with them, as with the Surgion, who hauing learned what is a good medicine for a dangerous sore, can lay it to, but hauing not particular skill how to prepare the sore, how to diet the pattie, and when and how to apply the medicine, doth long keepe him at one stay, or sometime better, sometime worse, but healeth him not, neither doth by degrees bring it to any good estate: so the Christian who hath onely some knowledge how and by what meanes hee must grow in godlines, and resist the diuell, and ouercome his sinne, shall finde it hard and awke in particulars, and on one day as well as another to doe it with peace, except hee haue full resolution as well as knowledge and skill how, to vse and applie the meanes euery day to the diligent obseruing of his wayes, both at home and abroad, that he may haue the testimonie of a good conscience, and reioycing thereby.

*The generall sum of this treatise.*

And this is it, which I meane in this Treatise, to acquaint the Reader with, namely, that the godly life, which is to be continued by the many helps before set downe, is neither left to men sometime to be practised, and at other

A times may be neglected, nor generally, (which is far off from Gods meaning and will) but particularly in all their actions, and euery day, and throughout the day, to be looked vnto and regarded. This is my meaning, and that which I ayme at in this present treatise: which is thought of many to be too strict a tying of men to dutie, who are so giuen to seeke carnall libertie, and it is counted strange that they should bee holden within bounds euery day and houre, who are not wont to call themselues to any great account through the whole weeke or more: who if they be reproofed neuer so iustly now and then, (for it is to bee feared, that few reproofes may be vsed, to such a point the world is come) they count them nice and too holy which rebuke them, they are so little vsed to it: Will they not (thinke we) straine hard to cast off this yoke of watching and obseruing their liues, and (as they shall see cause) to finde fault with themselues throughout euery day?

Nota

I haue had experience how hardly such haue been able to heare a kind and friendly rebuke for foolish iesting, swearing, vnscemely talking, &c. but they haue counted it precisenes: there is no doubt, but they will impatiently beare it, to haue their whole bad course controuled & brought within compasse. It is out of question therefore (I say) that both such as I haue here spoken of, and many better than they, and which haue the Christian life in more reuerence, then many such, hauing giuen themselues much libertie in their liues, will

Some good Christians thinke strange to be held in compasse euery day.

C thinke it strange that euery day care should be had ouer their hearts and waies. But why thinke they so, but for that partly through ignorance and securitie, and partly through custome in both, they haue long been estranged & held backe from it, and so are vnacquainted with it? Also they see few examples to leade them to it. Among whom, yet (God be blessed) there are some, yea numbers, I am well assured, who if they knew better, would imbrace it.

Such therefore, as are readie to cast any mists of fleshly obiections before the eyes of the simple, and most of all to put out their owne light, that thereby they may be hindred fro seeing the pathway of this Christian direction, to the end they may not walke in it, I exhort to heare me patiently: To whom, as to all other who shall regard it, I offer a cleerer knowledge of the will of GOD, which hath long beene smothered by the bold contempt of some, and a safer way to their owne happines, then is commonly found of the most Christians, that is, that as I said, they must euery day looke to their waies and liues, and settle themselues constantly therein, and not thinke they doe well till they doe so, but hold it for a great offence to God and a bold tempting of him, (howsoeuer they offer him some manner of seruice:) and therefore shall pay deare for it, when they dare let any one day in the weeke passe by them without good regard had of pleasing God in, and through it.

This was the principall end of my writing, euen to helpe to bring the Christian life into practise, and consequently into price and estimation with professors, yea with some good persons and people, more than it is. For though in word many professe themselues followers of Christ, and that they ought so to doe, yet with their deedes they denie him, and the power of godlines also. And likewise though the Christian life be in some account with others, yet it commeth to passe, that it is not in chiefeft reckoning with them aboue other things, without the which it is neuer practised to any purpose. Which

The end why this treatise was written.

Tit. 1, 16.

Nota.

is



*Of the some, order, and parts of this treatise.*

is one great cause, why both many weake Christians are not better than they **F**  
be, and why the bad and vnreformed persons please themselves in their ignorance and loose estate, and make so slow haste (as they doe) to amend and be changed.

*Few doe resolve  
to liue godly euery  
day.*

*Pro. 8, 9.  
Pro. 14, 6.*

For they see in many hot professors, that there is no euen and constant course kept in the practise of godlines one time as well as another, and in one thing as in another. Generally we say all, (as I set downe before) wee must liue godly: but in particular the godly life is seldome and hardly found, euen amongst those who say so. And as for any certaine time when this should be practised, (as no time should bee free from some part of it) though wee affirme that it should be so to the end of our life, it is so little considered, that it is most cleere that sundrie euen good men do shine but dimmely, and are too **G**  
often times, yea and too grossely, out of the way. And as there are many which doe not honour God by a good conuersation (as they know they might) if they would bend themselves to it (for this point *of wisdom is easie to him that would understand,*) so a great number (who gladly would) cannot tell how to go about it.

*Note*

For many a one may approue of a Christian life, and giue good precepts to another, finding them in the word, which hee neuer followed nor practised in his owne life. And thus, whiles it is not found nor seene by experience, what is the beautie, fruite, and comfort of this Christian life, but amongst few, & they for the most part not of credit with the men of the world, to perswade that which they know, it lyeth dead in a manner, and so Gods exceeding kindnesse **H**  
in appointing vs such an happie and sweet way to his kingdome, is not onely not enjoyed, but of the most counted wearisome and tedious. I say more, it is vile and in no reckoning nor account with many, without which they forgoe a great part of their happines. It is not missed among me, nor asked after, though it be the best of all other.

*Psal. 84, 10.  
Pro. 8, 11, 18.*

It might worthily grieue him who knoweth the gaine, beautie, sweetnesse, and honour of it, to see so many hunt after all these, where they cannot bee come by, and if they be attained, yet as a flower they soone fade and are gone: and to bestow no labour for them, where they may all be had, and constantly **I**  
kept and enjoyed. And whereas it is graunted, that *one day in the godly life is better than a thousand elsewhere*: yet what curtesie is amongst men who should begin to make prooffe of it? and what holding backe is there, least they should doe too much? And therefore that this Christian life may bee brought into some more estimation and reckoning with men, then for a long time it hath bene with the most, I haue taken some little paine to vnfold and lay out this happie estate, and to teach a more sound vse of it, then the most that professe; haue acquaintance with, by shewing how it is to bee made an euery dayes worke, and to bee brought into daily practise, that so the whole being seene in her parts; euery thing in it may bee better perceiued and discerned, with the manifold priuiledges and benefits thereof, as a great house, when the seuerall roomes of it, are with their furniture particularly viewed, and not confusedly beheld. **K**

*Note*

*A simile.*

*Daily directing  
of our liues after  
Gods word.*

For by the faithfull obseruing of our liues, through the day; and taking heede thereto by the helpe of such rules, as God laith out to vs in his word;

*we*

*Of the first reason, why there ought to be a daily, &c.*

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A we shall see our selues caried through the diuers and manifold actions of the day, safely & peaceably, seeing the following of a well ordred course bringeth greatest peace and safetie: and thereby wee shall learne what to auoide, and what to imbrace, and that with such ease and freedome from vnquietnes and danger, that we shall say, wee neuer saw the fruite of godlines so sweete and great, nor the true seruing of God (though to the flesh a yoke, as it is meete it should be) *so easie, safe, and comfortable*. And thus hauing declared what I intend and propound in this treatise, with some reason thereof, I will shew how I meane to handle this point.

*is a safe and peaceable estate.*

*Note*

*Math. 11. 29.*

B First therefore I will by good prooffe declare, that the beleeuers true Christian must haue direction for his life euery day, and that Gods word doth lay it out to him, and leaueth it not to himselfe, to serue God by the great, nor the grosse, as we vse to speake.

*The parts of this treatise foure.*

Secondly, I will shew what this daily direction is, and what are the parts thereof.

Thirdly, I will helpe him against all thoughts of counting it too tedious, by shewing how much to be desired it is, yea profitable, and comfortable.

C And fourthly, I will adde an enlargement of the direction and parts thereof, more briefly handled in the second point of this treatise. But I will say no more of the daily directing of a Christian in generall at this time, nor of the fruite and comfort that it bringeth, nor in the commendation of it: it shall speake for it selfe, what benefit the faithfull practise of it doth bring to euery one, as he shall endeouour to performe this dutie carefully, and for that I haue appointed in the third part of this treatise to speake more particularly of the benefit of it.

CHAP. 2.

*Of the first reason, why there ought to be a daily direction to guide the beleuer.*

D Herefore to come to the first point, because it is like it will be denied to be necessarie, by many, whose practise little fauoureth of it, I will set downe some reasons to prooue the necessitie of it, namely, that wee ought to bring the godly life into euery daies practise: and that not at aduenture, as euery man thinks best, before he haue learned how to goe about it, but to be directed therein by some certaine rules in the word of GOD, without which, hee shall faile exceedingly, whosoever hee be. These I will set downe, both to take away all scruple and doubt from the weake Christian, that I goe about to draw him after any noueltie, whereof God is not author (though I feare it is somewhat too new to most men:) and to set before the eyes of the carelesse and prophane, how farre they are off from that which they thinke they haue: and I hope to them that haue well begun already, it shall not bee vnprofitable, though I know that the vrging of this (that it must bee looked to euery day) will bee so vnfauourie to many, (with whom little godlines will serue) that the diuell will

*Note.*



312 *Of the first reason, there ought to be a daily direction, &c.*

will open the mouthes of such; to disgrace and discredit (as much as lyeth in the) **F**  
whatsoever is more than they are willing to follow, till they most disgrace  
themselves among those who are godly indeede.

*The first reason,  
consisting of  
proofes out of the  
word.*

*1 Pet. 1. 17.  
1 Pet. 4. 2.*

And first to shew, that Gods word doth direct the Christian beleever, how  
hee should liue euery day (and therefore that it is to bee knowne and practi-  
sed) all that list, may easily see, by that which the Apostle Saint *Peter* writeth,  
namely, *that we (who call God father) should passe the whole time of our dwell-  
ling here in feare: and that we should spend as much time as remaineth of our life,  
not after the lust of men, but after the will of God.* Now therefore if we be com-  
manded to liue in the feare of God and according to his will, *the whole time  
of our dwelling here*, vnto our end; then are we commanded to doe this euery **G**  
part of this whole time, and consequently euery day, throughout the day, as  
wee may attaine to it: Whereunto belongeth that which is written to the He-  
brewes 3. 12. *Take heede that there be not at any time in any of you an euill heart,*  
therefore not any day.

*Heb. 3. 12.*

*Luk. 1. 75.*

To the which most liuely agreeth that which wee reade in the song of *Za-  
charias* the father of *John Baptist*, *Luk. 1. 74. 75.* who testifieth that, *God had  
sworne that he would grant vnto vs, that we being deliuered out of the hands of  
our enemies, might serue him in holinesse and righteousness before him all our dayes  
without feare.* By all which it followeth, that wee should call in our hearts and  
affections from carrying vs disordredly, and against dutie, euery day, & in one **H**  
day as well as another to consecrate our selues to God, and according to our  
knowledge to walke with him, whatsoever our workes, dealings, or busines be;  
that therein wee may keepe our peace with him, and declare that we feare and  
honour him thereby: which is it, that I contend for, and seeke to drawe Gods  
people vnto, and would thinke I had obtained a great matter at their hands, if  
we agreed and consented herein.

*Notes*

*Many, if God be  
publikely wor-  
shipped on the  
Sabbath looke no  
further.*

For it is too manifest, that this is farre off from the verie perswasion of ma-  
ny, who are yet to be hoped well of, and yet rest in this, that so as the Sabbath  
be passed in religious exercises, it is not so great a matter, if the other dayes  
be parted betwixt God and them: I meane, they looke not to bee called to so  
narrow a reckoning, as to see their words and workes, especially the thoughts  
of their hearts, to be framed after the will of God. Nay the Sabbath it selfe is far  
enough off from being had in due regard, euen of the most which goe for  
Christians, but is spent idly and vnprofitably; if not in worldlines or vanitie,  
especially a great part of it, euen almost as much of it, as is free from publike  
exercises; and yet I would euen that part of the day were not iustly to be com-  
plained of, but that men did present themselves reuerently before the Lord to  
their profit *when they come together*. But what may then be looked for of such  
vpon other dayes? **I**

*1. Cor. 11. 17.*

*Many of good  
hope thinke it not  
needfull to liue  
godly euery day.*

It is too manifest, that it is not so much as setled in the iudgement of many,  
which are of the forwarder sort, that euery day our greatest care should bee, **K**  
howe God is pleased and serued in it, and that it ought to bee our chiefe-  
st worke: and yet where men thinke so; how many make conscience of it, or  
shew, that they dare doe no other but hold fast and nourish their good de-  
sires to serue God, day by day, one day as another, so that there might bee felt  
and found some agreeablenesse betwixt euery daies seruice, the one and  
other

*Note*

**A** other, except it be to make them all alike in securitie? For then there should not be in many, that professe with the best, such bold taking of libertie, on some dayes to be secure & licentious, and others, who beare an outward shew about many, should not haue so many apparant and foule blemishes, and yet mixed with sundrie good actions, (which iarre witnesseth, that no euen nor constant course is sought after of them) that I say nothing of their many secret wounds of conscience. All these and such like patternes in Christians (as they are hoped to be) doe prooue, that few are acquainted with this, to looke to be guided in the whole course of their liues by the word of God, one day as well as another: and therefore that they goe astray dangerously, seeing Gods word

**B** directeth vs how to liue euery day.

*Note*

CHAP. 3.

*Of the second reason of a daily direction, consisting of two branches.*

**C** **B** Ut let vs proceede to other reasons: Therefore, for further prooffe thereof, I say, that seeing it is commaunded vs in the Scriptures that wee keepe a certaine course in seruing God, and walke in a certaine and plaine beaten way, namely after the word, and the same course is commaunded there also, to be daily and euery day: it followeth therefore, that the Christian life is a certaine, daily, and euery dayes directing of vs in our way, and not an vncertaine, generall, and confused liuing according to knowledge when we thinke good. By a certaine direction I meane, not that the selfe same particular actions and duties should be euery day, but yet all euill auoyded euery day, and such good done as in our calling and life shall be occasioned.

*Prou. 10. 9.  
Gal. 6. 16.  
Eph. 5. 9.*

*What is meant by  
this daily direc-  
tion.*

*Note*

**D** And seeing it is so, if wee dispence with our selues to lay aside this care any day, (as though it were allowable before GOD, and lawfull for vs so to doe) euen that libertie taking is our sinne, and that intermitting of durie any such day is a breaking off of our course, and a going out of the way, euen into crosse pathes and by-ways, wherein the least danger, is to returne backe againe: Which if it were but the losse of one dayes iourney in a long and tedious trauaile, (especially when we goe about any matter of weight) would be no small grieffe, especially, when our busines is weightie and requireth speede, and therefore much more in this Christian course, being the high way to heauen, from whence when we haue strayed willingly, we cannot easily come into the way againe, but rather goe further to our exceeding hurt and danger. This with much inconuenience besides, will follow, if the word of God requiring a daile walking with him after such rules as he giueth vs, wee notwithstanding shall

**E** not regard them, but walke at randon, and some day frame our selues therevnto, and some day not at all, or one day keepe compasse, and another day none, or be well occupied in some part of it; and in the other, doe what wee list.

But for prooffe of both points of this reason somewhat is to be said, that so waightie a matter, and so hardly perswaded to many, (namely, that euery

Ff

day



day wee are to follow some certaine direction for the well ordering of our liues throughout the same) may not depend vpon my bare report and credit.

The prooue of the  
first part of the  
second reason,  
namely, That a  
certaine course of  
godlines is com-  
maunded in the  
word.  
Psal. 119. 9.

For the first poynt therefore, that a Christian must be directed in his whole life, and therefore may not bee left to his owne discretion and gouernment, that which is written in the Psalme doth cleerely prooue it: when a question was put forth by *Dauid* the man of God in the person of a young man (who of all other is hardliest kept in order) for the edifying of the whole Church, saying: *By what meanes may a young man*, who hath had his sinnes pardoned, *clense his wayes* afterward, that so hee may be blessed? Hee answereth the question himselfe, thus: *Euen by taking heede thereto according to thy word*, O God. And as he taught this in doctrine, so he brought his owne example in the seuen verses following, to shew that hee sought to proue himselfe happy the same way. And this all will graunt, that Gods word must be our guide, in generall termes this will be affirmed of the most, but what is this which they say?

Note

1. Cor. 10. 31.

For they obiekt through the ignorance that is in them, and other infirmities carrying them, *as a whirlewinde*, that they are not to be vrged to follow this word of God so particularly as here it is, for it distracteth them fore; but euery man in the state he is in, (they say) is to carrie himselfe, as hee thinks good in his common actions and busines: they hope men be no children, to be appointed what they should doe: when yet, God ceaseth not to sound this in our eares continually, 1. Cor. 10. *Whether wee eate or drinke, &c.* So that I may well answer them that God hath not left his Scriptures among vs, to the end we should in such a loose manner looke after them, and fall into grosse errors for not knowing them, and so become nothing the better for them: but he hath taught vs to draw (as it were) a copie, and a certaine platforme for our liues out of the same, the poore, the rich, the olde, the young, the married and the vnmarried, all are (I say) to draw out of them, direction for their vse.

Note

And what other thing is contained in the words of the Prophet? for in saying that *wee must take heede to our wayes*, that is, to our course of life and the actions thereof, doth hee except any one more than another? So that it is manifest both by the doctrine of the word of GOD, as also by the examples thereof, that not onely there ought to be a generall guiding of Gods people by the word, but also a particular trying of their wayes thereby, and that this ought to be as a trade to be followed in one poynt as in another, according to the knowledge of euery one, and therefore to be made an ordinarie course, to seeke to haue direction in all thinges. So that in the more actions of our liues, that wee are ignorant and to seeke, whether wee doe them lawfully or no, the more wee must see our debt to GOD, and finde fault with our selues, that wee may see the greater neede to sue for pardon, which few doe see. And therefore are the particular duties set downe almost in euery Epistle, both which all Christians ought to performe, and the contrary sinnes, that they may see according to the occasions offered, how to imploy themselves: and also more speciallie of men and women; olde and young, rich and poore, maisters and seruants; both inward affections, and externall actions:

A actions: all which, to what end serue they, or why should they haue beene set downe, but to teach this, that men must tie themselues shorter, and denie manie noysome liberties, which now they take and runne after: and also to teach, that euery part of a Christians life requireth direction, that he must shunne that which is naturall (I meane his owne) and be guided by that which is spirituall, namely, by the word of God.

And therefore it is not to be counted as a common sinne, but as the head of many sinnes, that (as though the Scriptures were among vs but for fashion, or for the deciding of some rare & hard doubts, and controuersies in religion, which is but one vse of them) the most thinke themselues by their naturall wit and skill, able to direct their waies: which opinion with their practise, what doth it differ from that which is written of the Heathen Gentiles, of whom the holy Ghost speaketh thus: *God in times past suffered all nations to walke in their owne waies*. And this be said for the prooffe of the first part of this former reason: namely, that all their actions must be squared after the rule of Gods word, throughout their life.

The second part of this reason, namely, that it ought to be daily and euery day, and so through the day, the saying of the Lord doth cleerely proue: *Blessed is the man that feareth alwaies*. And againe, *whether ye eate or drinke, or whatsoeuer ye do else, doe all to the glory of God*. And to Iosua, *Thou shalt meditate and exercise thy minde in this booke of the law day and night*: as if he should say, early and late, all times of the day, that his heart being well seasoned with the sweete sauour of knowledge, his tongue might vtter the same, and he might be exercised by the helpe thereof, in the manifold actions of his life. S. Paul also when he writeth of the widow that should be chosen to looke to the poore, describeth her by this one note, whereby a good Christian is discerned amongst men, namely, *if she haue beene daily giuen to euery good worke*.

And he whom it may well beseeine vs to follow, did not onely make it his daily trade to be directed by the doctrine of Gods word, but euen through the day did the same, diuiding (as it were) the day into one good doing or other, for these are his words: *Oh Lord, what a loue haue I to thy law? all the day long is my meditation in it*; that is, I am musing still how I may please thee, whatsoeuer my actions are, which I goe about. Againe, *Every day will I praise thee*: Euen so (if it may be) let vs be doing good, and that in an holy and right manner euery day, and when we cannot, yet let vs auoide and shunne euill. But if thou wilt doe neither, nor endeouour after the same constantly from day to day, then renounce Gods word, and doe what thou lustest.

And why should not mens hearts be daily giuen to the Lord, who is most worthie of them? what haue wee to doe in the day more necessarie, as it shall appeare one day to all, who now will take no knowledge of it? *Weigh what I say, and the Lord giue thee vnderstanding*, that in thy heart and life thou maist euery day serue him: doth the holy Ghost, when he saith, *Keepe thy heart with all diligence*; and againe, *let it be in the feare of the Lord continually*, doth he (I say) meane any certaine time, or one day, and not euery day? so when rules for praying are giuen, are they not to direct vs in all our prayers for euer? If thou saist, why is this then so strange to men? I say, first naturally men desire to satisfie God with a little, and soone to haue done with him, and to serue him

Act. 14. 16.

The second part of the second reason: namely, that it must be brought into practise euery day. 1. Cor. 13. 31. Iosua. 1. 8. Prou. 28. 14.

1. Tim. 5. 10.

Psal. 119. 97.

Psal. 71. 15, 24

Prou. 4. 23.

Prou. 25. 25.

Why this deuotion is so strange to men.



316 *Of the second reason, of a daily direction, consisting, &c.*

in ceremonie and for fashion, and few will weigh particularly and daily, what they ought to be, & how to walke one day, as well as another, but are content to go the easiest way to worke, (as they thinke) and slubber vp their sinnes: and are therefore neuer long confident in, nor bold with God, as they might be, and as some others also of his deare children be, & they themselves also perhaps sometime haue been. Whereas if it were the matter which is in account with them, who doubteth but that it would be daily looked to?

*It is no noueltie  
no some object.*

Againe, if ye say, why are we troubled with these nouelties now, more than in times past? I say, men are content to haue such things to be nouelties vnto them, with which they desire not to be acquainted: for else, these are not nouelties in the Scriptures, and that is scene, seeing there are diuers, who, as they haue learned it to be the will of God, that all good duties, as they may, should euery day be practised: so they doe carefully and conscionably prune off that behauiour in the day, which could not well be thought vpon and remembered at the euening, without an vnwelcomed wound and accusation. For what can lesse be gathered out of the Scriptures before alleaged, then that Christians should be daily *giuen to euery good worke*, that is, to aime thereat, though when they haue done all, they may finde themselves to be much behind hand, and *unprofitable seruants*?

*2 Cor.*

*Act. 24. 16.*

And what meaning else hath this Scripture? *Herein I exercise and occupie my selfe, that I may haue a good conscience both before God and men alwaies*, that is, (I take it) one time as well as another: and therefore much more one day as well as another, seeing it reacheth further, that is, euen to one part of the day as well as the other. The which if it can be done, except a man doe tie himselfe to take heede to one, as well as to another, I know not what to make of it. And if he had meant herein, but a generall looking to his conscience, he could as easily haue said and left out the words, (*before God and men*) which include both inward and outward actions: likewise, the word (*alwaies*) and to haue restrained it to sometimes. The like saying is in another chapter: *To the which thing hoped for, or to the which promise made to our fathers, our twelue tribes seruing God day and night alwaies, doe trust to come*. Hee saith not barely that they serued God, (which all will graunt ought to be) but that they looked to it, *day and night*, euen early & late, yea and alwaies, that is to say, constantly, and with continuance.

*Act. 26. 7.*

*Psal. 145. 2.*

And as these and such like Scriptures doe prooue that a godly life should be alwaies and euery day: so in other places of the word, the same thing is set downe in another manner, as by that in the Psalme may bee gathered: where the Prophet expresseth it by the meanes and helps, whereby such a life is led, that is, by prayer and praises, saying thus: *euery day*, or according to the Hebrue words, *בְּכָל יוֹם* *on euery day, I will blesse thee and praise thy name for euer and euer*. So that howsoeuer few aime at it, that they may by their owne experience haue the prooue of it, yet it is euident by the Scriptures, that it ought to be thus, which is the thing that I haue taken in hand to prooue, that there may be more conscience made of it among the godly hereafter. Therefore if the Scriptures commend vnto vs a certaine course to walke in with God, and a particular directing of our liues, (of what calling or estate soeuer wee be, according to his word) and further requireth the same to bee daily kept

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A kept and followed of vs, (as hath beene shewed) then Christians must be guided by some daily direction in the leading of their liues.

CHAP. 4.

Of the third reason of the daily direction.

**B** **F**urthermore, if so many parts of a daily direction, as will sufficiently direct a man, bee inioyned in the word of God, to be daily vsed, then a certaine and daily direction is commaunded of God: but the first is manifest and cleere: therefore the latter cannot be denied. Now for proofof this, that so many parts of direction, as may well guide a Christian through the day, are set downe in the word of God, it is cleere: for we are directed there, how to begin the day, how to proceede in the seuerall actions of the same, and how to end it, I exclude not any one. Vvee are directed also how to carrie our selues in companie, how alone, how at home, how abroad, how to beare troubles when they come, and to prepare our selues for them before they come: and how to vse prosperitie, as health, friends, peace, libertie, goods, and whatsoever blessings besides, God shall any day bestow vpon vs.

*So many parts of a daily direction as will sufficiently direct a man, be inioyned in the word of God, to be vsed daily.*

**C** In all these (I say) with other such, we are directed in the word of God, and how we may euery day, as well as some one, serue God in them, as occasion shall be offered, which shall more cleerely be seene afterwards in sundrie particulars. Which if it be so, what ordinarie actions in any lawfull calling are to be done of a Christian through the day, but God hath in his word guided him how to doe them, in such wise, as hee by the helpe thereof, may with peace and comfort bring the day to an end? and contrariwise, *hee that knoweth his will therein*, and walketh not after the same, shall neither finde peace in his life, nor happines after. Which, if it were duly weighed and considered, would  
**D** keepe Christians in another and that more safe, well ordred, and heavenly course, than they now are which know it not, or haue not conscience to seeke experience of it: whereas without it, many, who might bring great glorie to God by their liues, and themselues liue very sweetly, yet because they are strangers from such a daily course keeping, doe neither of both, or at least, verie meanely, and yet because they haue no acquaintance with any better, are not content to be disquieted, and roused out of that vnprofitable course wherein they are.

*Notes*

But because I thinke it will be looked for, that I should prooue that by the Scriptures, which I haue said of the parts of the direction, that so many as may well guide a Christian throughout the day, are as well particularly required euery day at our hands to be obserued, as generally all our life long: I will therefore satisfie the teachable reader in that which hee desireth. And first where I said, that we are guided by the word how to begin the day, and how to goe through it, *Salomon* in one sentence directeth to both: for when he had said, *The commaundements and instructions should be alwaies bound to our hearts,* *Prou. 6. 32* that is, had in continuall remembrance, and tied about our neckes, that is,



as iewels had in speciall account: he addeth, *that at our awaking, they shall talke with vs, and when we walke, they shall leade vs.* As if he should say, if the word of God be carefully kept in minde, and held in pretious estimation, it shall guide vs from the morning to the euening, euen from our vprising to our lying downe: so that God hath not left the gouerning of our liues in our own hands, as though he had taken no order for them, but hath appointed in his word how the whole day should be passed.

And further where I said more particularly, that the Christian life, which we are daily to leade, consisteth in a carefull *declining from all euill*, and contrariwise in well liuing, *and bringing forth the fruites of faith and amendment of life*, and also in the vse of such helps and meanes, by which this faith and holy life are nourished, and preserued, it is very true: For there are no meanes necessarily to be vsed euery day, nor any parts of godly life, which wee are bound to performe daily, but the scripture doth particularly require them to be vsed daily. That which I say of the helps shall be proued afterwards. And for the parts of good life, which wee must needes practise daily, they are, that wee should be daily occupied in those good workes, which in our place and calling, we can see to be required of vs: as brotherly kindnes, loue, sobrietie, patience, iust dealing towards all, mercifulnes, meekenes, and such like. And these be like necessarie all the dayes of our life, as in any one, so that it is our sinne, when we doe the contrarie.

Furthermore, the workes which must of necessitie be done daily, are to carrie our selues both in prosperitie, and vnder all blessings rightly, that is, cheerefully, thankfully, and fruitfully: and in our afflictions patiently, meekely, and with contentation. And who doth not know, that these both should be daily? For, first that praises and thankgiuing in our prosperitie are required to be daily, as long as that estate abideth, consider what the Psalmist saith, *My tongue shall talke of thy righteousness daily*, and in the eighth verse of the same Psalm, he sayeth: *Let my mouth be filled with thy praise, and with thy glory euery day.* Likewise in the Psalm, 35. 28. he sayeth: *My tongue shall utter thy righteousness and thy praise euery day.* And that meant Saint James, Chap. 5. 13. *In our prosperitie to sing praises*, and Saint Paul wishing vs *to giue thanks in all things*, bringeth vs to the same dutie euery day.

And although the word (daily) be not there mentioned, and where he saith: *reioyce in the Lord alwayes*, yet who doubteth that he can meane any lesse then this, when he saith, *in all things*: euen such, as come to passe daily and euery day? and yet euen this word (daily) is in other Scripture vsed. For *as the mercies of God are renewed daily vpon his*: so Gods people are in the example of the man of God (whose praise is so great in the Scripture) taught, that as they enioy them euery day, so they are euery day to sound forth his praise thankfully and cheerefully, as such who feele and acknowledge thereby, the exceeding sweetnes of Gods louing kindnes and benefits, and that is to make the true and right vse of them.

And as daily praises are to be offered for benefits, so must the patient and right bearing of afflictions be daily also, and earnest prayers to God made for the remouing of them, as we read the Prophet *Daniel did daily, and three times in the day.* But about afflictions God requireth these two things of vs: the one that

The parts of a  
godly life to be  
practised daily.

In prosperitie.

Psal. 71. 24.

Iam. 5. 13.

1. Thes. 5. 19.

Phil 4. 4.

Lam. 3. 23.

In afflictions.  
Dan. 6. 10.  
Two things re-  
quired about  
afflictions.

A that we should prepare and make readie our selues to beare them as from him, in such quiet manner, as that we be not vnterled nor troubled at the heart by them, when we heare of them: the other, that when they come, we shew our selues to be such indeede, and through the incouragement which we haue from him, we submit our selues (euen as our necke vnto the yoke) willingly to goe vnder them. Now though no wise man doubts, but that Gods meaning is, that we should be patient and obedient in one as well as another, and one time as well as another, yet that it may plainly be seene, it is to be known, that both these are giuen vs in commandement euery day.

Iam. 1. 9.  
2. Chr. 20. 3. 4.  
Lam. 3. 27.  
Psal. 32. 6. 7.  
2. Sam. 15. 26.

B For first God hath taught vs in the fourth petition, (*giue vs this day our daily bread*) so to pray for all things needefull to this present life, as his most wise prouidence seeth meetest and best for vs, and therefore if hee in wisdom doe see afflictions fit for vs, though we are not to pray for them, wee offer our selues readie to receiue them, and take them as a part of *our daily bread*, or else we vnderstand not what God teacheth vs to pray for, nor what wee offer to him in making that prayer. For we desire of God in it, blessing fit for the time, wherein we are euery day: and therefore not onely in peace and prosperitie; the blessing of thanks, &c. but vnder affliction, patience, contentation; and such like graces, euen *the thing of the day in the day*, as *Agur* saith, that is, euery thing in his time, and as the time requireth. For in prosperitie, the time requireth one blessing, in affliction another: that so wee may hang on God euery moment.

First that we prepare our selues for them before they come.

Notes

Prou. 30. 8.

By this it may be seene, that Christians ought euery day to prepare for troubles, and that is a speciall part of their dutie in the day. The other thing about afflictions is, that we beare them willingly when they come euery day. And this is that which our Sauour Christ reacheth, when he saith, *he that will come after me, must deny himselfe, and take up his crosse daily*, and this is an other part of our dutie in the day, so needfull to be looked vnto, as none more.

Second that we beare them right ly, when they come.  
Luk. 9. 23

So that God hath taught his, that whether their life be incombred with afflictions, or whether it be passed in the vse of commodities and benefites, they shall in both estates learne of him how to be directed daily. Yea and to shew vp this point, & make it more full, not onely euery day he hath directed vs how to liue in both estates, but euen through the day also, according to that which is written by *Moses* in Deuteronomie: *The beloued of the Lord shall dwell in safetie vnder his protection all the day long*. When Christ saith, *watch and pray, least ye fall into temptation*, what day, or part of the day, doth hee warrant vs to bee free from daunger, without these meanes, as experience also sheweth?

Deut. 33. 12.  
Matth. 26. 41.

By these things which I haue now spoken of, namely, that we should daily be giuen to euery good worke, and looke to our selues, that both in prosperitie and aduersitie we be daily well ordered, we see that a Christian may be able to gouerne himselfe safely through the day, although hee had no further direction. But yet more particularly the word of God doth direct them how to passe the day in their calling, in company, alone by themselves, and consequently in all the actions of the day. Which because I haue appointed afterward to prooue it, and would auoyde tediousnesse in not repeating it againe, I will deferre it till I come to the more particular handling of the dayly direction.

Nota



Helpes to a godly  
life are to be re-  
sed daily.

But yet the meanes and helps, whereby a godly life is preserved daily, as **F**  
I promised before, and least I should not so particularly handle them in the  
direction following, I will in few words set downe: and shew, how God  
hath inioyned so manie of them, as do necessarily helpe to the practise of  
godlines, daily to be vsed, and though not the same, yet one or other, as  
prayer, meditation, *exhorting one another*, praise and thanks, with attending  
to the publike meanes of the word daily, as oft as we may inioy it. These  
means God doth not only inioyne daily to be vsed, but also in such wise, as  
he who weigheth how the commanding of the daily to be vsed, goeth with  
the commanding of the godly life daily to be continued by the helpe of  
them, shall cleerely see, that God meant not coldly and cerimoniously to **G**  
haue them performed of vs, but that of them both, a true and holy seruing  
of him daily, should be framed: that so we might be one day, as another, &  
not fickle and changing alwaies, as otherwise we must needs be.

Prayer and prai-  
ses.  
Psal. 55, 16. 16.  
& 119. 164  
Prou. 6, 22.  
Watchfulnes.  
Psal. 119. 97.  
Exhortation.  
Heb. 3. 13.

Reading.  
Iosua. 1. 8.

How farre we  
are tyed to them  
daily.

For prayer and praises that they should be daily, may be gathered by that  
which hath been said out of the psalmes, yea and by *Dauids* example we are  
taught to offer them thrice in the day solemnly, besides occasions at other  
times of the daie, which a man that looketh well to his waies shall find to  
be many. Watchfulnes, which is a due considering of our waies, & a taking  
heed to them, is required to be through the day, & all the day long, not on  
some, more than other. Our *exhorting one another*, is commanded to be daily, **H**  
as we shall haue occasion, howsoeuer the practise of it be strange, & out of  
vse with manie Christians, who yet are they which ought to vse it, if any be,  
& this when we haue opportunitie, is to be done to supply the roome of o-  
ther helps which cannot then be well inioyed. As for reading the booke of  
his law and speaking of the infinit wisdom of God reuealed in the same,  
howsoeuer that place of *Iosua* doth not so precisely & strictly tie them to it  
euerie daie, as other scriptures do to prayer, thanksgiving, &c. (because the  
daie may possible be passed in the seruice and worshipping of God aright  
without that, but not without these, & a good Christian may necessarily be  
hindred from that, by other duties for a time more necessarie) yet who **I**  
doubteth, that euen that was commanded by the Lord to be vsuall & oft, that  
is, so far daily vsed, as when more necessarie things in the waie do not oc-  
cupie vs? The same I say of publike hearing the word of God, as may be ga-  
thered by that in the Proverbs, in these words: *Blessed is the man that watch-  
eth daily at my gates, and giueth attendance at the postes of my doores.* And the  
like is the saying of *S. Luke* of the godly who were in Ierusalem, *that they  
continued daily in the temple*, hearing the Apostles doctrine. I goe not about  
to tie anie (as I said) to the vse of all the same particulars euerie daie, which  
cannot possible be vsed euerie day, but only of those that may: and of the  
rest, but some one or other, as we shall haue opportunitie, that we may be  
well able to answer for the Christian passing of euerie day. The sum ther- **K**  
fore is this, that God hath commanded, and in his word set down so manie  
parts of a daily direction for a Christian, as by the which he may be guided  
holily and safely through euerie day: and therefore that one day as well as  
another, is to be consecrated vnto God, and not left free to our selues, to  
passe it, as we thinke good, and as too manie (in a verie vnprofitable man-  
ner) doe, and yet such as professe the Gospell.

CHAP.

A

CHAP. 5.

Of the fourth reason.



Another reason for the perswading of vs to look to the daily guiding of our selues in some certaine manner, is, for that he, who wil let loose his heart anie day or time of the day to anie intemperance, or vnlawfull libertie, doth fall into some of *Sathans snares*, & is caught with the *deceitfulness of sin* immediatly, some way or other, if he be not hardened also: yea though he be the best of

*The danger that follows the neglecting of it.*  
Matth. 26. 41.  
Heb. 3. 13.

B manie, he shall find to his cost how needfull the counsell of the Apostle is, *watch in all things*, & therefore at al times: so that there shall be no time wherein he may cast off feare of euill, that so he may be the man which is spoken of, *Blessed is he that feareth alwaies*. Yea he shall find that he is more weakened and indangered by one daies negligence in little regarding his soule & his actiōs, (whiles other things of lesse value are carefully looked to) than in an hundred, wher in his care & conscience were continued, besides that, he shall not easily recouer himselfe againe. For although *God keep his children from many euils, while they desire it*, yet if they be secure, he leaueth them to them-

2. Tim. 4. 5.

Prou. 28. 13.

Psal. 32. 6. 7.

Psal. 91. 11.

2. Sam. 7. 14.

2. Chron. 16. 9.

Prou. 10. 9.

Psal. 89. 31.

C would bee willing to haue his life filled with manie feares, disquiets, reproches, and such other crossings, when hee might be free and merrie? But besides, nothing is better prooued to vs than this, that *the enuious man* watcheth all opportunities, yea when men least suspect it, to *sowe tares, with the good seed*, to vnsettle them, to steale away their heart & loue from God, to giue it vnto creatures. And therefore much more, when we haue remitted our care, and left of our watch, (whereby he knoweth and seeth, that we are now *as an house swept and trimmed up readie to receiue such a guest*) much more (I say) doth he then take his opportunitie to *enter and keepe possession*

Matth. 13. 28.

Matth. 12. 44.

D as *Sampson*, when his lockes were clipped off, was afraid and troubled at the voice of his Wife, saying: *the Philistins be vpon thee Sampson*, but yet thought with himselfe, *I will arise and escape their hands as in times past*, but could not: so when the diuell hath secretly stolne our hearts from our true treasure, euen from attending vpon God, & hath fixed them vpon some other thing, as pleasure, profit, aduancement, or such like, wee thinking to doo as in times past, when we had our hearts at commandement, doo goe about it, but in vaine: For our strength which we had sometime, is gone, & we by seeking libertie amisse, & shaking off the Lords yoke, do find by experience the fruite of such folly, I may more fitly call it madnes. It is not therefore

Iudg. 16. 20.

Psal. 130. 5.

Psal. 123. 2.

E without cause, that wee are so earnestly warned by the holy Ghost, that *we keepe our hearts with all diligence*: And againe, *Let thy heart be in the feare of the Lord continually*: which a man would thinke should be vnderstood by vs of one day as well as another, that it be not neglected at anie time. For although *God will direct and guide vs, in the way* wherein he hath set vs, as I haue said, yet out of this way, (if we will needes waxe wearie of it) we shall finde

Nota.

Prou. 4. 23.

Prou. 23. 17.



322 *Of the 4. reason, there ought to be a daily direction, &c.*

finde nothing but awknes and crossing of vs, wandring and vncomfortablenes, (E because that in no such state hath God promised to gouerne vs. But *stirre up the gifts of God which are in thee*, and that powerfull grace, which thou hast receiued, daily pray to haue renued in thee, by such direction as may be giuen thee, and thou shalt finde thy selfe to be set forward with such ease, as thou wilt beware that thou forgoe it not againe.

Moreover, if any would shake off this doctrine, as sisting him more narrowly, than he can well like of, and therefore would for the seeking of more libertie to the flesh, cauill at these Scriptures, as misalleaged, such an one must needes maintaine, that there is some time, and some daies, more libertie giuen to man, than at other times, and on other daies. But hee is driuen from that hold by manifest Scripture, as hee is tied to a daily direction by the former. For to the stopping of such mouthes, is that written by the holy Ghost, *Take heede that there be not at any time, in any of you an euill heart, and so a departing thereby from the liuing God.* If not at any time, then much lesse any day, wherein are many times, seeing it is manifest that there are many times, yea houres in the day, wherein the heart may start aside from God, that is, from doing his will: So that nothing shall be gained by resisting the truth, but it shall turne to the swifter damnation of them, which doe it. Men may say (I denie not) that it is hard to haue that rule ouer their hearts, but it will not serue them, to the reiecting of the truth, (which God hath brought to light to them and made manifest to their consciences) but that they must for all that, grant, that it is a dutie to be yeelded vnto of them, and therefore to be set vpon and gone about rather than resisted, assuring themselves, that an honest endeouour shall not be in vaine. (H

Heb. 3. 12.

*Illustration of  
the former mat-  
ter by simili-  
tudes.  
The first.*

*Note*

And if we see this in common reason, that a man which hath a long iour-  
ney to trauaile, as an hundred or two hundred miles, will not count this sufficient  
direction, to goe on Eastward or Westward, as his way shall lie, or by a  
generall rule onely, but will take a particular note by what townes he must goe  
euery day, and how he must passe from one to another: what marueile should  
it bee, that they who are to trauaile this great and long voyage to the king-  
dome of heauen, yea and that through this large and wearisome wildernes of  
the world, doe not reckon their way generally by the yeere, but particularly  
by euery day, and through the day consider the diuers kindes of dutie, which  
they are to performe, as a part of the way by which they should goe, that at  
night they may reioyce, that they are so much neerer their iourneyes end, (and  
that in safetie and quiet) then they were in the morning at their setting forth,  
and haue not (with the greatest part) lost their labour, by going out of their  
way?

Psal. 91. 12.

*Note  
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Euen as *Moses* teacheth vs, by his owne example in the Psalme, where hee  
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of our life by the daies of it) *that we may applie our hearts to wisdom*: that is,  
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but writeth the particulars, daily and hourelly as hee giueth out and receiueth,  
that hee may not bee deceiued: so and much more (as the Christian life is  
more precious then all earthly treasure) doth the wise man looke daily to his  
his

K

A his waies, and through the day, that his account may the lesse trouble him at his lying downe, and consequently at the day of his death. Yea, and more than that, so will he euen set downe many parts of his life in writing also, such as are principally to be kept in record (as Gods benefits, and his owne sinnes) as hee is able, and all to helpe him to be better directed in it.

To the same purpose of daily looking to our waies, our Christian life is compared to a *course or race*: that as they which runne keepe their bounds and course, and goe not aside out of the way: so should they who runne in the Christian race, looke before them, and see that they keepe in their way, and not runne on vncertainly, or wandring they know not where, whither, nor how, by

B peruerting their waies.

It is also compared to an high way, in the which if we guide and keepe our beast, although it be laden, it commeth safely to the market with the carriage or burden: but if we suffer it to goe out of the plaine way into cartrakes, and to climbe vp to the browes and rough waies, it is cast and wearied: so if we keepe in the knowne & beaten way, we goe on our Christian course safely, although with some difficultie, and with many incombrances, but if wee peruert our way, and goe out of it, by and by we fall into danger, we know not how great, as by wofull experience many fearing God haue found it to be with them, who then wished they had beene circumspect, when it is too late.

C So it is compared to a *rule, to guide vs*, that as well in our talke with other, as alone by our selues, in our earthly busines, as our spirituall seruice of God: in our affaires abroad, as well as our dealings at home, and in one thing as well as another, we should haue certaine direction for euery part of it. And the verie same thing did the faithfull seruant of God S. Paul teach *Timothie*, his beloved and naturall sonne in the faith, by his owne example when he said: *Thou hast knowne my course, and manner of living, &c.* as if he should say, what hath beene my daily carriage of my selfe (for else he could not haue spoken so) and particularly, that it hath beene beautified with faith, loue, patience in great afflictions and persecutions, with gentlenes to all, and long suffering, and bearing much at the hands of vnworthie persons: thou hast knowne also my mind and purpose, what I haue desired yet further.

The same is to be said of other faithfull seruants of God, as *Enoch walked with God*, *Noah was a iust and upright man*, and walked with God, And *Moses was faithfull in the house of God*. Which speeches vttered of the holy people of God in those times, wherein things were set downe more darkly, what can they testifie of them lesse, then this which I say?

So that it is manifest, both by the doctrine of the word of God, and also by the examples thereof, that not onely there ought to be a generall guiding of Gods people by the word, but also a particular trying of their waies thereby, and a framing of them thereto: and that this ought to be as a trade, to be followed in one point as in another, according to the knowledge of euery one; and therefore to be made an ordinarie course of them euery day, to seeke to haue direction in all things.



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Heb. 3. 13.

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It is also compared to a high way, in the which if we guide and keepe our beast, although it be loden, it commeth safely to the market with the cariage or burden: but if we suffer it to goe out of the plaine way into cartrakes, and to climbe vp to the browes and rough waies, it is cast and wearied: so if we keepe in the knowne & beaten way, we goe on our Christian course safely, although with some difficultie, and with many incombrances, but if wee peruert our way, and goe out of it, by and by we fall into danger, we know not how great, as by wofull experience many fearing God haue found it to be with them, who then wished they had beene circumspect, when it is too late.

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## CHAP. 6.

## Of the fift reason, sixth, seuenth, and eighth.

*The fift, that  
daily direction is  
fittest to keepe vs  
well, while we be  
well: and to raise  
vs up being fal-  
len,*



Vrthermore, if a certaine direction daily to guide vs, doth best keepe vs well, when we be well, and when wee step aside or wander out of the way by any occasion, if this be fittest to bring vs easily to consideration of our selues, and hold vs from going further from God: if (I say) it be the best and fittest estate, thus to order well, and settle our liues, in comparison of any other; then **G** who doubteth, but that it is chiefly to be laboured for, and looked after, and holden as most necessarie? But that it is so, who can denie? who will say, but that he which resolueth with himselfe euery morning, to looke to his waies all the day following, and to keepe a good conscience towards God and men, and for that purpose setteth himselfe to follow such speciall and particular rules, as by the which this may be best effected, shall in farre better sort performe this, (bringing the day to a good end) then they, who though they be in Christ also, yet are not so prepared and well furnished?

*Note*

I meane such as haue onely a minde to doe well in generall, but doe not particularly set themselves to obserue their waies, but as it falleth out, (which is the case of many) much lesse doe they one day as well as another, keepe an euen course: for they omitting their care any one day, are the easilier brought to the like securitie many daies after. Which men, although I denie not, but in some of their actions, and at some time, doe honour God highly, and performe many duties well (and that is for the most part when they haue beene quickned by the preaching of the word, or their owne meditation and prayer, or reading, &c.) yet they being vsually carried, by such libertie taking to themselves, farre out of the way, *doe pull downe againe that, which they had builded, and cause their holy profession to be ill spoken of,* and the former commendation of them to become ridiculous, and are themselves soone vnsted by euery **I** light occasion, dulled by worldlie dealings, vnquiet by prouocations, incensed to reuenge by iniuries, and much estraunged from the life of godlines in many points, whereas some proportion and sutable agreement should bee in the whole course of Christians: And yet thus it will bee, as I haue saide, (which is bad enough, if it bee well weighed) with such Christians, as doe not learne how, and seeke with all diligence, to be able to preuent such dangers.

*Note*

*All good Christi-  
ans being alike  
subiect to sinne,  
must alike be  
fenced against it.*

For they being subiect to the same infirmities, occasions of offending, and prouocations inward and outward, vnto the which the best armed people of God are, and yet not so afraide and suspicious of them, not daily making it the chiefest matter to walke well fenced against them, (as the others doe) which without a dailie and continuall watch (as farre as frailtie will permit) cannot be: they must needs finde discontentment in their liues, and discomfort, as also farre more loosenes and distemperature, than the other doe. Besides this, they not accustoming themselves to any certaine course of wal-  
**K**  
king

A king with God, nor following any direction to order their waies, they doe bring this burthen vpon themselves, that when they are fallen, they lie long, and hardly rise vp againe, and make it also an harder matter for them to serue God, (as they were wont to doe) vnlesse (which is worst of all) they make a light matter of sinne, and so returne too hastily for mercie to God, before they haue well weighed and considered their falles and offences. And by this, consider on the contrarie, what the safetie of the other is, who count Gods seruice perfect freedome, and therefore will not be drawne from it at any time, or if they fall, yet lie not still, because they haue settled themselves to be well guided daily.

B Besides all that hath beene said, this appeareth clearly that God looketh for it, that Christians should euerie day be directed, as well as some one daie, by the order that he hath set in the ten Commandements. For whereas all dutie to be performed of vs, is eyther to be shewed towards God or men: he, to teach vs in what sort and manner this is to be done, hath thus set downe his will vnto vs, saying: Concerning my selfe, for the sixe daies throughout the weeke, or yeare, for your whole life, worship and serue me, both inwardly and outwardly, as in the three first commaundements I haue bound you, and on the seuenth day, as the fourth commaundement enioyneth. And this is your direction in all dutie to me for euer. Concerning men, without any respect of any day or particular time, frame your selues daily and alwaies, as the sixe last commaundements doe require. VWho doth not see, that the Lord, setting downe his minde in the commaundements after this manner, hath of purpose set downe a perpetuall direction for his people throughout their pilgrimage?

*The sixt reason drawne from the ten commaundements being perpetual.*

*A commaundement, a perpetual rule to worship God by daily.*

*Note. And to liue with men daily.*

For though all see it not, neither consider it, what then? *Shall the will of God be of none effect*, because of the ignorance of men? but they who see the will and meaning of God aright in them, see no lesse than this, that I haue said. Neither let any object heare, that there is no other direction giuen vs, then generally to follow the commaundements for our guide; seeing euerie commaundement is to be vnderstood spiritually: and therefore reacheth to all particulars of that kind, yea, euen those which are inward. For he setteth downe more than that, namely, that both on the sixe daies and euerie of them, one euen course of worshipping and seruing him to be vsed and aimed at in our particular actions, and on the seuenth day, another perpetually to be obserued on the Sabbath for euer, diuerse from the former. And because the duties that we owe to men are in the sixe last commaundements indifferently, on all the seauen daies to be performed: therefore indifferently on the one, as well as on the other, (and not at our pleasure when wee list, or as we thinke good) our care to practise and faithfully endeouour after them, is to bee continued, and so the contrarie sinnes in like sort are to be renounced. Now in that many of Gods people see it not to be thus, nor make any such vse of it, it is by reason of their ignorance of Gods will in the commaundements, and vnwillingnes to take paine about the same, and acquaintance with a daily endeououring and setting themselves to the particular practising of dutie in euerie commaundement, according to their knowledge; as euerie one hath heard the same laid open vnto him.



The seventh reason, holines should be on all daies.  
Gal. 4. 10.  
Objection.

Answers.  
Col. 3. 16.

Note

The eighth reason drawne from our conuersation.  
Phil. 3. 20.  
Phil. 1. 27.  
Objection.

Answers.

Act. 2. 25.

Note.

But further, that we should thus be fully resolved euerie day to liue religiously, and that in particular, and not serue God by the grosse, it is plainly declared in the Epistle to the Galathians: namely, *that we should not esteeme one day aboue another*, neither attribute holines to one, more than to another, and so neglect one in regard of another. And although it may be said, that they in so putting difference in daies, did therein shew themselues superstitious, but we are not so to bee iudged of, though wee doe not as carefully worship and obey God one day as another: I answer, that both in that place and to the Collossians, he rebuking that sinne of putting difference in daies, doth condemne as well our securitie, who seeke not to glorifie God as sincerely and holily, on one day as another, as their superstition, who grossely thought one day holier than another. And consequently, looke what certaine and cleare rules the Scripture giueth vs, for directing our liues one day, the same must conscionably bee applied to euerie day. And in this respect the Sabbath it selfe, though appointed by God to holy exercises more than other, yet is neither in it selfe holier than other, nor we to thinke, that we may be lesse holy on other daies, than on that: but so to looke to our heartes and our waies, that although euerie day cannot bee as the Sabbath, through want of the helpes, which on that day we may enioy, and by reason of many hinderances, which fall out on other daies rather than on it, yet wee should endeavour to walke in the sanctification of our hearts, and innocencie of life on the other daies, as well as on that.

And to conclude, *if our conuersation must be in heauen, euen whiles we liue heere on earth*, that is, if our whole practise and course, not some part of it, ought to be squared out after the heavenly patterne of the word of God, then who seeth not, that we must be settled after some godly direction one day as another, to glorifie God in our conuersation? Neither let any object, that because the seuerall actions of our life are many and infinite, therefore no certaine rules can bee propounded to be followed of vs: for as many as they are, both throughout the day, and the yeare, yea our whole life, yet may they all be brought vnder, and fidly referred to a few rules, which will shew when we be well gouerned, and when it is otherwise with vs.

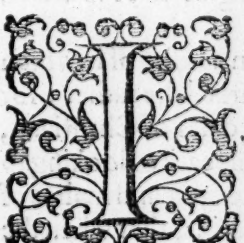
And if it were not thus, that we both may and ought to be daily guided by some certaine and good direction, and haue our hearts also readily disposed, ordinatilie and for the most part, throughout the daie, *unto euerie good worke*, than in vaine should that be written, which being spoken of David must be practised of all the faithful: *I beheld the Lord alwaies before me* (that is, I liued by faith) *that I might not be shaken*, Act. 2. 25. Or if we will say, we need not that constant heede taking: it must needes follow, that our hearts would be ranging out so many waies amisse, that we should be driuen to exceeding toyle to bring them backe againe, and yet should not alwaies obtaine it neyther, though wee laboured for it earnestly. And so wee should make a deadly and endlesse toyle of godlinesse, and yet be farre from the power of it, and fall so oft and so dangerously, that it would breede sore discouragement from seeking to rise vp, and recouer our selues againe, much lesse should we perswade other by our example to feare God: and we must of necessitie leaue vndone many duties which ought to be done, and thereby breed most miserable

- A miserable distractions, so that *the life of God in vs* should weakely and little be discerned. Lo, such effectes would follow this loosenesse and libertie-taking, when according to that *which we know of God, we should not honour him as God.* Rom. 1.21.  
 As I am my selfe priue to it, that it is the case of many weake brethren, who yet (it is to be hoped) feare God: and for that they will oft take libertie which God alloweth them not, (*solne waters being sweete to them*) they purchase for an inch of vaine pleasure, an ell of sorrow, and when they would after come backe againe to an holy course, eyther they dare not, or know not how to do it, or be ashamed, as the idle scholer is to go to his booke againe; when (through his negligence) his fellowes are got before him. And by this
- B which hath beene said, it may easily appeare, that the Lord doth require in his word, that such as beleene vnto saluation; shall renew their care to glorifie him in their Christian conuersation, and therefore euerie day to be constant therein, and set themselues earnestly thereto: and if they fall by infirmitie, not to lye still, but speedily recouer. He will also haue them to know that it is a sore blemish in them, to be loose and vnstable in a godly life, sometime hauing their hearts in awe, and sometime not, and so their tongues and liues after the same manner, which seruice God abhorreth. And therefore we may be sure, that much more the disordered life of many professors, & ciuill persons, whose irreligious liues are couered with some outward exercises of religion, are nothing lesse than pleasing to God, but vtterly abominable. Now seeing all duties cannot be practised euerie day, and yet euerie day must be passed holily, we must of necessitie see how to be guided daily, so that neither we neglect those which must be done daily, nor our consciences be not troubled for omitting those, which we are by no necessarie bond of Gods word tied to performe, And of the reasons why the beleuer should be directed euerie day to liue godly, which are the summe of the first part of this treatise, thus much. Note.
- C Act. 23.1.

D

CHAP. 7.

Of the description of the daily direction.

-  Having now prooued, that the word of God setteth out vnto vs direction for our liues euerie day, it followeth to shew, what this direction is. And although it may in some sort be gathered by that which hath beene spoken alreadie, yet to the end wee may more clearely see the will of GOD, and our duties for the more easie guiding of vs through euerie part of our life, I will further lay forth and describe the same. The second part of the fourth Treatise.
- E Yet let none thinke, that I meane to set downe to them particularly, what actions they shall doe euerie day, for they are for the most part variable, and innumerable, (on the sixe daies especially) and therefore impossible to be inioyned; but onely such as bind the conscience euery day, and cannot without sinne be omitted: and yet such, as are neither too many to be learned to



A description of  
this daily direc-  
tion.

Five things in  
this description.  
1. It is an inde-  
uour to please  
God.

2. Cor. 8. 12.

Psal. 119. 2.  
Luke. 11. 28.

Pro. 23. 17.

Math. 26. 41.  
Ephes. 14. 6.

\*Ephes. 4. 27.

the troubling of the memorie, nor so few, but that they yeelde great fur-  
therance to the true Christian for the well passing of the day. This daily di-  
rection then of a Christian, is a gathering together of certaine rules out of  
Gods Word, by which we may be inabled euerie day to liue according to  
the will of God, with sound peace: and therefore the following of such  
direction is a faithfull and constant indeuour to please God in all things e-  
uerie day, as long as wee liue here to the peace of our conscience, and to  
the glorifying of him. Let this description be opened more plainly, and  
then I will set downe the parts thereof. And before I goe further, I thinke  
meete to giue the Reader to vnderstand, that I set not downe this, as  
prescribing any other direction, then Gods word hath taught, but where-  
as through common ignorance and negligence in obseruing that which  
God hath taught, the most do faile, this may be an helpe to bring them to  
see the light, after which they ought to walke. It is first called an indeuour  
to please God, to teach vs, that neither full perfectiō is required by God, nor  
to be looked for in the best Christians, nor to be thought that it is intended  
of mee to feare anie weake conscience with it, or thrust it vpon him, but  
onely to shew, that the will and desire of the heart, and the endeuour of the  
life in the beleeuers, is accepted of him through Christ, and as well pleasing  
to him, as our actions themselues should be, when they cannot be perfor-  
med.

And if it were not so, what comfort could we haue, who see daily, that  
we are holden backe from anie duties, which yet because we know we de-  
sire with all our hearts, and strīue to performe them, we haue peace to  
Godward? And thus are the places to be vnderstood, which make mention  
of keeping the commandements, that *they are blessed which keepe them, Blef-  
sed are they which heare the word of God and keepe the same*: as it to bee seene  
by conference of other places, as 1. Chron. 28. 7. *If Salomon thy sonne shall  
indeuour to keepe my cammandements, I will establishe his kingdome for euer.* And in  
Hosea, 6. 3. *then shall we endeuour our selues to know the Lord.* In which places,  
the knowing and keeping of Gods commandements is interpreted by the  
holy Ghost in the Scriptures, to bee an indeuouring to know and keepe  
them. And this indeuour is euery day necessarily to be found in vs to please  
God, euen as euer we did anie daie, neither can it be neglected of vs at anie  
time but God is offended.

For it is a neere companion to the feare of God, euen a fruite of it, which  
must be in our hearts continually. Which is to be marked the rather, for  
that wee see how commonly it is neglected manie daies of Christians,  
and how they thinke it meere bondage to be tied to this care of looking to  
their waies, without which yet, they lye open to all the craft and malice of  
the diuell, *being taken of him at his will*. And therefore it is, that when the  
Apostle hath charged the Ephesians to take vnto themselues *the whole ar-  
mour of God*, he addeth, *that they must stand fast in it, and giue \* no place to the*  
diuell. So that as we must not be preassed with practise of that which is out  
of our power, but rest with peace in this, that we indeuour and goe about  
it: so neither can there be lesse offered to GOD of vs than this, but wee  
shall be iustly charged to be secure and carelesse. And this meant the holy  
Apostle,

A Apostle, when he said: *I endeavour alwaies to have a good conscience both before God and men.* Acts. 24. 16.

But we must remember, that this endeavour must be heartie and constant: heartie, and not constrained or hollow, that our beginning may be good as well as our proceeding, and constant, that we faint not, but hold out therein. For many make faire shewes, but they are not sound and true from the heart, and therefore soone vanish: other meane well in practising that which they have beene taught, but seeing they doe not strongly renew their covenant from day to day, and that with as good courage and desire as they began first, and nourish and preserve integritie, they therefore breake off and waxe faint

2. This endeavour must be heartie and constant, Note.

B and wearie, before they have brought their worke to an end, that is, before death. Whereas we should know, that forasmuch as the devils attempts will ever be great, with new deuises and by occasions in euerie part of our life, to breake off our care: (and yet we can neuer grow cold in it, but it shall be to our cost, seeing whensoever it shall be so, it will be our great sinne) therefore we should go as cheerefully about it, as at the first we began it, (I meane, to continue our care) that so we may proue our selues to be constant, and not iustly charged (as they in the Psal. 78. 34.) *to be unfaithfull in our covenant.* Psalm. 78. 34.

The third thing in this description is, whereto our endeavour shall tend: euen to this, that *we may please God in all things*, for God will not admit any

3. It must tend to the pleasing of God in all things.

C into his seruice to doe it by halfes: neither *can we serue two contrarie maisters.* This is Saint Pauls prayer for the Collossians, *That they might walke worthy the Lord, euen that they might please him in all things*, and in the Epistle to the Hebrewes, *Pray for us: for we trust, that we haue a good conscience, desiring to liue honestly in all things.* Now, who doth not see, that this is a worke of great weight, and requireth the taking vp our hearts wholly from other hinderances, that we may attend to this? And therefore this excellent point of Gods will much condemneth the backwardnesse and rebelliousnesse of such, as looke not after this dutie, to desire vnfaignedly to walke with God in all parts of their life, but are off and on, soone hot, soone cold, and in many things holding

Luke 16. 13. Col. 1. 10.

Hebr. 13. 18.

D backe altogether.

All that hath beene said in this description is fully included by the Apostle in this one sentence, when he saith. Acts. 24. 16. *Heerein I do exercise myselfe, that I may haue a good conscience both before God and man alwaies*: that is, endeavour after it both through all the daies of my life, and to the end. And heereto agreeeth that of Salomon, Prou. 4. 26. *Ponder the path of thy feete, and let all thy waies be ordered aright.* If all our waies must be ordered aright, then no day can be excepted, but euerie daies actions and waies must be ordered aright. So

Acts. 24. 16.

Prou. 4. 26.

Pauls Act. 26. 7. when he would note the constant and continuall course of the fathers in a godly life, saith thus: *The twelue Tribes instantly serued God day and night.* And this daily walking with God, is the life which honoureth God. 1. Cor. 10. 31. and that onely which worketh our ioy and peace. 2. Cor. 1. 12. as the last part of the description of the daily direction declareth.

Acts. 26. 7.

4. To his honour.

1. Cor. 10. 31.

5. Our own peace.

2. Cor. 1. 12.

By this which hath beene said though it may in some sort be gathered, and that of the most of Gods children, how the day ought to be passed of them, yet for the simpler sort, whom I do chiefly respect and regard through this my whole labour, for their sakes I say, I will add vnto this direction somewhat



*Of the necessarie parts of the daily direction, &c.*

more particularly a briefe summe of such rules, as of necessitie must guide vs, **F** and which do bind the conscience to a daily practise of them, which I may call the necessarie parts of it, and they (among others) are these:

CHAP. 8.

*Of the necessarie parts of the daily direction, being the second branch of the second part of this Treatise.*



**I**rst, that euerie day we should be humbled for our sins, as through due examination of our liues by the law of God we shall see them.

2 That euerie day wee be raised vp in assured hope of the forgiuenesse of them by the promises of God in Christ.

3 That euerie day we prepare our hearts *to seeke the Lord* still, and keepe them fit and willing thereto.

4 That euerie day we strongly, and resolutely arme our selues against all euill and sinne, fearing most of all to offend God.

5 That euerie day wee nourish our feare and loue of him, and ioy in him more than in any thing, and endeuour to please him in all duties as occasion shall be offered, *looking for his comming.* 2. Thef. 3. 5.

6 That euerie day our thanks be continued for benefits receiued, and still certainly hoped for.

7 That euerie day *we watch and pray* for stedfastnesse and constancie in all these.

8 That euerie day we holde and keepe our peace with God, and so lye downe with it.

And this is the direction which euerie Christian must practise euerie day **I** in his life, and these are the necessarie parts of it, which may not be omitted any day at all without sinne: nor carelesly and wittingly without great sinne. To the which, if it should be said, that they *are darke and hard to be understood*, much more to be put in practise, yea and although they could, yet doe they not sufficiently nor thoroughly guide a Christian: I answere, he that vnderstandeth so much in the Scriptures, as that he knoweth thereby himselfe reconciled to God, and so hath sure hope to be saued, and to be one of them, whom God hath chosen out of the world from the rest which shall perish, hee can easily vnderstand the meaning of this direction, and the points and parts thereof, and is fit to be directed by it, (as for any other, who make not that the chiefest, I know he can finde no saueur in it, neither in the Scripture it selfe) although through *the law of his members, which rebell against the lawe of his minde*, and through ignorance, and the malice and subtiltie of the diuell, hee be much distracted on the other side, and hindered from that which he seeth he ought to doe, vntill experience hath made him better acquainted with it.

*Obiect.*

*Answer.*

Rom. 7.

But

**A** But this is the battell, which he must feele and haue with his lustes, and which euerie true beleuer must be exercised with daily: and yet this resistance and rebellion against Gods grace, which he feeleth by this corruption and sinne daily, is a most fit whetstone to sharpen him the more to imbrace and follow these rules in this direction set downe, because he shall see, that by them he is made strong against these his rebellions by little and little, whereas without some such direction, he could in no wise be able to resist.

*How the beleuer should be enabled to keepe the rules of directiō.*

Now whereas it is obiected, that although it should be practised, yet it is not a sufficient directing of him, for, and throughout the day, seeing euerie rule and point hath not his certaine time set downe, in which it should serue,

*Obiection.*

**B** and in the which it should be required: to this I say, that we must not imagine, that there is any such direction, as though thereby we might keepe from all sinne any houre of the day: but this direction teacheth, how by the wisdom of Gods spirit according to the measure of our knowledge, wee may be led through euerie part of the day in peace and safetie, and doe all the outward actions of the day, as by occasion wee shall bee called thereto, more purely, and dutifully, and with more ease and cherefulness, than otherwise might be looked for, especially after we haue by longer experience bene exercised therein. For God doth teach his children wisdom: when, and how to vse thanks, and when to make requestes, what sinne to oppose themselves against, as their weakenesse shall require, what duties to follow, how to watch over their heart, and life, and by all, to finde and obtaine rest to their soules.

*Answers.*

And although through infirmitie, which is in the best, they shall neuer fully reape the fruite, which the rules doe lead vnto, for they faile through ouer-sight, rashnesse, and by other naturall corruption are much feebled, and therefore must needs come short in performing duty, as they ought: yet through the grace that God giueth his, they finde and still may obtaine by the helpe hereof, such ease in the seruing of God through the day, as they thought before impossible, and neuer looked to enioy, that they may truly say, notwithstanding the sinne that cleaueth to them, that they haue oft most sweete communion with God, and holde their sinne in great subiection to their admiration, which was wont full sore to imbondage them. Neither shall this seeme strange or doubtfull which I say, if it bee well considered.

*Although through infirmities we come short, yet much ease shall we find in seruing God, by following directiō.*

*Answer.*

For hath not the Lord promised to make his children partakers of the diuine nature, euen the grace of his holy spirit, whereby they shall slie the corruption that is in the world through lust? hath he not said, that if they watch and pray, they shall not fall into temptation? but be deliuered from euill? and that if they resist the diuell, he shall slie from them? and by the armour of a Christian they shall stand fast against all infernall subtilty? And hath he not said, that the weapons of our warfare are mightie, casting downe strong holdes, which seemed impossible to be cast downe? hath he not taught vs that hee is greater which is in vs, than he that is in the world? hath he not promised them his spirit the comforter, which the world cannot haue, that they might not be heere as Orphanes and desolate? and that he will lay no more upon his, than he will make them able to beare?

2. Pet. 1. 4.  
Math. 26. 41.  
Math. 6. 13.  
Iam. 4. 7.  
Ephes. 6. 14.  
2. Cor. 10. 4.  
*Nota*

1. Ioh. 4. 4.  
Ioh. 14. 17.  
1. Cor. 10. 13.



The prerogatives  
of a Christian.

2, Cor, 12, 9.

Note.

Ioh, 14, 23.  
Reu 3, 20.

Psal 16, 3.

Manie good  
Christians lose  
their part in this,  
because they  
know them not.

And what should I say more? hath he not giuen them singular prerogatives, that they beeing vpholden by them, may passe by the deceiueable baits of the world, that they may not poison them? And by this little which I say, of a great deale which might be said out of the Scriptures to the like purpose, dooth not God hearten and incourage his to trust in him for *that strength and grace which shall be sufficient for them*? and hath hee not taught them daily to thinke much of these things? Now then, when his poore seruants come to know his mind, and will in them, and how he is affected to them, yea, which is more, when they shall be further instructed, that his wil is, that they should daily occupie their minds in thinking of these and such like things, is it anie great maruel, if they grow more heauenly minded, & be more constantly settled in an holy course? and so become acquainted with the practise of duty more vsually & continually than they were wont, when either they knew not that anie such thing was required of them daily, or how to bring their hearts daily to like of it?

And when they shall be well and throughly perswaded, (whatsoeuer the wandring & inconstant course of the most be) that God requireth of them, that euerie day they shall warily shun euill, wait to honour him in the proper duties and seruice, which they owe to him, & count it their chiefe work to doo so daily: to pray oft, and to speake to him in thanksgiuing, daily renew their faith, and hope of saluation, and other temporall fauours of his, when, I say, they shall see that God commeth thus neare to them, whiles they are absent from him here on earth, and offereth them this familiaritie as *his friends*, and not vsing them as *seruants*, is it to bee maruelled at, that they accept of it daily? and when they haue tasted once, that this may be their vsuall and ordinarie diet, (this sweet communion with God, I meane, which was wont to be but their feasting now and then) is it to be thought strange, that they should reach out their hand to this their welfare?

No, no: if God once perswade his, that they may walke in his fauour euerie day, and with more acceptation and better welcome, than when they could haue but a small glimpse of it, once in a weeke, moneth or quarter, they will not starue when they may banquet, they will not eate achoris with swine, when they may bee fed with *Angels foode*, they will not ioye in the companie of wicked men, whē they may haue communion with the GOD of glorie, and with his deare seruants departed out of this life by the good memoriall which they haue left behind them, and with those which remaine here still, being such, as *in whom* the Prophet had *all his delight*. Neither will they want or anie daie forgoe the liberties of the children of God, namely *confidence, peace, and ioy in the Holy Ghost*, to solace themselves in earthlie things (which bring great bondage) with the profane sort of the sonnes of men.

Indeede I denie not, but whiles GODS people are tied short of the cleare knowing their liberties, and are holden in blindness and ignorance of these things, as manie are, but that they are also kept in vnbeleefe, not being perswaded, that GOD affoordeth such liberties to them: and then moreouer the pennurie of good examples to goe before them herein, dooth much hinder and holde them backe from inioying their part in them.

A them. But who doubts, if they knew these things, and were perswaded of them, but that they would be as ioyfull to heare of this heavenly and happie newes, as they were to haue the tidings of saluation at their first calling, especially, seeing, they be now better able to discern the beautie and benefit of heavenly things than when they first beleued?

Note.

These and such like, which God doth admit his deare children vnto, should be taught them oft, plainly, and wisely, and fitly applied to them. Ministers *should dwell in them*: and know by themselves, who haue in a long time growne but in small inward acquaintance with them, that the people doe not in two or three teachings of them, no nor so many yeares teaching, reach

Ministers should teach them oft and plainly. 1. Tim. 4. 16.

B to the cleare vnderstanding, much lesse the vse and fruite of them: not onely because they require practise; but daily and continuall practise, and that of them, who were wont to haue their hearts and their heads taken vp and possessed of worldly cares, and worldly lustes, which with no small, but much labour and loue of the Minister in teaching, as well as the peoples liking, reuerence and diligence in hearing and praying, must be beate out againe.

And yet (which is most pitifull to thinke) through this, that few are by diligent and sincere preaching brought to Christ at all by rue conuersion, it cometh to passe, that there are verie few, for the most part, in one congregation

It is much to be lamented that so few are fit to heare them.

C who are fit to heare or be taught this doctrine. And those that are, do seldome meet with it, & therefore partly for want therof, & partly for that they see how hard it is to get necessarie helpes and maintenance for this life, and that care to be in greatest request among men in the world; euen they also grow sicke of the same disease, and while the chiefe thought is how to liue in this world, and to be prouided for, and their helpe small to liue daily to God, they haue leane soules, and now and then onely, are in a well ordered course, and that with much ado, also they attaine to, and soone loose it againe, so farre is it off, that they haue any daily tast and sauour of heauen in this life.

Note.

Which estate how commonly soeuer it is to be found almost in euery place

Many that are fit, are not helped.

D where God hath any Church, yet we must not thinke, that it can be no otherwise, as though Christians and the people to whom the Gospell is preached, were not able to reach and attaine to any daily seruing of God ioyfully, if diligence were vsed in beating things into them oft: (for both we may finde heere and there, some few, who do happily inioy that care and libertie daily, and also many more and long for it euen at the first hearing, when they haue but a dim sight and small tast of it) but they are not trained to it, nor furthered in it, to whom otherwise it should be most welcome. And though men thinke that Christians haue other things to looke after, then the worshipping and seruing of God: yet I say, in good aduisednesse, that if they could obtaine this, to giue God his due daily with all good conscience, euen this

E were the nearest way for them, to come by all things which they haue need of in this world, as our Sauour saith: *First seeke the kingdome of God and his righteousness, and other things shall be cast upon you.* And therefore I haue written this treatise particularly of the daily directing of the people of God, who haue already consecrated & giuen ouer themselves vnto his seruice, that it may put them in minde, that this their couenant with God is to be renewed daily, and

Math. 6. 33. For their sakes this was written.



Iohn. 15. 10.

Note

To line after di-  
rection of the  
word, is to line  
by faith.  
Habac 2. 4.

Hebr. 11. 13.

Gal 2. 20.

Note.

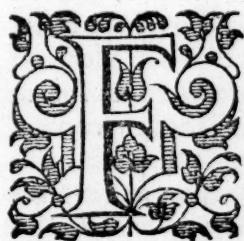
and their best care to please him, that euer they had, euen their first loue, **F**  
to be still continued, and that they must daily *abide in his loue*. And in a  
word, the rules which I haue before set downe for the keeping of the heart  
in good plight and order, one day as well as another, and so consequently  
the life, must from day to day be about all other things looked too and re-  
garded: whereas otherwise there are things innumerable, as traines and  
snares laid by the diuell, to deceiue, distract, and vnsettle them, and turne  
them out of the way, and so they shall finde it a hard and wearisome worke  
to returne againe. And if any see ought in this which I say, fit to benefite  
him, let him be carefull to perswade and helpe on others to enioy the  
same.

But I will returne to that, from which by occasion I digressed: that is to  
say, that we should inure and acquaint our selues with these rules which  
are before set downe for the well seasoning and ordering of our hearts, that  
thereby we may be fit to gouerne our liues euerie day, and that by the helpe  
of them both, we may be fenced from great dangers, and walke with God  
all the daies of the life of our pilgrimage, and this is that liuing by faith,  
which the Scripture maketh mention of, when it saith: *The iust shall line by  
his faith*, and which is said to haue bene the life of our fathers, (who yet  
were much more darkely led and guided than wee) as is to be seene in the E-  
pistle to the Hebrewes, where it is said of *Abell, Noe, Abraham*, and ma-  
ny other, *All these died in faith, in the which they had liued and continued vnto  
their end*. And Paule spake it of himselfe, who was an example to all Gods  
people, *I line no longer, but Christ in me, and the life that I lead is by faith in the  
Sonne of God*. This forme of direction, that we ought to be guided by euerie  
day, or any other agreeable to the Scriptures, is both by good reason, and  
the testimonie thereof proued vnto vs to bee that which he must follow,  
that so we *may line by faith* (as I haue said.) For (to speake in a word for  
the instruction of the simple) seeing euerie day is one part of our whole  
life, wherein we are by great likelihood in danger to offend and prouoke God,  
yea euen then when we haue fewest stops in our way to hinder vs, and  
most helpes to further vs, it standeth with most sound reason according to  
the word of God, that we be fenced and prepared to passe one day as well  
as another, if wee make account well to passe and go through our whole  
course. And therefore to see how this forme of daily direction, is drawne  
out of the word of God, let euerie part of the whole proue, and testifie  
vnto vs.

A

## CHAP. 9.

Of the illustration or more full declaration of the former parts of the direction.



OR the first point, that we must be displeased with our selues, and humbled for our sinnes euerie day, as ignorance, deadnesse of heart, rashnesse, vncharitablenesse and wrath, or any other, that shall giue vs occasion, yea, euen the bodie of sinne it selfe, that verse of the Psal. 51.3. doth proue: where *Dauid* seeking pardon of his sinne, acknowledged it to God, saying: *I know mine iniquitie, and my sinne is euer before me*; and than no day to be forgotten we know: So the Apostle saith, *the sunne must not go downe vpon our wrath*, meaning thereby, that we must soone forget and forgiue, and compound our controuersies, and breake off our strife, and not lye therein till the euening: therefore daily confesse, and bee humbled for them, which cannot bee done (we know) to the pleasing of God, except our hearts be broken with relenting and melting for them. And if *the sunne may not go downe vpon our wrath*, neither (by the like reason) any other sinne may be suffered to lurke or abide any time in vs; who doth not see, that it should be a good part of our care throughout the day, both to cast out such draffe, (as we haue drunke in) by lamenting our estate, euen as it ought to be another part of it, to hold and keepe it? And if *Iob* when *his sonnes and daughters did feast together* for the preserving of loue euerie day in their course, if he (I say) *did commaund them to sanctifie and cleanse themselves euerie day*, and did in like manner, offer burnt offerings for them himselfe euerie morning, because he thought they had some way displeased God, would he (thinke we) on other daies, when they were like more to offend, count it a needlesse matter for himselfe or them to do the like? which cleerely teacheth vs, that we should purge and cleanse our hearts from all such sinne, as might infect them; euen euerie day we should doe this, (I say) as well as vpon any one, seeing there is cause and need euerie day, and when we go through the day in the best manner that it may be passed, new gilt by sinne ariseth against vs. And if *Dauid* for his great and grievous sins, did every day wash his bed, & water his couch with teares, for a space (as he testifieth) can we thinke but that he kept some proportion on the other daies (although he had not euer the same particular cause) in lamenting, bewailing, & acknowledging his sin? especially seeing we read of him, that *three times in a day* his vsuall manner and custome was to praise and pray vnto God. And if the wicked are said not to be vp & readie any day, as the Prophet speaketh, *until they haue wrought som mischiefe*, (so naturall & ordinary a matter it is with them:) should any doubt; but that we should hold it for one piece of our chiefe worke, daily to cast downe our selues before the Lord, and to humble our selues, in the heartie confessing of our sinnes? And it was one of the principall things that

The first point of the daily direction.

Humiliation for sinne.

Psal. 51.3.

Ephes. 4.26.

Iob. 1.5.

Psal. 6.

Psal. 71.8.

God



God meant to teach vs, by the morning and euening sacrifice, and prayer F daily in the law of ceremonies. But I would al good Christiāns did as duly & conscionably perform this dutie to God euerie day, & binde theselues resolutely thereto, as the Word of God doth cleerely prooue that they ought to doe so: as for them who may please themselves in outward humbling of the bodie, and confession of the mouth; in a word they must know, that the chiefe glorie of it is inward, though expressed in words, and outward gesture of the bodie, and thus is the house of our hearts to be swept euerie daie.

The second point  
Forgiuenesse of  
sinne.

Act. 2. 38.

Hol. 14. 2. 3.

Ioh. 15. 9.

The second point followeth, namely, that euerie day we ought to be raised vnto a cheerefull and liuely beleeuing, that our sins thus bewailed, confessed and repented of, are forgiuen, and freely remitted vnto vs, for and through the only and full satisfaction of Iesus Christ. And for the prooue of this, it is sufficient, that these two are neuer parted, but goe together, as Peter saith: *Repent, and ye shall receiue the forgiuenesse of your sins*: and in Hosea the people were thus taught to seeke and come by it: *Returne vnto the Lord from your iniquities, and then say to him, Take away all our iniquities, & receiue vs graciously: and he will heale your rebellion, and loue you freely, for his anger is turned away from you*. And our Sauour commanded his Apostles *to abide in his loue*, euen as they had tasted how sweet it was. Now then, if euerie day we ought to turne frō our sins, we ought also euerie day to embrace the promise of mercie. Besides, in that the Church of God is taught this for an article of her faith, to beleue her sins to be forgiuen; and the articles are firmly and constantly to be holden and beleued, and all vnbeleefe is sin at anie time, therefore as we are to be raised vp by faith in Christs merits, that our sins are pardoned now, euen so we are at other times, and one day as well as another to bee so vpholden. For as the bodie without the soule is dead: so is that dead to God, if it liue not by faith for the forgiuenesse of sin.

1. Pet. 4. 7.

Lamen. 3. 23.

Math 6. 21.

Againe, as in our common prayer which is called the Lords, which serueth for euer to square out our prayers by, and therefore for euerie day, the word (*this day*) is expressed, seruing for euerie daie of our life, that we may know, that there is no day of our life, wherein this prayer in effect is not to bee made; no day wherein wee pray not for our *daily bread*, euen all necessities for this present life: so is there no day in which we aske not, and so in which we ought not to inioy it by faith, I meane, the forgiuenes of our sinnes. And if euerie morning Gods mercies be renewed, of which this is chiefe; then wee also must in the same manner embrace them by faith as our owne, and so partake them, they being otherwise none of ours. So that this bindeth the conscience also as the former, that euerie day the true Christian must be perswaded of the pardon of his sins, & that no day he should loose his part in so great a treasure, though it is to be feared, that many good Christians enioy it not. Neither indeed can this second rule be faithfully obserued and kept, but it will cause all the other to be well looked too and regarded. Bring we therefore our hearts daily to count it our treasure, that so they may delight in it: (*for where our treasure is, there will they be also*) and then wee haue well and wisely provided for our selues in that day, and our greatest toyle is ouer (as they say) for the whole day following. And this will be done, if, as it is the greatest of all other, so we resolve,

A solve, that none is greater nor in more account with vs. To speake more largely of these pointes here, is not my purpose, for that they haue bene handled before in the first and third treatise: onely thus much, to teach the Christian reader that he must vnderstand and referre this beleeuing of pardon to euery day. And that which I say of this, I say of all the rest, that euery one of the points and partes of this daily direction (the which I haue taught in other parts of this booke, how they should be attained and come by) must be kept of the true Christian euery day.

The third point is, that when we shall be strongly haled after sinne, (for we must know that euery day giues occasion thereof) that we so account of the libertie of our hearts and minds, to keepe them well disposed and armed against all sinne, and most of all, our speciall infirmities, that we let them not loose at any time in the day, to be *hardened with the deceitfulnesse of any sinne*, but kept with all diligence possible, from the loue and liking thereof, that so our outward actions may be wel ordered. Therefore is that charge giuen in the Epistle to the Hebrewes, *that our hearts be not made nought and rebellious at any time*, and therefore by consequent on any day, whiles we suffer them *to be hardened with the deceitfulnesse of sinne*. And agreeable to this, the Lord in Deuteronomie, answering *Moses* (when he brought him word, that the people would willingly be ruled by him, although before they refused so to be) said. *This people hath said well at that they haue said: but oh that there were an heart in them, that they would feare me, and keepe all my commaundements alwaies, then it should go well with them.*

The third point  
Preparation and  
arming of our  
hearts against  
sinne, & that they  
be ready to good.

Heb. 3. 12.

\*Deut. 5. 29.

So that we must see such necessitie of holding maisterie ouer our hearts, and keeping them in feare of offending, that we may make a daily practise of it, and so keepe them for continuance: neither can we otherwise shew our selues to regard that waightie charge of the Lord giuen vnto vs, *Thou shalt worship the Lord with all thy heart and soule*. For they who are euerie while off and on, and vnsetled in their hearts, can neuer be long well ordered in their liues: therefore the Lord requireth this constancie, that we must euery while be looking to them, euen alwaies, that so we may be out of daunger. Behold how needfull a thing this is, to keepe and hold this maisterie ouer our hearts daily: when nothing goeth well forward, where they with the affections of them be not well ruled, But this shall be shewed in the next section following. Neither let men obiekt their necessarie businesse (though they will not pleade for carnall libertie, they say) and multitudes thereof, which will distract their hearts. I answer, of multiplicitie of earthly dealings; which will hinder holy peace, let wise Christians beware: and so doing, if (as farre as they are able) they set themselves to haue care of all parts of Christian obedience, they shall in good manner prouide thereby, for the well ordering of their earthly businesse also, which is one part of it, and none of the meanest.

Mat. 22. 37.

Prou 4. 23.

Now from this heart wel gouerned, the next two points (as two armes of a tree, from the bodie or stocke) do issue and come. The first, that we should euer keepe from euill: which shal not be hard, if alwaies and euery day we be held in feare of offending, as we are directed before. The second, that we alwaies indeuour *to please God*, and therefore *in all things*; and

The 4.  
Flee euill,  
5. Follow good.



Deut. 5, 29.

Now

1, Tim. 5, 10.

Ioh. 15, 8.  
A godly life daily,  
consisteth not  
onely in the ex-  
ercises of religio.

We may serve  
God in our ordi-  
nary & meanest  
works.

The man in his.

The woman in  
hers.

Prou. 31. 15.

2, Pet. 1, 8.

They must bee  
done: by faith.

and as was said in Deuteronomie, *to keepe all his commandments:* F  
which we may see, cannot be if we haue not our hearts so prepared to seek  
the Lord, that we may be readie in one dutie as well as in another, to shew  
our selues obedient. All which three, namely, 1. to haue a heart to feare  
God, 2. to flie euill, 3. and please him in all things, as in that one Scripture  
before mentioned they are required daily to be found in vs, so there is no  
man, but may easily see reason, why it should be thus. First, seeing the one  
cannot be without the other: secondly, the keeping of such agreablenes  
betwixt our hearts and liues is our beautie and honour. And on the con-  
trarie, it is most harsh and offensiue, when they which beare a faire shew, G  
and are content sometimes to be gouerned, shall yet at other times be no-  
thing so.

I will say somewhat the more of these two, seeing it is one of the chiefest  
causes, why I entered into this present treatise, as may appeare by that  
which I haue already said: namely, both that the Christian should be every  
day free from all reprochfull euill, (inso much as if by any occasion he be  
turned out of the way, yet he should speedily returne: ) and also that he  
should be daily *giuen vnto euery good worke*, watching his oportuni-  
tie thereto, that so he may haue a good conscience in all things, and may  
bring forth much fruite, that God may be glorified. Yet I meane not that H  
he should spend the whole day in reading, prayer, hearing of Sermons, or  
other religious exercises, (excepting the Sabbath) but in one lawfull thing  
or other about his calling; or any other in stead thereof, which may be as  
well defended, and as pleasing to God as the duties thereof.

More particularly to appoint or prescribe is hard, and this is plaine e-  
nough for euery true beleeuer to vnderstand, and applie vnto himselfe: for  
I exclude not the commonest and meanest seruices and works, so as they  
be such as God alloweth, and without vitious affections gone about of  
him. As in the man, plough and cart, sowing and reaping, and all worke  
thereto belonging, if he be called to it or other worke in the man of occupa-  
tion, as he hath bene trained vp and fitted for it: as also all prouision of I  
things necessarie to the maintenance of his familie by lawfull skill and ho-  
nest meanes, and paying, and receiuing of that which is due.

In the woman, to haue care, that all be frugally and thriftily done within  
the house and without, which is vnder her hand, that she be diligent to see  
her children christianly brought vp according to their age, her household  
to haue all that is meet *in due season*: and more particularly among the rest,  
*spinning*, sowing, knitting, being done as to the Lord, & being those works  
which he appointeth them, and such like, are commendable, that they *may*  
*be neither idle nor unprofitable*. And these I name in some particular manner,  
least any should thinke, that I go about any new-found out holinesse to tye K  
Christians vnto, as some will be readie inough to imagine & thinke, when  
they shall see and vnderstand that they must euery day well be occupied,  
(which few will be tied to) and doing of one good dutie or other.

And yet this I adde, that as these and such like must be done, and in one  
or other of them the fixe dayes must be bestowed, yet (I say) this must be  
added, that all these lawfull works must be done of them *in faith*, that is,  
they

**A** they must know that God commandeth such workes to be done of them, and therefore they do them readily and willingly, not for necessity onely, or for feare of punishment, or shame of the world, or because they would be rich: all which are carnall, sensuall and diuclish respects, as I said before in forbidding all viceous affections in mens lawfull actions; neither doo they please God which thus go to worke. And further they must do these lawfull workes in perswasion and confidence that God will blesse them therein, and giue them good successe, and take that for their *daily bread* and blessing, which God in their thus-going to worke, doth bestow vpon them.

Note.

Not for carnall respects.

Committing the successe to God.

**B** And lastly, they must do these without adding the common finnes, which wicked persons do vse at their worke, as swearing, lying, negligence, idlenesse, falshood and deceiuing, cursing, quarrelling, impatience, and contention. These and such other of their owne deuising, the wicked doo bring in, among the lawfull works which God commaundeth them to do, & mixeth such euils with the doing of the works, which of themselues are good, that they vtterly marre, and deface them thereby, depriue themselues of Gods blessing, and it causeth their callings and trades to be meanely accounted of, and in discredit with such as are not able to iudge, as though none could vse them better: whereas others as poore as they, *Avoiding the common finnes that prophane ones soyne with them.*

**C** and as much put to their shifts, yet taking better direction, and depending on God, and carefully abstaining from such finnes, as are wont in the most to accompany their lawfull works and dealings, do liue in them contentedly, peaceably, & holily, and do in that manner put honour and beauty vpon their callings, and testifie that God hath to singular ends and purposes appointed and giuen them vnto vs.

Men disgrace & marre their lawfull callings by their finnes.

And thus would God haue Christians go to their worke, and do all their lawfull businesse, not as hirelings, onely in regard of their bellies. And this were a goodly and most beautiful sight to behold in all sorts, maisters, seruants, buyers, sellers, and euen in the poore labourers; yea, *cutters of wood, and drawers of water:* and they that are of meanest place in families may liue godly in them, while religion rules their actions, and while they desire to do the as they are taught in the word of God. And they, who go to worke after this manner, may be merry at their worke, and merry at their meate: and yet I meane not as the prophane and earth-wormes, who sometime are merry when they haue more cause to be heauy, seeing neither they, nor their worke are pleasing to him; but the other may reioyce and be glad by Gods allowing, yea commaunding it them, where he saith: *Reioyce thou and thine, before the Lord thy God, in all that thou puttest thine hand vnto.* *The true Christian only may, & ought to be merry at his worke.*

And againe: *Serue the Lord thy God* (that is, in that thou art appointed by him to do) *in ioyfulness, and with a good heart for the abundance of all things.* *Note*

And this is the mirth and ioy of heart, which the Apostle willett vs to take our part in, saying: *Speake to your selues in Psalmes, and Hymnes, and spirituall songs; singing, and making melodie to the Lord in your hearts, with thanks for all things through Iesus Christ.* In this sort hath God allowed his seruants, who haue learned and resolved to obey him in all things, to reioyce, and go about their worldly affaires; and in like manner,

Deut. 12, 18.

Deut. 10, 46.

Ephes. 5, 19.



doth he allow them to vse all their lawfull liberties in this life : all which he knoweth they haue need of, to allay the tartnesse, and assuage the painfulnessse and greife which through their afflictions and crosses are infinite waies ready in all places to meete with the. And not to do lawfull busines and workes thus, and with the three former rules set downe, but as the vnruled and disordered people of the world do them, is to make the lawfulllest & excellentest callings base & meane, and to the persons themselues most hurtfull, while they stand forth against them as accusations, for that they haue vsed them vnlawfully, which in themselues are very honest and lawfull : which I say, that I may answer the brutish and irreligious sort, who say they know no difference betwixt those who are counted godly, and themselues; seeing they are faine (say they) to worke for their liuing, as well as we, their godlinesse will not feede them, and we see no difference betwixt their liues and ours. The difference let them who are willing, learne from that which I haue said.

I haue also spoken this by occasion, for the satisfiing of the simpleharted, (that they may not thinke, that in requiring that we should liue euery day in a godly manner) I do vrge any to leaue off, and lay aside their callings and businesse: and yet this I shew to be required by the Lord; how, and in what manner those lawfull workes ought to be done of them, that he therein may be pleased. And so I conclude, that the beleuer ought euery day to artne and frame himselfe to a godly life, and to cast off all that fauoreth not thereof, (as in some which are most vsuall actions I haue shewed) seeing his whole *conuersation must beseme the Gospell*; remembring what the wise man saith : *All that thine hand shall finde to do, do it with all thy power, for there is no worke in the graue whither thou goest.*

Which if it were perswaded throughly to men, that it ought to be so, and that it is as necessarily to be looked after, as their maintenance, health, yea, or their life it selfe, (which none well aduised will deny :) then should there not be this posting it off from one to another, which now there is: nor this refusing to be subiect to God in this maine and great commaundment of *doing all to his glorie*, which they that refuse do refuse godlinesse it selfe. And there should not be this parting of stakes betwixt God and our selues, that sometime we will be forward, and sometime backward, in some things obedient, but in others denying our obedience, which causeth such patching and piecing of duties, as is farre from *holinesse*, without which yet, we shall neuer see the Lords face; whereas yet by constancy in duty, and keeping of a dailie course therein; much dulnesse, deadnesse, barrennesse, slouth, idlenesse, and the fruits thereof; lewd lusts, and many such dangerous euils should be auoided, with which euen many good Christians (to their great heart-smart afterwards) are annoyed, because they know not how to do better.

The sixt point of our dailie direction is thankfulnessse: I meane, a renewing of this dutie to the Lord euery day, that so we may still see and acknowledge our selues indebted vnto him, and be the fitter to go vnder any of his fatherly chastisements, which he shall lay vpon vs, which without it, will presse vs downe, and raise bitternesse in our hearts: and

Philip, 1, 27,  
Eccle, 9, 10,

1, Cor, 10, 31,  
2, 100

Heb, 12, 14,

The sixt point.  
Thankfulnessse.

alse

A also that by it we may the oftener call to mind Gods many kindneses, to cheare our hearts, which are too soone forgotten of vs. The Prophet *Jeremie* forceth this daily duty to be continued of vs, when hee saith, *that the mercies of God are renewed vpon vs daily*: and what followeth vpon that, but this, that our hearts should conceiue, and our mouthes should set forth and declare his praise accordingly? For if we be commaunded as the *Psalmist* teacheth, to continue this duty long after his benefits bee receiued, (as he saith, *Let Israell now say, that the Lord is gracious*, after his bountifullnesse had bene declared vnto them) how much more ought we to praise the Lord daily for his mercies renewed vpon vs? Lament, 3. 23.  
Psal, 118. 7.

B Therefore, did *Dauid* the faithfull seruant of God force himselfe to performe this duty, as being too sloathfull in his owne iudgment, though we read of none more continually occupied in it, *Psalm* 103. 3. saying *Praise thou the Lord O my soule, and all that is within thee praise his holy name*: and further he saith, *that he will be euer setting forth his goodnesse, and praise his name alwaies.*

And yet that none may hinder this dutie in vs by saying, wee are not bound to follow, no not good examples in all things, let vs well weigh the commandement of God by the Apostle, saying: *In all things be thank-ful*: as if he should say, that our whole life ought to be a thanksgiuing; 1. The. 5. 18.

C and therefore it is no life, when wee cannot bee thankfull. And what the thankfulness is, which should daily bee in vs, looke in the former Treatise.

The next dutie to be daily performed of vs, is watchfulness and prayer: of which two, as the first ought to be continuall, euen to ouer-see our whole worke in and through the day, and to looke before vs that all may be done to the glorie of God: (for as the eye-lids preserue the tender eyes from annoyance, so doth this our life from offence, and *our feet from falling.*) So this latter namely prayer, is to be as an helpe and hand-maid vnto that. The Jewell points  
Watch and pray.

D And although I prescribe no certaine time, nor set houre to the solemne performing of this dutie, because we are taught *to pray alwaies*, that is at any time, as we shal haue fit oportunitie, yet ought our harts both to be lifted vp to God often, (though in few words) hauing euer occasions: & sometime solemly, and by set prayer, in powring out our complaints, and making our requests vnto him. Both of them are so far to be in vse with vs, as we are desirous to retaine sound peace and quiet minds toward God, & to be free from, or at least, not to be overcome of temptations; which seeing we are subiect vnto euerie day, it cannot be doubted of, but as the one should not cease, I meane watchfulness, but be working in vs continually, and keepe vs waking out of spiritual slumber throughout the day; so the other which is prayer, should quicken and sharpen it, and both of them strengthen vs, being oft and vsuall with vs; against all occasions, which might else overmatch vs.

And can any be ignorant, when our Sauour taught vs to pray euery day for *our daily bread*, but that we should pray euery day for grace to be guided aright and comforted, there being as great need of it, & more, then



of the other? The same thing he meant, when he uttered a parable to them to this end, *that they ought to pray alwaies, and not to wax faint*: but euer willing, though not euer able. So that the life of a Christian is no day well passed, when prayer (as it hath been before described) is not one member & part of it.

The eighth peace.

2, Co, 1, 12.

Rom, 5, 2.

Philip, 4, 4.

1, Thes 5, 16.

The last point of our direction is, that we by meanes of all these, as our faith, and feare of displeasing God, &c, may keepe and hold fast our holy and most sweet peace with God, *and our reioycing*, which is the fruit of this Christian walking, and an vnseparable companion vnto the same. I haue taught this in generall before: onely now I shew, that it is daily to be kept and maintained of vs, in such wise, that as wee regard our bodily maintenance while we liue here, so should we prouide that this our *peace, which passeth understanding*, bee not broken off betwixt God and vs. If it bee asked how this shall be; the Apostle saith, *If vve be iustified by faith in our Lord Iesus Christ*, we haue *and do inioy it*. And we haue heard, that the Lord hath both giuen libertie, yea and commandement to his children, that they should daily beleue *and lay hold on eternall life*, and rest themselues in the assurance of his loue: and how can this exclude that peace which we speake of?

Nay, our reioycing in the Lord, which is rather a degree beyond this peace, wee are commanded to entertaine and retaine alwaies, that is, at all times, that none imagine that I meane, wee should onely some one time in the day or other possesse and enioie it. Neither indeed is anie part of our life anie daie pleasant vnto vs without it. Therefore the Apostle doth verie fitly meet with an obiection of ours in the forenamed Scripture, thus: that if anie of vs dare not presume so farre as to take our part in continuall reioycing in the Lord, or if we should thinke, that the Apostle was not well aduised in offering so great libertie vnto vs, he repeateth his words thus (*again, I say, reioyce*): as if he should say, you who are carefull ouer your selues, & ouer others, (for to such he speaketh) *be ye merry and ioyfull in the Lord* from time to time, yea and so as no Worldly sorrowes do breake it off.

Now I haue shewed what are the necessary graces which should accompany the life of the beleuer daily, I wish him to view the all at one sight together; to see, if he may be well without any of them: as without certainty of the forgiuenesse of his sinnes, without feare of offending God, a thankfull heart, and chearfull watching and praying against euill, &c. And he cannot walke void of any of them, so yet: he must not thinke but that there are other particular actions beside these, but they be all to be well ordered and gouerned by these. And now somewhat I will set downe about them, not vnprofitable and needlesse. I haue briefly prooued, that some certaine manner of directing a Christian daily, is required in the Word of God, and that it is no fancie of mans braine, thus nearely & narrowly to look to himselfe: and haue set downe a draught thereof out of the Scripture, and therefore men must know, that it is their sinne, when they are not guided by these rules in the daily course of their liuing: I say, when these accompanie them not, whatsoeuer their calling is, or the

Aduersisement  
to the Reader  
about the direction.

**A** the actions which they are occupied about, it is their sinne, whether it be of ignorance, that they know them not (which is the lesse, if they be willing to learne:) or carelesnesse, or wilfulnesse, that they doe not, or will not regard them; and being sinne, it is to be resisted, seeing no sinne is to be borne withall, or rested in.

And that it may be thought more necessarie to be daily guided in this manner, we must know, that these graces which I haue spoken of, are not at some one time or other of the day to be thought or spoken of (thinke not this to be my meaning, in saying we must haue them euery day) for so, we might possibly be little the better for them (as if once in a day a man should

**B** pray, giue thanks, looke to his waies, to his peace, &c.) a man might do all these and the like, and yet not of necessitie well guided for all that, through the day: but this I meane, that this holy furniture should cloath and beautifie our soules throughout the day, and haue their settled abode in vs; and not ebbe and flow as the tide doth, nor goe and come as passengers that tarrie not; but home-dwellers: as for example, that our peace should not be broken off by any occasion, our watching should not cease, wee should keepe our selues from euill the whole day, and so likewise be readie to one dutie or other, and we should cherish our weake faith from time to time, and cast not away our confidence, retaining minds thankfull, and walking in the strength of our prayers, though we be not euer uttering and expressing in words either prayers or thanks.

*What the beleuer is to understand by the direction.*

*Notes*

*Heb. 10. 35. Flowers for a Christian to smell on.*

**C** So that our hearts may be well seasoned with these, as the chiefe things, which we should regard and looke after, and yet neglecting no needefull worke that must be done, but doing it much the better by meanes of these; and so the froth of our owne braines, as endlesse and needlesse wandrings, vaine cogitations, and foolish and noisome desires, shall be much restrained & allayed in vs. This is it (all wise men doe know) that most troubleth vs, and of the which, we be euery day in greatest danger; I meane, the loose-nesse and disorderednesse of our hearts: for they, as they be neuer vnoccupied, but prone to euill a thousand waies; so if they be not bridled, holden vnder, and suppressed, they are so soone fixed vpon some obiekt that cometh in the way, that they carie vs headlong after it, we being then impotent for the time and vnable to resist, when we haue let them loose, and giuen them scope.

*The unruly hart, the chiefe trouble that a man hat.*

**D** And from thence arise (I speake of the better sort of vs) great heauinesse and vnquietnesse, to see such changes wrought in vs: and this is the best that commeth thereof, vntill we recouer our selues againe, if a worse thing follow not, that wee fall not into some further vnsettlednesse and distemperature, which will cause no small annoyance. Now what is a like remedie against this, and all other baites of this deceitfull world, which the diuel layeth in our way, as to haue our hearts daily fenced thus with watch and ward against them, as I haue said, to hold such sinne execrable alwaies, to keepe in loue with pietie and goodnesse, to retaine hope and confidence, that God will make vs strong against them, to liue in his fauour still that wee may want nothing that is good, and to enioy most sweete and sound peace to comfort vs so to our lyking, that wee may not neede to haue

*Some fruits.*

*Daily direction the chiefe remedy against it.*



Psa. 19, 11.

Some Christians  
(say what may  
be said) will goe  
no further in  
practise of reli-  
gion, then they  
be already.

Note.

Note.

Reu. 3, 17.  
The wicked shall  
make worse.

Incongruence  
as the teachable.

greatly or gape after such allurements, which are no better than deadly F  
poyson? What (I say) is like this pretious remedie. to keepe vs in safetie e-  
uerie daie? Which God hath therefore giuen vs, that we may be preserued  
from infinite fearefull dangers, which are in this world, and that we may  
also liue with much comfort; yea, he that *giueth his heart to the Lord*, that it  
may be taught all these rules of the daily directing of a Christian, can tell  
how true this is, & what reward is found and enioyed daily of such as take  
delight in them.

But manie Christians, who beare good affection to the Gospell, and  
generally meane well, yet will not particularly trouble themselves (as they  
count it) to be brought (in their whole course) within a narrower compasse G  
and to a more neere acquaintance with the Lord, no although they heare  
that it is to be come by, and may be attained: but would faine beare them-  
selves in hand, that they are well enough; when yet they are oft constrain-  
ed to feare, yea and to feele the contrarie: for what do they find but much  
wearinesse and grieve, checks and accusations, yea and are sometime also  
noted of others, to be but cold & barraine professors, when they haue fol-  
lowed so much and so farre the deuises and desires of their owne hearts?  
And besides this, how much detract they from the beautie and excellen-  
cie of the godly life, and what iniurie offer they vnto it, when they are a-  
ble no further to commend it then as they finde, (for as they finde, so H  
they will speake of it) whereas it cannot sufficiently be esteemed and ac-  
counted of, neither can the seruants of GOD, who haue experience of  
the benefite of it, satisfie themselves in setting out the excellencie there-  
of.

I denie not, but there are manie, who for want of knowledge, do not see  
that which sundrie others of their brethren doe, and yet are faithfull in that  
which they know: but they rest not satisfied with their present estate, but  
long much to see the will of God more clearely, and desire seruently to at-  
taine to greater measure of grace. And to all such I know, how welcome I  
it will be to haue more cleare direction, then as yet they haue found: and I  
such I would haue know, that for their causes I was perswaded to vtter that,  
which God hath reuealed to me so farre as concerneth them. But as for  
such as like so of their present estate of seruing God, that they haue not to be  
acquainted with any better, (seeing there is euer in Gods children a desire  
to grow, and a longing to be better) whatsoeuer they thinke of it, and how  
highly soeuer they account of themselves in it, they shall goe forward eue-  
rie one his way, till they be as blind as the Moale, as deafe as the Adder, as  
dumbe as he that openeth not his mouth, and as vnprofitable as the salt that  
hath lost the sauour, and is good for nothing, but to be troden under foote, and cast  
vpon the dunghill. K

Neither let the people of GOD count this anie burthen to be thus  
directed: but it is their flesh and corrupt wisdom which burdeneth  
them, whereto they are not debtors. And what doe I perswade vnto, but the  
vse of, and continuance in that holy condition, which euerie true belee-  
uer hath tasted of, and had his part in, but that many such, through ig-  
norance and vnacquaintednesse with it, haue not attained vnto stedfast  
conti-

- A continuance in it? But to returne a little to the other: o people to belamented and euer pitied, that they being borne to great honour euen here in this life, should forgoe it so contentedly, and suffer others to enioy it: whom I require to heare me, saying vnto them, that if they were wise and well aduised, though they might liue as their heart desireth here, and should neuer be called to their account for the same, yet they would flie from a licentious life being but a sweet poison, and would chioose to spend one day godly, (euen for the fruite and pleasantnesse of it) rather *then a thousand dayes* otherwise: which many heathens in their kind, and according to the light and knowledge they had, as *Cato, Scipio*, and others did, that is, in morall vertue and honestie, to the perpetuall shame and iust reproch of many which go for Christians.

*Abominating of  
them who from  
their state not  
seeking to be  
lost.*

*Psa. 84. 11.*

- And this is that which I go about, that in this shifting and godlesse world, some who are very willing alreadie to be guided well, but are vnable to direct themselues, may haue some helpe by this which I haue written: who if they should be hindered thus, namely, that they thinke, for all that can be said, yet there will be wanderings out of the way, earthlineesse of mind, frowardnesse, and much rebellion, and therefore to small purpose it might seeme to be, to take great paines for little profite: I say (by the grace of God) their profite shall be great, and their paines small, for the benefite which they shall reape by it, yea in time it will become pleasure to them, after they shall accustome themselues daily to seeke the Lord in such manner, as I haue here taught, and as his word prescribeth, and they shall see their strongest rebellions much weakened, and euill desires much abated and asswaged in them, and they themselues prepared and made fit by this well seasoning of their hearts to make the actions of their liues correspondent.

- And to vphold our *selues in holinesse* thus as it is required of vs, no lesse helpe is needfull, then the dailie keeping of our hearts in this estate, which I haue set downe. For although while the heart is thus looked vnto, (as it would be of vs, if we counted it the necessariest worke that we haue to do throughout the day) while the heart (I say) is thus looked vnto, euery thing doth well follow our hands, and much good is done in our liues: so yet, except we make great prouision, that this worke may be dailie and constant, we cannot choose, no not the best of vs, but we shall commit many things in our liues vnbeseeeming our profession, and finally to our owne comfort. And howsoeuer the rebellious world cannot away with it, yet (as I said before) all the godly, if they knew it, would, and so farre as they do know it, do aime at it, and would thinke themselues happy, if they could be pertakers of this libertie: I meane, when they can and do aduisedly, and with good consideration keepe stedfast daily in this holy and sweet course, and are not peruerred and turned out of it, as some time they haue bene

*Daily direction  
necessary.  
1. Thel. 4. 3.*

*Note*

I confesse, all are not in a like measure enlarged, either by knowledge to see the excellencie of it, (as I haue said) or in heart to desire it, seeing they are not acquainted with it: but yet when they do see, how God of his abundant kindnesse, hath shewed them a way to make their liues

more



The flesh will  
burne against  
daily direction.

more pleasant, and his seruice more easie, than they haue thought or could find; they will wish a part in this wisdom, (thus to guide themselves) before all other pleasures, though the flesh should neuer so much rebell against it. And it must be graunted, that the heart will strue sore against continuance in this course, and rebell and be discontented with this, that all vnlawfull libertie should be vtterly and euer be denied vnto it. But as they shall see more clearly into this blessed estate, and haue daily more experience, both that God doth giue them power to mortifie and overcome themselves, and make this holy course sweet vnto them, the more their hearts shall be set vpon it, to desire and long after it, and to haue it in an high account, which is the greatest matter, and the hardest piece of worke to be obtained, especially with continuance & stedfastnes therein.

Note

Follow one of  
these rules  
thoroughly, and  
all the other  
will be familiar.

For if it were mens pleasure and delight throughout the day to be well occupied one way or other, and in all that they should go about, to haue their hearts readie to guide them aright therein, all other gaine-saying desires of the flesh should soone be withstood and resisted, although not altogether overcome, and the occasions, by which they were wont most of all to be hindered and withdrawne, should be carefully shunned and auoyded. And this may much set them forward in this course, that if they seeke to retaine constantly any one of these eight rules, which are set downe to guide them daily, they may know, that it will be no hard matter to enjoy all the rest with it, seeing they hang together as lincks of a golden chaine. For they cannot arme themselves with a mind free from the loue of sinne present, but they must be repentant for their sinne past: and embrace forgiveness by faith, and find rest to their soules, and filled with thanks: and so I say of the rest, if they know this point of Gods will, that he requireth it, that one of them should daily goe with the other, as indeed the one cannot be well without the other.

Obiection.

Answer.

And if any say, be like I go about to make men prefecter and holier, than the Lord euer did, and to perswade, that they may serue God without strife and battell with their owne lustes and the diuell: I aske them againe, if this course of daily keeping our hearts in frame, and spirituall gouernement can be without most diligent obseruing of our wayes, and strong setting of our selues against all aduersarie power? And further, I answer, that I go about no other thing then this, to shew Gods seruants how they may be best fenced against the common *corruptions, which are in the world through lust*, and may honour God in the best manner, and themselves liue with the most comfort; and that they may know and be perswaded, that he of his mercie hath prouided this sweete path-way to heauen, for his poore seruants, who are despised in the world, least they should be discouraged and pressed downe with sorrow beyond measure. And they who haue not as yet experience of this seasoning of their hearts with grace daily, I wish them to desire it aboue all other things, and in no wise to hold themselves contented without it, if they desire to do well, and to see good dayes. And let me obtaine this at the hands of all well meaning Christians, that they beleue it.

But now hauing spoken of the foundation, that should be layd in the heart

- A** heart of all Gods people, vpon which the building of a godly life euery day is to be set, and without the which faithfully indeuoured after of euery one it can in no wise stand; and that is, an heart indued with the seuerall gifts of the spirit, which I haue set downe; I haue thought it very meete and necessarie to adde one thing to this which I haue said: and it is that, which the diligent Reader will require and looke for especially if he be not well experienced in the practise of christianitie. And this it is: why men are not directed how to leade their liues daily, & to gouerne their tongues, as well as to rule and beautifie their hearts, and why they haue not direction how to do all their outward actions daily: (for of these, they say, no rule hath bene set down in this whole treatise) but onely of the well ordering of the heart; whereas that toucheth but some part of mens duties in the sight of God: but all other things are left (as it seemeth) to our owne discretion, which are to be done in the eyes of men.

Quest.

Objection.

- To the which I answer, that the heart of true Christians being kept thus purged from euill, and seasoned graciously, (as we haue heard) *good life and behauiour will come from thence*, as *Salomon* saith: and according to the diuers occasions, which shal fall out to euery one daily, his knowledge shall and will guide him either in his calling, or in the supplie of it, by other necessarie duties: but more particularly, they must not looke that there can be any certaine direction giuen of the outward parts of our liues, which of the should be done euery day: because the actions of our liues are variable for the most part and innumerable, as all do know; and therefore cannot all be done vpon any one day: and men are constrained by sundrie occasions, to do some duties one day, and some on another: and oft it falleth out, that such as they must of necessitie doe on some one day, or else they shall sinne; (as following their callings painfully and diligently) they cannot doe on some other, but they shall sinne; as to visite their parents one their death bed, or make peace betwixt men, when it is required at their hands.

Answer.  
1 rou. 4. 23.

No rule is met  
can be giuen,  
what outward  
works are to be  
done daily se-  
ing they are va-  
riable & infi-  
nite.

- But further, and to the more full satisfying of such as would desire it, this I say: that although there can be no certaine and perpetuall rules giuen more particularly for the outward actions of our liues, which are as necessarie one day as another, (except we would lay burthens on Gods people, which he himselfe hath not done) but such as concerne the heart inwardly, yet there are certaine duties of the life performed in the sight of men more commonly and vsually, then some other; and they are such as do concerne all true people of God, and for the most part, fall out euery day at least one or other of them, if not all. These therefore which shall be of so great vse among Gods seruants, I thinke not a misse to set downe, and to satisfie their demaund so farre as Gods word giueth leaue: not of necessitie to tye any to the practising of them euery day, (which I would haue well to be marked) but as euery one seeth that he is bound: yet some one or other of them must bee done euery day, as we shall see afterwards. And for the other which do not bind the conscience euery day, (which I do set downe now immediatly following) and yet are profitable, and helpfull to liue well and happily? let a Christian vse them, and so many, and as oft as he may, and as he hath occasion

Quest.



occasion offered him, and as he gaineth thereby in godlines, and winneth peace to his heart, and knoweth not how to do better, seeing it is an hard thing for the most Christians to see particularly, how to passe the day in the diuers parts of it from one houre to another, (especially when they must intermit the workes of their calling) but it shal be in an idle and very vnprofitable manner, without some such helpe and furtherance. A brieft summe therefore of these I will set downe, with some short explication thereof, and vtter my mind more fully of them afterwards. And they are neuer done aright nor in their kind, except they proceed from the heart wel ordered, as I haue said before. And they are in number nine: the first whereof is this.

## CHAP. IO.

*Of the actions and duties of life, most commonly to be done daily, but not of necessitie.*

*The first dutie:  
To awake with  
God.  
The same more  
fully.*



HE first, that we awake with God.

That is to say, that as soone as we haue broken of our sleepe euery morning, we bend and resolute with our selues to giue vnto the Lord the first fruits of the day: and that either directly, by thanksgiuing, confession of our sinnes, & request making for our selues and Gods people, we lift vp our hearts to God in a brieft manner: or indirectly, that is, though we tye not our selues to this manner and forme, yet that we make it our first worke after our awaking, to commune with, and looke vp to God, drawing our hearts to the loue of and reioicing in him; that he being first in account with vs, may be also throughout the day cheife with vs, and present to guide, blesse and comfort vs: that we do this, till in a more solemne manner we set our selues apart from other things to prayer.

*The second dutie:  
Morning prayer.  
Hos. 14. 2.*

The second, that we prouide (if it may be) solemne and vpon our knees, to make profession of our repentance, by confession of our sinnes, requests made to God, with thanksgiuing, *taking to vs words*, as *Hosea* speaketh, that is, with our mouths vttering them, preparing our selues by meditation hereunto.

*The same more  
fully.  
Hos. 14. 4.  
Psa. 111. &  
116. 1.*

That is, before we enter into the affaires and dealings in the world, (if it be possible) we make this our first worke of the day: and in our confession, let our speciall sinnes be mentioned, by which we haue most displeased God: in our thanks, let some particular fauours of God be remembered: in our requests, let vs craue pardon of our sinnes with faith to obtaine it, and all other necessities; and namely, that we may well go through the day, and haue Gods blessing in all that we shal set our hand vnto in the day. To proceed the better in all these, let vs meditate either on some of Gods mercies, or our owne sinnes, or on some other things profitable; that by meditation and prayer before we enter into our affaires, we may be

A the better prepared to passe the whole day after in much better sort, than otherwise we might be like to do.

That (if it shall then be most expedient) we with our mindes still kept well ordered, betake our selues to our calling and vocation.

The third:  
Our calling.  
The same.

That is, that we willingly and diligently set our selues to performe dutie in that worke or seruice, for the which we are fitted, *and to the which we are called: and therein abide* as we are able, except any waightier matter draw vs from it: assuring our selues, that we please God no lesse therein, than in obeying his other commaundements. And that we be therefore chearefull therein, (it being the businesse that God hath set vs about) and confident, that wee

B shall finde good successe, seeing we haue a promise of blessing from him; and so doing, that we take heede, that we minde not our profit in such wise, that we coole any grace thereby, or quench holy affections in vs: but that we be fit to go from it to such other duties, as shall be meere, that so we may do our earthly businesse with heavenly mindes, which is an high point of godlinesse, and make the duties of our callings and holy exercises, helpe one to the other,

Note.

That in all companies we behaue our selues, as we are taught of God, and as it becommeth vs, especially so, as we leaue no ill sauour by bad example behinde vs.

The fourth:  
The right vs of  
company.  
The same.

C That is, seeing some part of the day is vsually bestowed in companie, therefore in what companie soeuer we shall be, eyther of our owne familie, or strangers, superiours or inferiours, and how oft soeuer, that we haue speciall regard to be harmelesse, and free from giuing any ill example, carefully marking and shunning the occasions thereof, and prouocations thereto. And that we be readie by all opportunities, to take any good that we may; eyther by example or communication from others, or do good our selues by offering both. And that in any of our dealings with men, about or in the things of this life, wee neither hurt or do wrong to any, but rather suffer it, knowing how we are giuen to loue our selues, & in matters of profit especially, with the neglect of others,

D which among Christians is a fore blemish.

That we do not ill spend the time in our solitarines, or when we be alone.

The fifth:  
Solitarinesse.  
The same.

I meane, that at such times, as wherein we shall be free from companie, we haue the like care of our hearts & behauiour being alone, that we were taught to haue of them both, and of our talke in companie. For example: that in our behauiour we attempt or go about no euill, as stealing, whoring, or committing any vnlawful thing, &c. and concerning our hearts, that we suffer them not to wander after needlesse & vaine things, but hold them within this compasse, that either our thoughts be of those things which are lawfull, as the well ordering of our busines, and yet that also with moderation: or of things holy and spirituall, as the glorie of the life to come, Gods loue to vs, and care ouer vs in this world, & such like; considering & remembring, *that we must redeeme the time* to the best vses we can, and in conscience most approue of; or if our thoughts be at any time of things euill, that it be onely to bring vs into further hatred & detestation of them, and not to ingender and raise vp a liking thereof in our hearts, which Sathan euer intendeth, though we had no such meaning, nay rather purposed against it, when we first entred into thought of them.

Note.



The sixth:  
Prosperitie.

That we vse our prosperitie and all the lawfull liberties of this life, soberly, F  
and so as we seeke to be the better by them.

The same.

1.Tim.4.8.

Forasmuch as our mercifull father bestoweth vpon vs many great blessings,  
euen here *where we be strangers*, both in token that he can affoord vs them,  
and to shew, *that pietie and the feare of God are not without reward, no not in  
this life*: Therefore it behooueth vs to be circumspect and warie, that we swell  
not, neither be insolent, because of our prospering, neither idle and loose in  
our liues, and so abuse the same to carnall libertie: but to be more rich and  
fruitfull in all good duties both to God and men, because we know, *that he  
which hath receiued much, of him shall much be required*, Amos 3.2. And  
that herein is our *heauenly father glorified*; *that wee bring forth much fruit*. G  
And so wee haue the right vse of Gods benefits, which is a greater trea-  
sure than the benefits themselues, as wee may see by the fearefull ends of  
such, as had many great blessings, but regarded not how to vse them. \*

Amos.3.2,

Ioh.15.9,

1.King.3.11.

12.13.

\*Psal.37.36.

Luk 12.18.2)

The seventh:  
Affliction.

That we be readie to receiue our afflictions meeekely and patiently, and so  
be found indeed when we are tried with them, *that our patient mindes may be  
knowne to all*.

The same.

Lam.3.33.

1.Cor.11.31

Iam.1.2.

1.Pet.1.6,

Rom.5.5.

The eight:  
Family exer-  
cises.

Our liues are subiect to many calamities, and euerie day to sundrie: yet, *doth  
not the Lord chastice vs, for that he taketh any pleasure in our sufferings*, but of ve-  
rie loue sendeth them for our benefit, namely, to weane vs from the excessiue  
loue of the world, and to purge out our drosse thereby, *that we might not pe-  
rish with the world, but haue prooffe of our faith and patience*: which causeth the  
greatest ioy of all other. Therefore we must not fret and be impatient in them,  
but confesse, that they are necessaric and meete, as oft as God sendeth them,  
and therefore wait to see a good end of them; that so we may haue experi-  
ence of great good by them, which may make vs hope for the like after, and  
that without fainting. H

The eight:  
Family exer-  
cises.

The same.

That we constantly keepe and vse the exercise of prayer and thanksgiuing  
in our families, and such other helpes to maintaine the knowledge and true  
worship of God, and of true happinesse amongst vs.

For seeing, we are forgetfull of our duties, and easily drawne away by the I  
world, we haue need to haue daily and oft access to God, and our seruants  
especially, who haue little other priuate helpe. These exercises of Religion  
are, prayer, reading, catechizing and conference, with singing of Psalmes,  
&c. and that these or such of them as are common to the whole family, be v-  
sed at the most conuenient times when the family may come together: and  
that we indeuour to do the same together twise in the day at least, providing to  
performe the dutie of it with cheerefulnesse and reuerence, knowing that we  
haue therein communion with our God, and most sweete refreshing of our  
soules thereby: alwaies remembring, that this shall not be so awkely gone a-  
bout, nor so hard and harsh, with much wandering of the minde as many K  
finde it, if other duties before mentioned, be carefully looked to.

The ninth:  
A viewing of the  
day at our lying  
downe.

That before we lye downe at night, wee looke backe to the workes of  
the day, how we haue passed it, that where we haue had blessings, wee  
may be thankfull, and proceede in the like course after: where we haue faul-  
ted and failed, wee may reconcile our selues to God, and so lye downe  
in peace.

For

**A** For seeing we haue some speciall infirmities to make mention of, and some particular benefits to giue thanks for, and to powre out our complaints in speciall manner, it is meete (as we shall be able) that we should thus view, and go through the seuerall actes of our life in the day, calling them to remembrance as we can: that where we shall see that we haue receiued helpe and strength to liue well, and to keepe peace with God by the rules and duties prescribed, otherwise than we were wont before we did so particularly obserue our waies, we may with praise to God, reioyce and take comfort in our gaine, and more constantly hold out in the same course, and where we haue failed, we may be willing to see and acknowledge our faults, laying holde of

*The same.*

*Notes.*

**B** pardon, and looke better to our selues after: and so making agreement with the Lord, as being reconciled to him, and leauing no accusations nor checks to our consciences, we may lye downe in peace, and fall asleepe in that state, (euen as we awoke with it in the morning) readie to make our bed our graue, and so *shew our selues to be pilgrimes and strangers as our fathers were.* Heb. 12. 13.

And these are the duties of our liues, falling out ordinarily, and most commonly to be done euerie day, at least some of them, and none more vsually than these, which I haue added. That thus, while these are well looked to, the daily direction, which doth (as we heard before) concerne those duties which may on no day be omitted, may not want matter to occupie and set on

*Notes.*

**C** worke the life in those which I haue now mentioned, so as it may neither be idle nor vnprofitable: and also to the end that euerie Christian may learne and see more clearely, what manner of thing a godly life is, for many are ignorant of it, and many who gladly would, for want of cleare vnderstanding of Gods will herein, cannot tell how to go about it. Numbers thinke it to be a doing of some one or fewe duties, whatsoeuer the course of their liues be besides: neither yet to be tied euerie day vnto that. Some thinke it is but to go to Church on the Sabbath: and one thinketh one thing, and another another. To whom, and to all other I say, that it is no lesse than a daily, and carefull looking to our hearts and liues, as I haue set downe, though it tye no man vpon necessitie to

*Againe the daily by direction is described.*

**D** any certaine outward worke or dutie daily, (as I haue said) and a returning againe to this holy course, if by any occasion we haue departed from it, yea, though it haue beene but for a short season.

And because we are not, neither can be, alwaies settled to abide at home in our owne houses, where it were easier to keepe some euen and equal course in our liues, as we are directed by Gods word, yea, and sometime we be forced to be taken vp both in the trauail of the minde and bodie, more specially about some weightie matters, in which case we shall be readie, much more easily to forget our selues, and so become vnsettled; therefore let this watchword be remembred and regarded: that if any such thing fall out, as by hastie and

**E** long iourneies, attendance vpon suites or great persons, change of dwelling place, or change of our estate from singlenesse to mariage, from pouertie to wealth, or the contrarie, (as vnusuall matters do more easily vnsettle) that in these, I say, and such like, when any shall fall out, we be more carefull at such times to be fenced against all such occasions, than when we be void of them: and that we do this, as we loue our peace and communion with God.



## CHAP. II.

Of the benefite and commendation of the  
direction.

The third part of  
this fourth trea-  
tise.



Ow I will proceed to the third point, namely, of the neces-  
sitie profit and comfort of the daily direction: and then  
more largely speake of these nine duties, seeing a Christi-  
an shall find so great vse of them, that he may, (having the  
same at large before him,) be in some sort helped thereby **G**  
daily. Of this third part I shall not neede to say much, if  
that be well marked & considered, which I haue set downe of the two for-  
mer. For if it be granted, that God directeth vs daily how to goe through  
the whole course of our liues, and that he teacheth vs what manner of gui-  
ding vs this daily direction is (both which haue been proued vnto vs:) who  
can doubt, but that it must needs be a thing of great account and recko-  
ning, and of singular vse, and gainefull? especially to all such as being of  
an vpright heart, are yet not so exexcised in the Scriptures, nor so experi-  
enced, (by meanes of the darkenesse and blindnesse that yet is in them, and  
of fundrie other lets and discouragements) that they are able by their owne **H**  
priuate helpe to draw out of all their readings, hearings and knowledge  
which they haue gotten, anie indifferent forme or direction to gouerne  
themselues.

Note  
The daily direc-  
ting of our selues  
a great gaine to  
vs.

Besides, manie such inioy not the ministerie of the Gospell ordinarily,  
but as they get it by their painefull trauell abroad; and manie (the more is  
the pittie) doo not tye themselues conscionable to preach the most neces-  
sary doctrine to their people, yea, (I may say with griefe) are altogether vnfit  
to do it: and the diligentest Preaches and best able (for the most part) tarie  
not long to season the hearers thoroughly with such matter; but by death, or  
other occasions, are quickly remooued, or so mightily discouraged by their **I**  
people & the diuers kinds of crabbed, teachie, scornfull, hollow, proud,  
prophane, and the like ill qualities of them, or some other waies, that rarely  
it may be found, (what an admirable and lamentable thing do I vtter in this  
golden time of 45. yeares peace, scarcely to be hoped for halfe so long a  
gaine!) yea rarely (I say) it may be found, that in all this time there are  
growne manie able to guide themselues with sweete peace, through their  
troublesome liues. And we who know, that men without directiō by Gods  
word, wander and walke in vncomfortable darknes, what can we better do  
for the easing and helping of them to their hearts desire, and satisfying of  
their necessities, than *shew them the easiest and plainest way* to elcape & come **K**  
out of it, as God hath shewed vs?

Manie things to  
hinder from dai-  
ly direction.

Note

I. Cor. II. 17.

And therefore for mine owne part, I haue endeoured in this worke to  
do the same: and although neither fully nor perfectly to set downe in a lit-  
tle roome that will of God which is disperfed throughout the canonicall  
Scriptures; yet, so farre as God hath reuealed vnto me, that, which I count  
the best treasure, and commodity, that God hath bestowed vpon me in this  
transitorie

**A** transitorie life; and that which how small soeuer it may seeme in the eyes of any, yet of whomsoeuer it be imbraced and esteemed, shall be no lesse than I haue said, that is, most necessarie, gainefull and comfortable.

The reason is great: for that, whiles we walked before without some certaine direction, we were neuer long settled, especially with religious mindes; how to bestow the day nor the parts of it; in the actions of our liues; neither how to begin, nor how to end it; and therefore were much wearied and distracted with forgetfulnesse and rashnesse, (I speake of good people) and vnsettled oft, and yet knew not by what occasion, neither how to returne againe. But since we haue beene guided more clearly and particularly, we haue seene much

Now?

What benefit is brought in.

**B** better how one thing commeth to be done after another, and one dutie not neglected for another, and so haue beene deliuered from much toile and tediousnesse, besides that, by it we haue learned how to rise out of our fals, and also to keepe well whiles we are well. It is profitable for all sorts, in what lawfull trade of life soeuer they liue, hauing already begun to change their liues, and thereby being fit & meet to practise it. And such are all, that by faith in the Son of God are set free from their sinne, and assured of his fauour.

No other can well set themselues about it; but shake it off, as they do all other good things: which I thought meete to put the Reader in minde of, that al-

Who are fit to use it.

**C** though he shall not see this doctrine commonly practised in the world, yet he may not thinke it for all that, any noueltie which Gods word doth not warrant, or therefore needlesse for himselfe to go about. For some (no doubt) will be readie to count it ouer-strict and more than needeth, to be tied to any such thing, and to perswade themselues, that they may with some fewe duties doing, please God as well as they, who spend their whole life in searching out infinite points of Gods will to practise the same: and they count that an easie way to heauen in comparison of the other, which they thinke long and tedious: but not considering (all may see) that which is written: many shall seeke to enter in, and shall not be able.

Note.

Luke. 13. 24.

But let such vnderstand that they are not fit to make their vse of it. They must

**D** be other manner of persons whom I speake to, or go about to perswade: for they who will weigh things aduisedly, shall consent (I doubt not) to that which I say; and shall see further the danger of these men, who content themselues to stand at a stay, rather than to be led still forward in a fruitfull and holy course: and so being much idle & vnprofitable, imagine and conclude by and by, that it can be no otherwise with men, whiles they heere on earth be absent from God; and so likewise that the Christian life is not such, or so pleasant as the Scripture euerie where affirmeth it to be; which is nothing else than to charge it with falshood and lies: but many of Gods deare seruants doe know it, and finde by experience, that this Christian life hath no

**E** match, abounding in delights; yea, and those most sound, permanent and vnspokeable.

To returne therefore to them whom God in mercie hath called to assurance of their saluation, for they by such direction as I speake of, shall see the Christian life more easie by many degrees, than euer they found it whiles they walked after no certaine direction before: such (I say) both poore and rich, Minister and people, one and another, may learne, and that euerie day

Particular use and benefit of it.



Now

through their life, how to keepe companie, and how to be solitarie, how to be occupied in their labours, how to cease from them, how to rise and how to lye downe, and how to bestow the other times of the day; not discouraged at night though they did not all duties, (which in one day cannot be) but quiet and chearefull, seeing they did those which by good direction they saw most necessarie. For they shall be taught by it to keepe a certaine proportion and agreement in their actions, that as one fauoureth of Religion, and a godly minde, so may the other also: and as they speake and heare the word well, so they may haue their thoughts good also, and their hearts purged from whence both these do come. And as in their prayers to be holily affected, so in their husbandry, housewifery, feasting, iourneying, buying, eating and other dealing: that so euerie part of the day in the diuers actions of it, may haue the proper due thereof, which if it may be obtained, is not meanelly to be accounted of, if we consider how many thousands neuer tast of this daintie through the yeare, which we may inioy euerie daie: yea rather for the want of it, haue a woful and a deceiueable passing of the time, and for the most part wearisome and tedious.

Other benefits of it.

Besides, we may by the benefit of it so be occupied in our earthly and common businesse, as from the same we may come readily and willingly to heavenly exercises (whereas the most come vnwardly:) and also in the same businesse we may haue our mindes heavenly, and therefore our actions which are done thereby to be there after.

A third particular use and benefit of it.

And whereas many euen of good hope are wont to complaine and say, that longer than they be in praying, reading or such like exercises, they cannot keepe in a well ordered course, any long time in the day together, but are distracted like others of the world which vse neither reading, nor prayer at all: yet we by the helpe which God giueth vs hereby, when we necessarily entermit both, and cease from them for a time, (being occupied in our calling or other profitable duties) we (I say) may hold a good and well ordered course in our other actions and businesse in and through the day notwithstanding. And more than this, when we can bring our hearts to looke carefully to this as to our haruest, we shall get such a distast in euill, in respect of that which we had sometime, that wee shall haue great libertie to forsake and contemne it.

An example of some who imbraced this doctrine, how they professed by it.

And heere for the better encouragement of the Reader to looke more carefully into this matter, and not to be dismayed by the strangenesse and vnaccustomednesse of the thing to the which I perswade, I will faithfully report vnto him in speech of sundrie Christians, long taught, and of the best sort of such as had profited by the preaching of the Gospell (as farre as I could iudge) in those parts. When they first heard of anie forme of daile directing them, whereby men are taught to be euerie daie kept in the same holy compasse, that they should be anie daie: some conceiued it not at the first hearing, seeing they had not beene acquainted with it; some smiled at it, as thinking it impossible to bee brought into practise, some confessed that their hearts did rise against it, as perceiuing, that it was a certaine rebuking in great part of their former liues, which was a thing vnwelcome to flesh.

But

- A** But it appeared to be a fault in all three sorts, by this that they did afterward correct themselves. For when they saw further into it, and weighed the benefit of it more deeply, they were of another iudgement, and said as a fourth sort did say when it came first to their hands; that they did highly approue of it, and that it ought to be so, and that for want of such helpe and direction, they had beene much confounded and troubled in their course, and that they would haue thought themselves happie if they could possibly haue attained to the practise of it; wishing that they had beene acquainted with it long before. For they saw in perusing the parts of this daily direction, which I haue heere set downe, that their hearts and liues should be freed from many
- B** incumbrances heereby, wherewith they were before annoyed: and that they should serue God and liue with men, much more cheerefully than they did before. And this is the sum of their first speech, which diuers honest and well disposed Christians vsed: which I report for the further encouraging and perswading of the Reader to a more free and willing receiuing of this course, which I offer and set before him.

After this, they were aduised, and exhorted to go about the practising of it according to the seuerall points thereof, after the right and cleare vnderstanding and due considering of it; and to shew faithfully, how they felt it to helpe them forward in well passing the daie, more than when they walked

*How to deale about the directions to make is profitable.*

- C** without it in the world: and which points of it, they found hard to be observed, and how they were letted, or what libertie they found more by it, in the gouerning of their liues, than when they looked not after it. Thus they were counselled to make triall of it by the moneth, and so by the quarter of the yeare, and to signifie, whether anie such dailie course might possible be fastened vpon Christians, and with fruit, which (doublesse) fewe are acquainted with. And after triall made priuatelie by themselves, they enioying also the publike Ministerie to the further inlightening of them about the same, they confessed freelie, to the praise of God, that they found and obtained more vse of their knowledge, more constancie in their course, and sweet delight in seruing of God than they euer looked for, or once could haue asked of God, before they did in such particular manner looke to their waies, though they had set their hearts to seeke the Lord some while before. For they said, when they did consider, that God ought as well one day to haue his due at our hands as another, (which they had not thought vpon so thoroughly; but now by the helpe of this, they began to see more clearly: and that it was nothing befeeming the greatnesse and goodnesse of God, that he should be serued by fits, and vncertainlie; some daie a little, some daie nothing at all) they confessed, that they drew their mindes of conscience to looke to their waies more constantly and carefully, and that in one part of the day as another: and more
- D** especially, that they did vsually consider of, and call to minde Gods loue and kindnesse in his manie mercies much more often, than in times past when they thought of them but seldome. And heereby, they saw such blessing of God vpon their labours and indeuours, that they were able with cheerefulness and without tediousnesse to passe the daie in their calling, and in the performance of other necessarie duties either at home or abroad as occasion was offered, which they could neuer do before, for anie long time together, they

*Note.*

*What fruit these men reaped by the helpe of direction.*



were not vnsetled by matters about family, nor so easily and readily passing F  
their bounds, and ouer-shooting themselves, in dealing about their world-  
ly affaires: they were not so soone prouoked to vnquietnesse by losses or o-  
ther of Gods chastisements, nor to breake out into heart-burning, fretting  
and vncharitablenesse against such as offered them hard measure in speech  
or otherwise: they did now more narrowly view their desires & affections,  
which way they caried them, and what deceitfulnesse was in them; which  
yet for manie of them, they had not before suspected, or at least, little la-  
boured against them: remembring how oft they had smarted for giuing  
libertie to them, when they had not this regard daily. They saw they could  
willingly do one good thing or other in the day, for the most part, or at G  
least keepe themselves from euill, and were not maistered of idlenesse, or  
busying themselves needlessly in other mens matters: they were not  
vsually so vntoward when they went to prayer, nor walked in manie of  
their actions so loosely, as they well remebred they had done before: they  
now could find matter to ioy in, and make their songs of, (euen the manie  
kindnesses of God, which haue no end) whereas their ioy was wont to be  
in thinking of that which they had, or desiring that which was other  
mens, or dreaming of long life, &c.

Note

3. Cor. 1, 12.

Great difference  
betwixt a daily  
guiding of vs, &  
an vncertaine.

1. Cor. 10. 3.

Luke, 10. 42.

And about the rest, this did exceedingly comfort them, that whereas H  
they had oft times before that, bin much shaké with feare, that they should  
not with anie peace perseuer to the end: now their experience in subduing  
their vnruely affections, and setting themselves to frame their liues to Gods  
will as they were able, and that for some continuance one day as another,  
did giue them strong hope, that they should much more easily do the same  
hereafter: yea, & were perswaded, that if the Lord should exercise them with  
harder afflictions, than they had as yet sustained, that he would also vphold  
them euen therein; and that *as they should increase, so should their comfort in-  
crease*, whereby they should be made able to beare them. So that this dai-  
ly tying of themselves to record and think vpon Gods kindnesses towards  
them, in that hee had both made them happie, here, and also had giuen I  
them sure hope of happinesse for hereafter, and the submitting themselves  
to be guided daily, did greatly amend them (as we see by their owne confes-  
sion) in their whole course.

And what maruell though it was thus with them? For is there not (think  
we) a great difference betwixt a daily, and a seldome or vncertaine view  
of our estate? betwixt a particular obseruing our waies, and a generall  
course in Christianity? For although men may haue without such like helpe  
and direction, often times their hearts well affected, yet wil it be nothing  
like with thē, as when they doo with a resolute and constant purpose about  
all other things looke to this one, and not to be remooued frō it, seeing it K  
is the best of all, daily and through the day *to hold fast the profession of their  
hope with ioy*, and to be careful to please God in one thing as in another.  
For then doth Christs commendation of *Marie* reach also to thē, that they  
count *one thing needefull*; and they haue chosen the good part, and it shall not bee  
taken from them: & that is when they can testifie to their owne consciences,  
that in their weightie businesses and dealings, and about their matters of  
lawfull

**A** lawful pleasure & profit, and their other actions, they be thus indifferently carried, that this one thing is still counted needful of the, that is, by faith to rest in God, & still to be ruled by his word, which they are euer readie to attend vpon.

But to end my report of these Christians, for prooffe of that which they said of the benefit of the daily direction faithfully obserued, they alleadged that it was not wont to be thus with them, no not since they had embraced the Gospell, and had receiued hope of saluation thereby; nay rather that they were wont, as soone as they had bene out of their beds, by and by to haue their hearts set vpon some light and foolish matter, or to haue falne into iarres and brawles, or to be carried into the world, and so earnestly set vpon the same

**B** one way or other, as that all goodnesse was forgotten: yea, and this also, euen since they had receiued some care to please God, and they further affirmed, that prayer a spirituall dutie of all other most vsually intended to be frequented of them, yet (before this) by the least occasion was put by and omitted. And when the morning (which being the first part of the day, should be consecrated to the seruice of God, if in any conuenience it may be) hath bene thus prophanely spent and taken vp, the whole day after (we may be sure) hath been sutable for the most part and answerable. So that they haue not felt (we see) that sweetnesse in their liues, which by teaching they had heard to be granted of God to his people to enioy: but contrarie, they felt much wearisome passing

**C** of the day, & clogging of their hearts with their corruptions, which since they took this order, hath been farre otherwise with them, yea, euen in the new enterance into it, and yet such grace we all know to be than weake: much trifling out the time in companie, (they said) by talking needlessly of other men, or of their dealings, was wont to be common with them, and in solitarinesse a spending of their thoughts and desires after the like manner vainely, vntill they were able more wisely to discern how to giue euery dutie in the daie his time, and how to occupie themselves both in the one and the other throughout the same. But they haue with heartie thanks to God protested, that after they had attained to this helpe, they saw farre more cleerlie into the practise of Christianity, than euer before they did, and found the Lords yoke farre more easie to them, and themselves settled with more sound peace in the leading of their liues. This report of some Christians, whom I know wel, I haue set down, (where by this little, the rest may be coniectured) for the better encouraging of the Reader to be acquainted with a dailie direction of the course of his life, and that he should not rest in a generall and vncertaine obedience to God. And let nothing that I haue said of them, be thought needlesse or vnmeet for vs, as long as we can see good reason for this which they did.

But know wee, that this kinde of seruing God, both may bee, and is, and hath bene (God be thanked) vsed of manie of Gods seruantes, **E** though I will not say in a like manner, and ought to be of the rest, as euerie one shall be able to see into it. And therefore I purpose to thrust no fancie nor conceit vpon anie, but that which all well aduised persons must iustifie, to be the commaundement of God: and which bewraith too plainlie, that many professors of the Gospell haue not so much sought for the sound practise of a godlie life, by reading the stories of holy men in the word of God, as to report generally that they haue bene holy, neither haue reaped that benefit by the



the Scripture, in enjoying a sweet life about other men, as the Lord in much F  
mercies hath afforded them.

For though the sect of the Family of loue, the Church of Rome, and sundry other lying spirits do fancie a course, which the Scripture knoweth not, and some of them also fantastickly haue for euery day in the weeke, deuised an order to be followed, as the reading of certaine tasks, nothing lesse than proper to direct their liues: yet in this, which I heere propound, namely, that we should be daily directed in our whole course, I haue followed no fancie and dreame of man, but haue in all good conscience spoken from God, and drawne it from the Scripture both for the learned and simple, high & low, one and other, and is neuer in vaine to the right vs of it, although I denie not, but G  
that a skilfull handler of it, might haue set it downe farre more exquisitely.

Note

What is a special  
hindrance from  
using daily di-  
rection.

But from whence is the difficultie, that it is no more in practise, being a treasure of so infinite value, and that so many pray, and some of them often, to lead a godly life, yet when and where they should not, there they fauour themselves, and say, they are weake and vnable? From whence I say is this, but from hence, that they will put no diligence thereunto, to obserue their waies in which they prosper, and contrariwise? also there is no answerable travail, nor labour for skill and experience in this Christian course, to that which is in all other, but euery little is tedious to them and wearisome. They are seuen yeares at other trades to learne them, though they be apt to them, and forward H  
in them, before they are thought fit to occupie by themselves.

But yet without seuen yeares or seuen moneths diligent exercising of the rules of Christian life, (for before they be conuerted to the obedience of God, what reckoning is to be made of their professing?) they will be thought fit to do as the best in this trade of Christian liuing, although it be cleane against their nature. Nay, I say more, he is a rare man, who can be perswaded to be guided by religion and the rules thereof, but seuen weekes constantly, I may truly say seuen daies: for if he would but so long giue ouer himselfe to liue by faith, and walke with God, he would neuer seeke to be loosened, and set at libertie againe to his old life, but would renounce it vtterly, so great should his I  
aduantage be in this course and trade.

Note.

And as I know, that this is the maine and greatest cause, why so few are lights and examples to others, so when people are taught the truth clearly concerning this matter (for I am sure that it is neglected of many through ignorance) let them either resolute to be gouerned through the day, and from day to day, or let them looke to find small reioicing in the Christian life, but much vncomfortableness, which otherwise need not be. And therefore in the feare of God, let men think and iudge of themselves as Gods word teacheth them: yea, let them professe as they be, or let them looke to find as they be, & not as they professe. But as the most do handle the matter, they shal find it harder to practise a Christian life after seuen yeares twise told, than the hardest trade after halfe seuen. And as it is with many of them who neuer learned their occupation well, that they are neuer skilfull in it, nor thrive by it as others do: so one especiall cause why many neuer practise godlines to the welfare of their soules, neither prosper nor be well liking therein, is; because they neuer soundly learned nor resolved with themselves, how to liue godly for continuance, and constantly one day K  
as

A as an other, but peeced and patched vp the same with heere a good deed, and there another, and in being sometime deuout and zealous, but the most of their actions vnregarded, and of many of them it may truly be said, *the power of godlinesse* was neuer throughly rooted and settled in their hearts.

These rules and the like for the daily directing of a Christian, are to be well conceiued and approued in our consciene to be such as are verie fit and profitable to guide vs, (the which, whosoever hath the spirit of God, doth or may discern) because they are according to the word of God, and practise of his children, and so to be yeilded to, and duly to be regarded, so farre as God giueth vs to conceiue of, and see into them: And this indeuouring to practise

B them will bring a man increase daily of sound libertie and freedome from bondage to his boisterous passions and vnrule life, and recompence an hundred fold in sweet peace all his losse in earthly and vaine delights, which he was wont to make the flower of his garland.

And seeing they will worke vpon the simplest whose heart is vpright, and which the Lord hath opened to conceiue them, therefore when thou seest that thou art such a one, and that thou hast felt them (these rules of direction I meane) to perswade and draw thee on to follow them, forgo not this libertie, neither fall from this holy beginning, neither quench thou this flame of grace: but cherish it in thee daily, and trust not the fleshly wisdom of thine

*An exhortation to vse it, and against the making of it common.*

C heart, (whereby thou mightest be discouraged) seeing thou hast often prooued and found it deceitfull, but inquire into it stil euerie day, least some poyson should lurke secretly in anie corner of it, to wait thee a mischief, and to giue opportunitie to thine enemy to make thy hurt yet greater, and therefore cast it vp as vomit: and if, after thou hast had some good vse of this, or such like direction, thou shalt feele it to waxe common, and vnsauorie to thee, (vnlesse thou art sure, that thou changest for the better) take courage vnto thy selfe, and cast out that diuell *by fasting and prayer*. Prouide that thou mayest continue it, and happie shalt thou bee both heere and hereafter: and if thou thinke this be little that I say, tell me how thou shalt speede better

D any other way.

Thinke not vpon the many yeares in the which thou art to continue it, to discourage thy selfe thereby, as though thou tookest in hand a thing vnpossible, or toilesome, for a day in this course is better than a thousand in any other, and the beginning is the hardest: and as young children are to be led heere a step & there another, till they can go alone: so go thou about it first by weeks, and so by moneths, till thou hast gotten experience for a whole yeare or more. After which time, thy difficultie will be well ouer, and thou shalt finde a more *ease yoke & light burthen* to thee by many degrees, than thou wert wont. And while I exhort thee to the diligent regarding of this daily directiō, I do not call thee either from seeking knowledge, or from the practising of any necessarie dutie which might be required at thy hand, but I encourage thee to both: as that thou shouldest so store and stuffe thy selfe by all meanes as thou canst, that out of this store and treasure thou maiest fetch matter daily to furnish thy life withall, and be made *fit vnto euerie good worke* in the day.

Note

This is such a guide as is able to carrie thee safely, as I haue said; howbeit, if it shall please God to bring to light a plainer and sounder, be readie to embrace



brace it: but rest thankfull to God in the meane season for the helpe thou F  
maist haue by this. But for my weake brethrens sake, whom (while I goe  
about to helpe & set forward,) I would be loath to hinder and discourage,  
this I thinke good to add: that they, who cannot yet apprehend the whole,  
neither see it possible to be guided by euerie of these rules, which I haue set  
downe, let them be readie to do better than they haue done, as they shall be  
taught; let them be willing to add somewhat to their hearing, reading, and  
prayers both in time to do them ofter, and in seruencie, to quicken them to  
endeuour more carefully to practise that which they shall be able. I know  
all cannot be partakers of the same measure of grace, and yet one and the  
same direction is fit for the strong, and the weake; and he is in good way, G  
who is willing to be directed: onely, this is the caueat which I giue to my  
brethren. Let not that be dispised in a scornfull manner, which men well  
vnderstand not, nor vpon stomake refused or misliked, which they suffici-  
ently weigh not, & all because it cutteth off manie parts of bad behauiour,  
which they cannot readilie cast off, and depriueth of vaine liberties, which  
they were wont to vse when they knew no better. He that frameth himselte  
faithfully to be led by anie one of the fore-mentioned rules constantly, will  
desire and shal obtaine a part in the rest as I haue said; although there be not  
present strength to accomplish that which he desireth, seeing faith in him  
is weake, whereby he should come by and attaine it. And to such I speake, H  
not doubting to assure euen them, that God will giue the a blessed fruite of  
this tranaile, how far soeuer they feele themselues off from possibilitie of ta-  
king good by the same.

And as I desire to help these, so I would be glad to satisfie others, as much  
as I can, though they be as yet further off from eternall life than they. And  
therefore if anie such shall demaund, (when they haue seene and confide-  
red these rules for their daily direction:) What shall men do through the  
day besides the looking to their waies and hearts, as is before set downe?  
for nothing (they wil perhaps alleadge) hath bin said of the sundrie actions  
and the particular kinds of the dealings of men, which goe through their I  
hands in the day, which are things indifferent, and may either be done, or  
left vndone, & it would be looked for (say they) that in a direction for the  
day it should be prescribed, how euerie thing, yea the doubtfullest actions  
should be done, and somewhat said thereof, that men may see what to goe  
forward with, and what to lay aside.

To such as would aske this question, not much differing from another  
before propounded, I answere: that none may imagine, that I goe about  
anie such thing as to prescribe what particular actions, companies, or dea-  
lings euerie Christian should vse & be conuersant in euerie day, (that were  
no lesse absurd than vnpossible to dreame of) or of things indifferēt, which K  
of them he should do, and which are to be vndone: but this I say, whatso-  
euer behauiour, actions, words or companie wil not stand throughout the  
day with these, (I meane with the rule of Christianitie, namely, *to liue soberly,  
righteously, and godly*) let them auoide them: and whatsoeuer going about  
them, or manner of doing them, wil not suffer them *to denie vngodlinesse  
and Worldly lustes* of all sorts through the daie, let it bee farre off from  
them

Notes

Obiection.

Answer.

Tit. 2, II.

**A** them, as in their talke, ieasting, scoffing, quarrelling, idle words, and all other vnbridlednes of the tongue; In their behauiour, lightnesse, loosenesse, sawcinesse, sowernesse, loftinesse, stubbornnesse, and all vnrighteousnes, let them be strangers vnto them; and whatsoeuer else is of ill report, let them haue nothing to doe with it any day.

Which, they who are carefull to liue vnder an ordinarie ministerie, shall in time more particularly be acquainted with: *and so shall they finde most sweete and sound peace to their soule*, and haue their life multiplied with true comfort. For they shall learne how to goe safely through the rest of the dayes of their pilgrimage that yet remaine: and haue a sweet remembrance of those which they haue well passed alreadie.

**B** They shall bee able to weepe as though they wept not: that is not pensiuely and vnprofitably: and to reioyce, as if they reioyced not, I meane not lightly and vainely: and to buy as if they possessed not, that is, without glorying therein, or thinking highly of themselues, for that their hand hath got much, as worldly men doe, and vse the world, as not abusing it, that is not dangerously. And to conclude, they shall well testifie hereby, that they liue by faith, which is the right lot and portion of the blessed of the Lord, and shall therefore be fit to liue, as becommeth Christians, whiles they here continue, and fit to die, when God shall call them hence, in which two consisteth that happines which is here to be inioyed, and which is the readiest and directest pathway to eternall happines hereafter.

**C** And if they thinke this hard, as though they should sustaine some great losse hereby, in tying and curbing vp their affections thus short, what doe they loose, but that which they are well rid of, euen that which is more vile than the parings of their nailes, (if no other gaine were to be gotten hereby, which yet is great and precious) and that which onely troubled them, namely, *the lust of the heart, the lust of the eye, and the pride of life*. *All which fight against their soule*, and after their fill in them, will bring them to destruction. And this for the satisfying of all reasonable persons, who yet through ignorance may thinke it much to be tyed to any rules, whereby their liues should be guided daily.

1. Ioh. 1, 16.  
1. Pet. 2, 11.

CHAP. 12.

Of the declaration of the first dutie of awaking with God.



**E**

And of the first three parts of this Treatise, thus much. *The fourth part of this treatise.* Now for the better vnderstanding of the nine last mentioned duties, and more cleare insight into them, (especially for the helpe of them, which cannot so easily gather so large a matter out of so few wordes) I will more fully open euery branch thereof one after another. And whereas I teach Christians in this place first, when they awake to be with God, and to accustome their thoughts to be holy, I meane indeede so much: that so soone as they awake, they should be taken vp about heauenly things, *(for where their treasure is, there should also their hearts be)* as to thinke of Gods kindnesse and loue towards them, and that they abide

*we should accustom our selues to good thoughts at our awaking with God.*

Kk

Still



still in his fauour, as at any time before, the remembrance whereof at our first breaking off our sleepe, as it is to be nourished, so what can be like sweete and comfortable? euen as on the contrary, a prisoner condemned but to temporall death, doth at his awaking out of sleepe, fall into most dreadfull thoughts and feare by remembring of it. They are also to thinke how they haue beene refreshed by their rest, and kept from the manifold dangers of the night, &c. by the which many haue miscaried. And all these and such like meditations

1. should salute them, when they first awake, to this end, to retinue that sound-
2. nesse of heart, wherewith they lay downe the night before (if they lay downe as became them,) and also that no roote of bitterness may breake out of them to staine their actions at their first entring into the day: which were very like to be, if it should not bee prevented, and held out by some such gracious thoughts. Also by this meanes, they provide well for the better keeping their liues in frame all the day after: without the which regard had, in purpose to performe it as soone and as well as they can, they are so readie to range and go astray one way or other, that although they did lie downe the night before in peace, and with quiet & meeke hearts; yet, the diuell (as we know it well, watching his opportunitie, they may easily be vnseled; and so, runne into sundrie euils, which cannot be auoided.

Three good  
frutes of holy  
awaking with  
God.

3.

Note.

This may be at-  
tained of euery  
true Christian,  
in his measure.

All which being considered, who doth not see, how great a meane this kind of awaking with God is, and how worthily it may be reckoned for one of our duties, to indeuour to take vp some time thus when sleepe departeth? Neither let any object, that this is more than poore Christians can attaine to, (for all such would faine attaine to that grace, if they were taught how, and directed) the Lord hauing framed and fitted them for it, euen by this, that he hath made them Christians, and therewithall hath giuen them hearts, which are willing thereunto, but yet euery man in his measure, and as he hath receiued of God, which giveth to no man niggardly, who seeketh heartily. And if this satisfie not some, who desire to begin the day aright after their first perfit shaking off of sleepe and awaking; let such for their better direction, breake their minds to those who through longer experience are better exercised in the wayes of the Lord than themselves.

Use what meanes  
may be, to giue to  
God the first  
thoughts.

Psal. 5. 3. 4. &  
119. 147.

Prou. 6. 22.

Onely this caueat and watch-word I giue, that if through barrenesse in good things thou art not able to set thine heart a worke (when sleepe is gone from thee) to fasten vpon somewhat that is profitable to thy soule, or to thy companion, if thou hast any with thee; arise, if it be conuenient; if not, and that thou feelest thy heart to be caried vnto profanenesse, or to cause thy mouth to sinne any way, checke thy selfe, rebuke thine heart, and so take occasion, euen by thy euill, to doe good. And remember him, who at his first awakings in the morning, did thus giue vnto the Lord the first frutes of the day, as I haue taught thee to doe; as in the Psalme, where he saith: *O Lord, thou wilt heare my voyce early in the morning. Early in the morning will I direct my words vnto thee and will looke vp.* And in the Prouerbes, *Wisdom shall commune with thee when thou wakest, and guide thee when thou walkest.*

The words of the Psalme, although they be not to be vnderstood onely of the time of our first awaking, yet they include that time, as well as any other in the day: but that place of *Salomon* doth plainly shew, that it ought to be

as

**A** as vsuall and ordinarie, to set our hearts on worke about some holy and heavenly thing when wee first awake, as it should be, to looke to bee guided by Gods word all the day through. And there is no doubt, but if this Scripture and such like were beleueed, and well weighed, directly tending to this end, to teach Christians to take vp their hearts in holy cogitations and heavenly desires, before the diuell hath poysoned them, and euilly employed them; and further, if they would be willing to see this first letting loose their hearts to sundrie sinnes (as iesting, vaine laughter, light and loose talke, iarring, contention, depth of worldlinesse, and such like) to be one chiefe cause of an vnprofitable, yea an offensiu life in the day afterwards; it should be farre better with them than it is.

**B** I meane, if they would thus doe, they should finde much more ease in ser-  
uing of God, and fruite therein, and comfort thereby, both in the morning  
and all the day after: whereas I see with mine eyes, & heare it with mine eares,  
that many passe the day very vnbecoming Christians, who haue long sought  
the Lord (though onely in a generall manner indeede,) and others see, that it  
is not with them so well as both it might, and they themselues know it should  
be; who doe perhaps some one time in the day now and then goe to prayer,  
but otherwise they haue little regard of many their actions: and yet their pray-  
ers which they make, are not, for the most part, powred out to God, till their  
heads and hearts both are so filled and fraught with the world & other matters,  
that they haue made themselues in a manner vnfit to pray.

*Much ease in  
seruing God  
found thereby  
and contrariwise.*

*Note.*

**C** And as for such as say, they haue other matters to thinke on as soone as  
they be awake, and they cannot bestow their time after that manner, it may  
please them to know, that as for the time (if their heart were readie and did  
know how to doe this dutie) it might very sufficiently and well-nigh be perfor-  
med in so much time (for a neede) as the Lords prayer distinctly vttered might  
be said ouer in. For in such a space might a Christian lift vp his heart to God,  
and salute him with an holy remembring of his fatherly kindnesse, and namely,  
for present preseruacion in soule and body, and confirme himselfe in his for-  
mer sound-heartednesse: which, if hee did no more, were a true and right a-  
waking with God, and the onely right way to thinke of other things as they  
ought.

*The time for this  
dutie needs not  
be long.*

**D** Therefore with thine heart thus seasoned, (if it may be) addresse thy selfe  
to be readie to any duties which thou hast to doe, and be strongly perswaded  
and confident, that God, who loueth thee so dearely, (as in thy prayer thou  
beleueedst, and in thy thanksgiuing thou didst acknowledge) that hee (I say)  
will be with thee, to guard thee from all aduersarie power of Sathan and his  
instruments, which might rise vp against thee, and by the comfort of his holy  
spirit keepe thee from euill; for he which hath all power in his hand looketh  
downe from heauen, and beholdeth all the earth, to shew himselfe strong with them,  
which are of an upright heart towards him, how weak so euer they feele themselues.  
And therefore be encouraged thereby, with confidence to set vpon any dutie,  
and to withstand any euill.

*How it is to be  
done.*

*Ioh. 14. 16.  
2. Thel. 3. 3.  
2. Chro. 16. 9.*

**E** And further, remember that thou art armed by God with all furniture  
meete for the seruant of God, with faith to beleue all Gods promises, with  
hope to be kept from fainting, with righteousness to performe all dutie, with  
since.



*Of the declaration of the second dutie, &c.*

sinceritie to do it with a single hart, with knowledge of the word of God to direct thee aright, and with *the preparation of the Gospell of peace to be shod against troubles and dangers in thy voyage to Gods kingdome*. Remember all these, and that thou hast not the right vse of these, except thou beest settled against the discouragements, which might stand vp in thy way. And therefore be cheerefull and of good courage, although there are manie things which may, one time or other, put thee to trouble; and manie occasions of vnquietnesse and vnsetlednesse may arise, which also would otherwise vndoubtedly sore shake thee. Thus before thou goest about anie thing, it is requisite for me (thou seest if it may be) to renew thy faith, that thou maiest rest freshly on God for his protection throughout the day, and waite to see it so, and obserue that thou maist be guided by him, and make thy heart merrie in him; considering that he is more to thee than all the world beside. And this for the declaration, and further laying open of this first dutie, as with anie conuenience it may be done, to teach vs, how to awake with God.

CHAP. 13.

*Of the declaration of the second dutie, of beginning the day with prayer.*

**N**OW when thy heart shall after thy first shaking off thy sleepe be lifted vp to thy God, set thy selfe to the next part of thy dutie; prayer, confession of sins and thankgiuing in solemne manner vpon thy knees; casting off and renouncing such foolish & fruitlesse thoughts & fantasies; as were wont & still may hold thee from this dutie: and set vpon it, as soone as thou canst conueniently, yea, if it may so bee, let it be the first worke that thou shalt take in hand in the morning (except in time of sicknesse, when thou keepest thy bed; and then ioine it with the former rule, and make of both one: and pray shortly when paine giueth thee no further libertie, but yet feruently and more often.) But if it cannot be thy first worke, yet let not thy deferring of it be a breaking it off, if thou maist performe it: neither let a light occasion cause thee to defer it; for such shall neuer be wanting; especially thine owne vnwillingnesse, or sloath; but when for some especiall & weightie cause thou doest deferre it, returne (if it may be) after thy necessarie businesse ended to the performing of it, and therewith, renew thy covenant of amendment of life.

And to expresse my meaning about this more plainelie, remember and acknowledge the kindnesse of thy God in benefits dayly and hourelie receiued, and sometime particularly mention them, and his promises of new, that so thou maist be more neerely knit vnto him thereby, and delight in him. For daily and oft thankfulnessse to God is of great force to meeken thine heart and subdue thee vnto God, and to keepe thankfulnessse in thee all the day following.

And let another part of this morning worship of God adioyned to this, be an hearty recording and viewing of thy sins, a bewailing and confessing

Dan, 6. 10.

If it may be, begin the day with solemne prayer.

And herein thanks.

**A** of them to God, and accusing of thy selfe, with an especiall remorse for those which haue most troubled thee, and be humbled vnder the burthen of them: that so thou mayest see thy selfe a wretched person, and infinitely indebted to God, and so withhold thy heart from insolencie and securitie, and be broken-hearted, that thou mayst the better abide so after. And with both these send vp loud cries vnto the Lord, through Iesus Christ, confidently looking for pardon of them, that thus thou mayst finde the death of Christ, daily fresh, sweete and sauourie to thee, which the most doe make too common and vn-sauourie.

*And an example  
ning and confess-  
ing of finnes.*

*And request.*

**B** And pray also in faith for grace and power to mortifie thy sinne, and to direct thy wayes, and for all earthly blessings; and by thine owne necessities be moued with compassion towards thy brethren, euen the whole company of the militant Church, who haue the like neede of Gods blessing as thou hast: and (withall) that *those which are yet without, and strangers from the commonwealth of Israel*, may be brought home: that thus thou mayst both testifie thy loue to them, and daily remember and consider, how thy selfe and all other do depend vpon him for whatsoeuer is good and necessarie.

*Col 13:*

**C** And to helpe forward this dutie the better, some meditation or musing vpon such things as may assuage the bitterness and corruption of the heart, and season it with grace, were a thing most requisite, as euery one may be brought to it. As for example: sometime, of our mortalitie; of the vncertaintie and flipperie estate of all things vnder the Sunne; of the change of persons, times, estates; of the glory of the kingdome of heauen; sometime of our owne saluation, to make it more sure; of the duties we are to doe in the day, and how we may keepe our selues from the defilements and finnes, which we are in danger to fall into; of the occasions by which wee are most like to be led to euill; and of the helpes & meanes, with the sundrie priuiledges of a Christian, which we haue to withdraw vs from the same; and sometime of some particular branch of any of these, and the corruptions of the heart, and of the Christian armour: of these or the like matters, let meditation be raised before prayer be entered into, if it may be.

*Also medita-  
tion.*

*Note.*

**D** And because meditation is much out of vse euen among Christians, and therefore it will be found the harder matter to go about and take it in hand; I haue therefore set downe \* some meditations of all sorts, both briefly and in larger manner to helpe those, which without helpe cannot draw matter from their owne experience to meditate vpon, as I haue before set downe a short Treatise about the same; that through the helpe of both, they may want nothing about this dutie and Christian exercise, so that their hearts bee framed and fitted thereto. This part of GODS worship, namely prayer, confession of sinne, thankgiuing and meditation, being conscionable and carefully vsed and gone about before thou entrest into thine affaires and dealings in the world, thou shalt, in no meane sort, bee prepared and enabled to passe the day in thy seuerall duties, doing as thou art directed. All which may be well discharged and performed (after they be once well vnderstoode how they should be practised) in one halfe quarter of an hower, and lesse if neede be.

*\*In Treatise 3.  
Chap. 7. Of rules  
and examples of  
meditation.*

**E** And by this thou mayst see, what this part of dutie tendeth to, and what



The gaine of this  
is great.

No common thing  
to use prayer as  
right.

Checke our selues  
for our slacknes  
herein.

Season our hearts  
and mindes well  
in the morning,  
that they may  
retaine the same  
savour all the  
day after.

Note

it requireth of thee, and how thou shouldest performe it. And as for them, **F**  
which thinke that the doing of this ordinarily, is more than is needefull, of  
whom euery little dutie done to God, more than they haue already or do usu-  
ally performe, is thought too much; let them know that the gaine is very  
great. And as concerning them, which make a light matter of it, saying: that  
they are not now to begin this exercise in the morning, but doe and haue con-  
tinued it, and yet they see no such fruit to come of it; To such I answer, that I  
feare that to use it as I haue set it downe, is not so common in practise, as diuers  
doe take it to be: or else they should not say, that little profit commeth by it.  
For all such objecters are vndoubtedly farre from the right use of it; and one  
of these wayes they swarue from it: that either they come not vnto it with an  
humble and well ordered heart; or they know not how to be occupied in it; **G**  
or else some speciall sinne is in the way to cause that it cannot as *Incense*, ascend  
vp to God. The least of these faults may easily hinder the profit and darken  
the beautie of it.

I doubt nothing, but that at sometime diuers Christians in an holy and  
right manner do discharge it: but reuerently, confidently & constantly to doe  
it, laying all other things aside which hinder it, that I dare not affirme of many:  
which causeth the benefit of it, the lesse to appeare to them. Which kinde of  
men, if they cannot in this manner tie themselves to it, and that with delight,  
when yet they may very well; they should shame & put themselves to rebuke, **H**  
for omitting it through sloath and vnwillingnes; if by no other reason, yet by  
the practise of some of the deuourer sort in poperie: who although they serue  
God superstitiously, yet they obserue their houres appointed to the after their  
blind manner, (hauing onely a confused and deceiueable hope to be heard, I  
speake of the best of them) to the shame of such as who knowing better how to  
worship God aright, thinke it too much to tie themselves to any thing more  
than they use to doe: and that is, when they thinke good, or be driuen to it in  
sicknes, feare, &c. or in any other manner, all which are voide of the right and  
true properties of it; and then sometime I grant, and that in the morning (per-  
haps) they betake themselves to it.

But howsoever it bee with such, the holie Ghost hath greatly helped the  
frailtie of Christians hereby, who are by naturall corruption (cleauing fast to  
them) prouoked in the morning as soone as they are vp, to be ranging abroad  
in the world, and according to their delights, dealings and occasions to be car-  
ried after them, either in vanitie of mind, and lightnes; or in vnquietnes, con-  
tention, quarrelling & worldlinesse; *minding little* for the most part *but things*  
*earthly*: and entring after this manner into the day, doe for the most part goe  
further from God all the day after. For this cause the holy Ghost hath taught  
them, that they should preuent these daily inconueniences, by taking vp their  
mindes and hearts to farre better uses: that is to say, that after their awaking **K**  
with God, they should (if it may be) repaire to God more solemnly, which is  
done by meditation of Gods power, mercy, &c. by thankfulnes for benefits re-  
ceiued and promised, by freeing themselves from guiltinesse of Gods wrath,  
by confessing their sinnes, and praying for the benefit of forgiuenesse, and for  
grace in the day against the euils thereof, and for good gouernment through-  
out the same; that they being well seasoned thus in the morning, they may  
retaine

**A** retaine the fauour, and hold the strength of such a gracious beginning (as I haue said) all the day after.

And (to speake more plainly) that they being thus well fenced with this spirituall reuiuing of their mindes, and hartening of themselves against all assaults, before they enter into the field with their enemy, they may be well armed against the batterie of temptations & prouocations, which will vndoubtedly meete with them: and so keepe their liues from the force of them, and from hurt by them in farre better manner, than such can do, who being naked and destitute of this furniture, doe lie open vnto them, whatsoeuer conceipt they haue of their owne wisdom and strength.

**B** And this which I haue said being well considered, I doe not see what exception can be brought against this part of dutie, vnlesse any will further cauell about the time, which I said, neede not be much, after we haue well learned how to bestow the same. To the which I tie no man, hauing shewed what time the performance of such a dutie doth require: and otherwise, I leaue it to all to consider, whether their willingnes, sufficiencie in gifts, and their leisure will yeeld more time, or not so much; so as there bee a faithfull discharge of the dutie, in such sort as they may rest therein with peace, and may feele themselves more fit to walke warily, and strengthened against the dangers which fall out in the day; which they in no wise should doubt of, if they doe it sincerely. And now I haue said of this second dutie what I haue thought conuenient to him which desireth to vse it to his profit; teaching him that is ignorant, how to practise it; and exhorting him that (through necessitie of importunate businesse at some time) is constrained to omit it in the first beginning of the day, that yet afterwards hee watch his best leisure and oportunitie to performe it; and last of all, answered obiections, as I haue seene it expedient.

*The time of this dutie.*

This onely remaineth to be added: that we must consider, that these duties (which here I set downe to be as oft performed as they may; and of which this is one) doe serue to keepe and settle vs in the practise of the daily direction before mentioned. Whosoever therefore desire to reape the fruite hereof by

**D** that which I haue set downe, knowing how to vse it, but yet being often necessarily hindered; let them performe it when and as oft as they can: but they which are free from such businesse, ought fully to resolute and determine with themselves, daily to performe it if they be able; and not sloathfully, nor for the fauouring of the flesh to neglect it, as oft as they feele themselves vnwilling to vse it; for then small fruite is to be hoped for, as I haue said before. Neither indeede, can any such omitting of it be any way excused, seeing we ought not at any time to be vnwilling to such duties, (if it were alwaies expedient to be with the Lord in this manner) vnlesse we could proue to our consciences, that we are taken vp in things more necessarie. Neither can this desire be quenched in vs (which the spirit of God hath kindled) but by our owne fault, whiles we haue through lightnesse, rashnesse, or in seeking some other vnlawfull libertie, expelled and banished the same from vs.

*Light occasions must not hinder this dutie.*

But for as much as all other duties goe well forward, whiles the heart is kept in loue and liking with these holy exercises, and nor otherwise (for pray well, and liue well; and contrarily:) therefore this grace & heauenly affection

*cannot*



They that haue  
receiued more,  
must yeeld more;  
in this and other  
duties.

cannot, neither may well be wanting in the seruants of God. Inſomuch that they which are not neceſſarily letted (as, by pouertie; or otherwiſe, as want of leiſure) are not to make this to ſtand inſteede of their family-exerciſe in the morning, (as being loath to beſtow more time in ſuch holy cōmunion with God, than they muſt needes:) but rather they muſt begin the day with this after they are riſen, and afterwarde with their houſhold as the opportunitie ſhall permit; I meane, at ſuch an houre, as will beſt ſtand with euerie ones buſineſſe in the familie. And eſpecially preachers and ſtudents, and thoſe which do inioy many and great meanes, and who are not holden downe with pouertie, and ſuch multitudes of outward calamities and hinderances, & whoſe diſcouragements be but ſmall in reſpect of other mens; ſuch (I ſay) ſhould not offer to God ſo niggardly ſacrifices, as they who can do no otherwiſe: but as they haue receiued more, manie waies than there brethren; ſo they ſhould render more than they, both in this and other duties: for otherwiſe, who ſhould be examples and patterns to the weaker ſort, if ſuch ſhould not? and yet that I may diſcourage none, he that ſhall offer but *his mite* (with the poore widow) willingly, hauing no more, hath done as much as anie other who hauing greater gifts haue made no longer prayers. Now if after the declaration of this dutie in this manner, ought remaine doubtfull; let them ſeeke reſolution at their faithfull teachers hands, that ſo they may more freely and with more profit continue it.

Note

#### CHAP. 14.

#### Of the declaration of the third dutie, about our callings.



THE third dutie concerneth our callings and particular trades, the which we may be fit and readie to enter vpon; when our minds be thus well prepared, as in the two former duties hath been declared. Know we therefore that with this well ordered heart we are to take the ſame in hand, euerie one as hee is to bee employed, throughout the day ſo long as is expedient, that wee may ſafely and comfortably bring it to an end. About the which argument my purpoſe is not to write a treatiſe of all matters appertaining hereto, but ſo farre to ſpeake of it, as I may ſhew that which I intended, namely this: ſeeing it is a great part of our life, to doe the workes of our callings, and a chiefe part of a godly life to do them aright, therefore to direct a Chriſtian how to pleaſe God in the ſame; contrary to the opiniō of many, (and thoſe not of the worſt) who imagine (but moſt vniuſtly) that their calling is ſuch a let to them from the practiſe of religion, that thereby (though they had no other) they are hindered frō ſeruing God aright. But they ſhall better be answered hereafter.

Note.

Three points  
handled in this  
Chapter.

First therefore I will proue, that all Chriſtians muſt liue in ſome lawfull vocation.

Secondly, that they muſt with practiſe of other godly duties, faithfully and diligently walke in the ſame.

Thirdly,

**A** Thirdly, (which will follow vpon the two former) that they who doe so, which the children of God onely can doe, may highly please God therein, and find great helpe and furtherance thereby to passe the other parts of the day well and christianly.

And for the first of these three, it is cleare by the words of the Lord himselfe, (*In the sweate of thy face thou shalt eat thy bread:*) that all men are bound to trauaile and labour (though not with the hands) in some painefull estate of life, wherein they may serue God, and if need be, they may *provide for themselves and theirs*. At least wise, they may be good members in the Church and Commonwealth, as is meete for them to be, not idle and vnprofitable. Vnto

**B** the which rule the highest magistrates doe submit themselves, being appointed of God to their places, that the people *may liue a quiet and peaceable life in all godlines and honestie*: and therefore very vnmeet it were, that any inferiour to them, should range and liue without compasse in the world *inordinatly*, as though they were exempt from the Lords gouernment. But I, as I haue set my selfe to doe throughout this booke, will deale onely with those who hauing submitted themselves vnto the will of God in other things, are therefore ready to heare his voice in this.

All such must know and religiously perswade themselves, (if through ignorance and long custome therein they should thinke otherwise,) that they must

**C** of conscience betake themselves to such an estate of life, least otherwise liuing without a calling, as rogues, theeues, couisers, common gamesters, parasites, and other disguised persons, they should loath labour, liue vpon others, & waxe idle; and so runne either into heresie, sects, curious questions, and fond opinions, or else into loose behauiour, and wicked companie: and then finding no saueur in their religion, should fall away from the truth, and grow sencelesse, and frozen in their dregges and filthines. As, not onely wee may reade in the

Scriptures, that some haue done, which also were members of the Church, but we haue also seene many carrying good shew of zeale, and hauing many good parts in them, whereof some became prophane and vaine in their liues; others held strange opinions; and separated themselves from the Church of God, amongst whom they had liued familiarly before; neither were they to be blamed by men with any reprochfull crime; which might be like to bring them thereunto, saue onely this, that they exercised no calling, *but went about from place to place*, and settled themselves in none, neither could be perswaded by the dearest of their friends so to doe. But although a man could assure himselfe, that he should neuer fall to such a depth of sinne, through the neglect of a vocation and following of a lawfull trade of life, (as there seldome cometh any better fruite thereof:) yet, what man would burso much as liue vnprofitably, (if he may be well employed) when God hath made him for a farre more excellent end: and bring discredit and ill report, and that iustly, vpon himselfe, hauing beene had in good account before of his godly neighbours and brethren; or liue inordinatly, and so void of comfort, and that for neglecting the ordinance of God?

**E** But to say no more of this first point: the next and the highest degree hereunto, that may be, is; that many walke loosely and carelesly in their calling, and are sloathfull and negligent in the performance of the duties thereof, (where-

*The first point.  
All must liue in  
some lawfull  
calling.  
Gen. 3. 19.  
Ephel. 4. 28.*

*1, Tim. 2. 2.  
2, The. 3. 6.*

*The danger of  
not liuing so.  
Note.*

*All should abhor  
the liuing without  
a calling.*

*The 2. point.  
Men must labour  
diligently  
therein.*

(where-



Note

Men ought to be diligent therein, seeing they haue six daies thereto in the weeke, and but one Sabbath.

1. Cor. 7. 20.

2. Thes. 3. 6.

Pro. 13. 4. 11.  
Pro. 20. 4.

L. Pro. 18 9.  
& cap. 24. 30.  
&c.

Note

Pro. 15. 16.  
17.  
L. Pro. 17. 1.

all parts in neighbour  
hoods hindring  
diligence in mens  
callings.

(whereas they should faithfully and diligently be taken vp in their honest and lawfull vocation : ) which comming either of the ignorance of their dutie, or of a minde too much giuen to seeke carnall libertie, or of both ; cannot be without dangerous discommodities. For what should the multitude of Christians doe through the whole yeare, if they should not euery one walke and be daily occupied in some certaine estate, some at home, some abroad, and therein haue triall of their faith, patience, and obedience ? not that they might thereby waxe worldly minded and the further from God, but get encouragement to serue him better as shall be said afterwards. For God in appointing but one Sabbath of all the seuen dayes, hath sufficiently declared, that they cannot attend onely to spirituall actions, as prayer, meditation, reading, and such like : and therefore hath for the most part of the weeke appointed them to shew forth their knowledge and religious keeping of a good conscience, in being occupied about things of this life in their honest calling, wherein they may haue worke enough to be employed and taken vp. Of the which matter as the Scripture speaketh many things to great purpose, so the Apostle chargeth euery man to abide in that same vocation, wherein hee was called : and commaundeth them in the name of our Lord Iesus, to withdraw themselves from euery brother that walketh without labouring, that so he might be ashamed. And that one place of Salomon is worthy our consideration, to the perswading of vs to faithfulness and diligence in our calling, and to loath sloath and idleness, where he saith : *The sluggard lusteth, but his soule hath nothing: but the soule of the diligent shall haue plentie.* And againe : *The riches of vanitie shall diminish: but he that gathereth them with the hand, that is, with his owne labour, shall increase them.* And againe : *The sloathfull man will not plough because of Winter, therefore he shall begge in Sommer but haue nothing: yet a woman that hath a diligent hand, buildeth and upholdeth her house:* with many other such like. In which hee doth not onely shew what commoditie a mans labour and diligence in his calling bringeth, and contrariwise : but especially commendeth painfulnesse and trauaile, how good, and becomming Christians they be. Hee alloweth not (we see) sloath, idleness, and ouer-reaching heads, in the seruants of God ; but sheweth, that it agreeth well with the best of them to be diligent and well occupied: and that it is not too base and vnbecoming the honour of their profession, to labour and take paines ; which the diuell too readily perswadeth many : yea, and therefore he saith in another place, (seeing a meane and poore estate might be thought reprochfull) that *better is a little, euen a dish of Greene hearbes with peace and loue, than a stalled oxe with an vnquiet conscience and strife.*

It is the more lamentable to see how numbers degenerate in this point to their owne great hurt, and drawing others after them. Some not so well aduised and stayed as were meete for them, are euer meddling in other mens matters, and leauing off their owne calling, spend much time in prying and searching into other mens liuing, titles of their lands and leases: and busying themselves needlesly, yea, and oft times to the great hurt, offence and iust complaint of them, with whom they liue and setke to haue to doe. Others, as *busie-bodies*, and as though religion consisted therein, doe as it were make a trade of observing other mens faults, neglecting too much their owne: and sowe dissention,

**A** and set debate betwixt neighbours, and with their euill tongues, bite and reproch such as are better than themselves. Others trifle out their precious time in seeking of acquaintance, not such whereby they may take good or do good, but spend it in play, ieasting and merry-making amisse and prophanely, &c. Others occupie themselves in dealings & merchandize, not appertaining vnto them, but farre aboue their abilitie, yea, & skill also many times, vsing their trades with other mens goods; and whiles they keepe within no bounds, by lyming at great matters without any warrant, doe gaine lesse than nothing for their labour, and disable themselves to their owne calling: besides this, that their vnwise dealings that way, and departing from that businesse, which they were more fit for, and appointed vnto, doth iniurie yea, and vndoe others oftentimes as well as spoile themselves, till they come to this: *that they cannot digge, and to begge they are ashamed.* There are many other waies beside these, (drawing men from their callings,) which seeme pleasant, but the issue thereof pro- ueth farre otherwise: whereby many and those also of good hope, haue giuen themselves to seeke their libertie, and to be vnburthened from their callings, wherein whiles they remained they thought themselves to be in a kind of pri- son; and therefore till foolish experience had taught them how they had been deceiued, could in no wise be perswaded to serue God in them, as had beene most meete for them to haue done. These men and such like, of which sort there are many in the world, might haue kept both peace to their consciences, and good report, and beene freed from many euils, if they would haue hearken- ed to the voyce of God, which saith: *Hee that laboureth not, let him not eate.* And againe: *that man is borne to labour, as the bird to flying.* But they depart from the ordinance of God, & shew that (howsoeuer they professe themselves to be religious) they fell to these indirect courses from diligence in their call- ings for want of religion, which onely doth rightly direct men how to follow them, as it doth to order all other things aright. But it may well be a dutie of some account commaunded of God, to make conscience of diligence in our particular callings, it is so few mens cases to performe it.

*Mens should not  
deale about their  
abilitie.*

*Note*

*1. Thee 3, 10.*

**D** But whiles I commend faithfulness in mens calling, and find fault with neg- ligence therein, I attribute no godlines to the very act of labouring; neither defend, that they are good Christians all, who are diligent workmen, & pain- full labourers in any calling; magistracie, ministerie, or any other. I haue said otherwise to them which marke well my words: onely this I say, that is a faith- full Christian who reformeth and studieth daily more and more to amend his life, to him (I say) diligence in his outward calling is no small helpe to liue well and godly, and to keepe him from many euils: but otherwise, if there be not good government ouer the heart and life daily, he may find sorrow and mis- rie enough, notwithstanding his labour, seeing hee will not take his direction from God in other things also.

*Every good la-  
boure is not a  
good Christian.*

*Note*

**E** But the right following of our calling (to enter into the third branch) is in such manner and sort to vse and walke in it, that it may be no let nor hinde- rance to vs from exercises of religion, and growing in grace thereby: for no such labour doth GOD approoue of. But contrariwise, we must so play the good husbands, that wee become not worldlings, and such as finde more sweetnesse and pleasure in our earthly dealings and the comming in of our profits,

*The third point.  
That our walk-  
ing in our calling  
diligently, plea-  
seth God.*

*We must so use  
earthly dealings,*



that wee neglect  
not spiritual  
duties.

1. Cor. 10. 24.

Note

profits, than in our heavenly trafficke through the practise of Christianitie: **F**  
we must so follow our owne businesse, and shunne meddling in other mens  
matters vnnecessarily, that we be not shut vp in our owne, without regard  
of our brethren, and care for their matters, when cause shall require: for  
that were great vnkindnesse & want of charitie towards them, ioyned with  
too much selfe-loue toward our selues. To bee short, wee must so vse the  
world, as though we used it not, not lifting vp our hearts when we prosper,  
nor casting them downe with deadly sorrow, when we sustaine losses and  
discommodities; but so carrie our selues throughout, that we may be pat-  
ternes and examples to other of right vsing the world; for so hath the Lord  
appointed men to liue in, and vse their vocations.

Act. 2. 25

Note

And this kind of walking in them, is highly pleasing and acceptable to **G**  
him. For they who thus set vpon common actions and worldly businesse,  
are not carried after their owne earthly minds, as men of the World; but  
set the Lord before them, and looke what he will haue done: and they  
bridle their desires, which would else carrie them after them. So *Moses*  
was faithfull in all Gods house; and *Iosua* in his place; and *Iob* who had  
much to do in matters of profit and commoditie, yet was a rare patternne to  
all men of vsing the world aright; euen earthly things with an heauenly  
mind: that they may haue the more to accuse them, (and that iustlie,) who  
will not in far meaner affaires take him for their example. This regard must **H**  
be had of all Christians, and of all sorts both of rich and poore, one and a-  
nother, in their earthly dealings, (though it be a lesson most hardly learned)  
that whiles we auoid slouth & idlenesse on the one side; yet walking in our  
callings we be not worldly minded on the other side: that so it may come  
to passe, that our calling being one part of Christian obedience and dutie to  
God, may not onely for the time while we are occupied in it, witness well  
to vs, that we please him; but also make vs more fit to other Christian du-  
ties after: and that we seeing this manner of passing our time to be enioy-  
ned of God, (who hath promised blessing thereto, and seeth what is good  
for euerie one) and considering duly with our selues the infinite fruite that  
commeth thereof, we may more willingly, and of conscience betake our  
selues thereunto: that so we may find in this faithful walking in our calling,  
a peaceable course of liuing here, which may bring happinesse with it in  
the end.

Pro. 9. 17.

The necessity and benefit of this in a Christian, few do sufficiently know  
or consider. For all are naturally giuen to seeke libertie amisse, and stolne  
waters (as it is in the Prouerbe) are sweet: and manie who zealously professe  
a godly life, not painefully following some lawful calling, do by wofull pra-  
ctise proue this to be true; & so shall find much sorrow in their daies which  
others shall be free from.

Iof. 1. 8.

Now to the end we may thus cheerefully goe about them, as knowing **K**  
that God alloweth such workes of ours; and so thereby be disposed more  
readily to other parts of dutie, (which we see to be no commō thing in the  
world) first this must be considered: that it is the Lord that setteth vs in our  
callings, and hath promised to be with vs, and to giue vs good successe in  
them, and to helpe vs beare all tediousnesse therin; and further, that he hath  
willed

- A** willed vs to doe all such duties for his sake, in such manner as if wee did them vnto him, and from him to looke for a reward. Now what true Christian is there, who, if he beleue this, is not encouraged to doe his businesse readily and willingly? who would not bee glad to doe any thing which might please God? and whose heart should not be ioyfull to goe about the Lords worke, whereby tediousnesse, vnquietnesse & manifold vnsetlings are remoued? And so should we not grow out of frame, but haue our mindes readily prepared to other duties. And most sure it is, that mens callings and labours are so wearisome and burthensome vnto them, euen for this cause, as very many by wofull experience doe finde, seeing they doe not thinke thus of them. Neither are
- B** such chearefull at their worke, but onely for the gaine, that moueth them, or for that they must needs: and being so vnwillingly and corruptly occupied in them, neither are they fit for any good thing or dutie after.

*By what meanes  
our callings may  
further vs in  
godlinesse.  
Colos. 3. 24.*

The Minister who is consecrated by the Lord euen to diuine studies & passings of his time, and hath it enioyned him for his calling that he attend daily to reading priuately, and to doctrine and exhortation publicly; how hardly obtaineth he it of himselfe, (as heavenly and sweet a calling as it is) to abide and hold out therein? yea, and how few doe it, (I speake euen of such as haue receiued good gifts of God, not of the worser sorts onely,) but trifle out their precious time as many other doe? As though it were little to be regarded which is written; He that winneth soules is wise: and they that haue instructed others, shall shine as the starres. And therefore of others whose calling is not to be occupied through the day in that heavenly manner, how were it to be looked for; if they should not of conscience tie themselues thereto, and walke chearefully and faithfully therein?

*Note  
The Minister  
hardly deligh-  
teth in reading,  
as heavenly a  
calling as he is in*

*Dan. 12. 3.*

But when men shall know, & may be bold to remember & consider, that they are appointed by God to bestow the most part of the time in their callings, (though they be not meerey spirituall actions) to the end that they may with better appetite returne to exercises of religion againe after; and that they haue a promise of blessing therein: oh with what peace may they bee occupied in them, and ouercome that tediousnesse and wearisomnesse, which would otherwise cleane vnto them? Thus I could wish, that Christian men tooke their callings to be in such sort enioyned them of God; that they neither durst neglect them, nor yet finde them burdensome and wearisome to them: but that they could wisely see, how, when, and why to intermit them, that is to say, for necessarie and profitable causes & considerations; as, for the ministerie of the word, the visiting of friends, moderate, lawfull and necessarie refreshings of themselves: and in good sort to returne to them againe more siely. Furthermore, we shall not be vnsetled by the works of our callings, nor wearisomely cast them off; when we shall be able to see, that we haue practise of most duties in Christianitie therein, as of diligence, obedience, faith, patience, truth, &c. and thereby learne experience, that God who hath giuen vs wisdom, chearefulness, patience, & the rest heretofore, to beare the burthen of them contentedly and willingly, when in the prayer of faith we asked it of him, will do the like for vs, and minister the same grace to vs, for the time to come.

*There are many  
encouragements,  
to follow our cal-  
lings willingly.  
The first.*

*The second.*

- E** Thirdly, we shall not be hindred from dutie by our labours, but furthered thereby in the waies of godlinesse, when wee consider that the Lord hath

*The third.*



made them the chiefe meanes of our maintenance, assuring vs, that we shall be fed : that so we may put away distrust, and depend vpon God ioyfully, and not be driuen to depend vpon vnconscionable men for necessaries.

The fourth.

Lastly, Gods people, by a faithfull and diligent walking in their calling, haue prooue how God keepeth them in the way to eternall life, and in the way of peace, and freeth them from many dangers and sinnes, (which fret as a canker :) for whiles they bee diligent in their callings, they commit themselves and the course of their dealings to God, who hath promised to keepe them in all their wayes; and therefore to free them from the euils which meet with others, and so to hold them on in their course. Their good successe they ascribe to God; therefore it is a double comfort to them: their crosses which arise, they know are sent vpon them by his prouidence for their good; therefore though they be bitter to the flesh, yet they (who are well aduised vnder them) resolute, that they are necessarie for them. And the hardest which can befall them; while they offer themselves to be guided by God therein, is euer to be borne and gone vnder, rather than the ordinarie euents, which follow the idle and ill husbands, as we call them. And a man would thinke, that it were an estate to be wished and chosen to liue in, (if it bee well considered what plagues meete with the rangers and disordered persons, who are not subiect to God) to be in account and fauour with God, as godly Christians walking in their calling religiously, are; seeing it is sayd of them, *Blessed are they in the field, and in the house, their stocke and store, &c.* Now I haue sayd that which I purposed of this point, for the directing of them who stand in neede of this instruction, how to vse their callings aright: a little I will adde, to answer such doubts as may arise in some minds, from that which hath been spoken.

Deut. 28, 3.

Objection.  
Whether gentlemen are tyed to a calling.

Note.

Answer.  
What they should do, who beare office.

And first it may be demaunded, whether gentlemen, and other who are blessed with abundance of things necessarie for this present life, shall be bound to some certaine calling, wherein they should serue GOD by their trauaile therein, benefit others thereby, and keepe themselves from the dangers before mentioned, accompanying those who liue without a calling. Or whether it be not their calling, to liue as gentlemen vse to doe: in riding and going vp and downe, to spend their liues in pastimes, pleasure, and doing what they list. I answer, as in all the rest, I speake to such as are willing to be reformed: and to such I say, If they be called to beare any office, let them attend vpon it, and seeke to be fit for it, & worthily discharge it; and therefore let such be acquainted with the lawes of the Realme, as well as with the lawes of God; and be counsellors and helpers to their neighbours about them; that they may be beloued of them, when they shall see, that with christian conuersation they shall inioy other parts of good neighbourhood by them also. And let them labour to see their families well gouerned, and be carefull (as Christians may with good consciences) to vphold their outward estate, and to continue it to their posteritie. And such as beare no office, let them (being exempted from the labour about the executing of it, which is inioyned to the others) be occupied as they.

And seeing they are to serue their Prince and Country with body & goods; a duice and counsell, both in peace and warre; they ought by all meanes to studie

**A** studie how to prepare themselves to turne the many houres and dayes, which the most of that estate spend in games and pastimes, to other more profitable and necessarie vses. Let them also be the first who shall provide & take order for the maintenance of the poore, to see good order in their towne, helpe to beate downe sinne, and punish euill doers, and set at one such as are at variance, and haue their hand reached out oftner and more liberally than all shall behold, and yet for example sake, goe before others in doing good according to their abilitie, not refusing to exhort and stirre vp, as occasion shall be offered, to loue and to good things \*. These, one or other of them, are the works of their calling: wherein they shall be lights to other, render a good fruite of their wealth to God, and cause many to blesse God for their loue and labour.

*What they, who beate none.*

*Note*

*\* Heb. 10, 14:*

**B** And what can they lesse doe than this, if they doe but consider, that of them most shall be required who haue receiued most \*?

*\* Amos, 3, 2.*

And for the better and more happie effecting of that which I haue sayd, let them labour by all meanes to provide, that good teaching may be inioyed and well vsed while they may, and put in practise that which is in the Prouerb, 23. 23. *Buy wisdom whatsoeuer it cost: but sell it not whatsoeuer yee may haue for it.* And if they be wise, let them inioy the more libertie in the reading daile of the Scriptures and other good bookes: which is, with other such like exercises of studie, the chiefeft & principallest commoditie, which they reape by their riches. I speake wisdom to them, which are sound hearted to receive it. But if they thinke, that God hath made their portion greater than other mens to the end they may runne the further out of order, and that they may spend their pretious time idly, vainly, and at their pleasure, without rendring account thereof; I am sure they provide worst for themselves, and shall wish they had bene poore men, who would haue made no such questions about the bestowing of their time, but would willingly in that meane estate haue serued God without reasoning. As for their lawfull and honest recreations, which are onely in good sort and manner to be vsed, as I shall say in the next Chapter; they not making the same an occupation, nor themselves slaues to their lusts and pleasures, this which I say, withholdeth them not from the right vse thereof. But of this enough; seeing my purpose is not to make treatises of euery matter I touch.

*Prou 23, 23.*

*1. Cor. 2, 6.*

*Note.*

**C** But if they thinke, that God hath made their portion greater than other mens to the end they may runne the further out of order, and that they may spend their pretious time idly, vainly, and at their pleasure, without rendring account thereof; I am sure they provide worst for themselves, and shall wish they had bene poore men, who would haue made no such questions about the bestowing of their time, but would willingly in that meane estate haue serued God without reasoning. As for their lawfull and honest recreations, which are onely in good sort and manner to be vsed, as I shall say in the next Chapter; they not making the same an occupation, nor themselves slaues to their lusts and pleasures, this which I say, withholdeth them not from the right vse thereof. But of this enough; seeing my purpose is not to make treatises of euery matter I touch.

**D** But of this enough; seeing my purpose is not to make treatises of euery matter I touch.

I will proceede to another obiection: The poore Christians would (they say) rake paines willingly in their callings, but can by no meanes maintaine their charge: what therefore shall they doe? To whom, as I can say no lesse, but that they must not for all this, cast away their confidence, but beleue that God hath many wayes to deliuer and provide for his, and that it hath not bene lightly seene that God hath bene wanting to his, no not in their outward neede; and therefore though their triall should be vnto death, yet to trust by lawfull meanes to finde helpe: so I must further say to others, who (neglecting their duty) doe suffer them to want & might relieue them; that God will iustly bring it against them, and lay it to their charge: such (I meane) as both by that good & christian law of this land (worthy with all care & conscience euer to be executed) are made ouer-seers of the poore; & such also as hauing superfluity, and much more than necessary food & apparell, yet are not rich in good workes, neither doe good to the poore, which are amongst them for that purpose.

*The second obiection.*

*Answers.*

*The poore who cannot follow a calling, must be relieved.*

*By the wise care of the distributors or ouer-seers.*



Deut. 5. 11.  
And by other  
who haue more  
than needfull.  
Iam. 2. 13.

Iam. 1. 9.

Ier. 5. 4.

Perswasion to  
the poore to con-  
sentment.

\* Psal. 33. 19.

Deut. 8. 3.

2. King. 4. 7. &

1. King. 17. 14.

Psal. 34. 10.

The 3. obiection

Some will haue  
no seruants that  
are religious, to  
doo their worke.

Answer.

Manie seruants  
that professe, are  
hypocrites.  
2. King. 5.

pose. Iudgment shall be to such without mercy, because they shew no mer-  
cie: who if they be liuing members of Christs bodie, which is the Church,  
must pittie the bowels, and glad the hearts of their poore brethren. But rare  
are they, who do anie more this waie than they needs must; though mens  
left hand should not know what their right hand doth: but they strue and  
fall out one with another, euen for that they are inioyned by authoritie to  
giue the little which they do. And for the poore themselues, as they may  
make their mone to such as are fittest and readiest to relieue them: so they  
must beare their burden the more easily, because they haue hope in Christ,  
& are by him exalted higher than most of their betters (I speake of the god-  
ly:) considering that all Gods seruants haue their seuerall crosses, to make  
them meete for him.

I am sorie to speake it, but it is too true, that of such as need the helpe of  
others to the maintaining of them, there are too fewe who haue cares to  
heare that which I haue to say to them from the Lord, for they are foolish, as  
the Prophet saith: *Know not the waies of the Lord, nor the iudgments of their  
God.* But for the few that do feare God, I say: let them so goe to their work,  
as I haue taught all true Christians to doo; that is, that they make it not an  
vncomfortable toile, but waite for the promise, that they shall be fed\*: &  
stay vp themselues by the examples of the poore widow, and the word that  
saith: *Man liueth not by bread only:* and againe, *The Lyons shall be hunger-bittē,*  
*but they that feare God shall not want:* and againe, The Lord hath manie waies  
to deliuer his: and know they thereby, that sooner shall the stones be tur-  
ned into loaves of bread, than they shall be forgotten, and starue for hun-  
ger, or else, he will prouide better for them.

But to leaue this, I may not omit one other obiection, which is much a-  
mongst men: that whereas I haue taught, that if a man be neuer so good a  
labourer, and diligent husband, and so walke painefully in his calling, yet  
none of all this commendeth him to God, if he be not religious also; men  
reply and say, that such of all other are most negligent in their businesse; as  
seruants by name, who, (they say) when their minds should bee vpon their  
work, are found oftentimes at their book & at prayer; other of them sitting  
idlely, & little regarding their masters aduantage: whereas they who ocu-  
pie not themselues about religion, but are held in by feare, or drawn on by  
hope of reward, are for their maisters profit, and go to their worke lustily.  
Whereupon some haue gone so farre, that they haue vsually vttered this  
speech: that whē soeuer they make choise of seruants, they will neuer chuse  
anie which are religious. Which latter speech (I answered) if it were not ad-  
ded, the former part might more charitably be interpreted.

For it is not to bee denied, but that as in other states, so there are manie  
hypocrites among seruants, who make profession of religion, as *Gehazai* &  
manie did whom we reade of: against whom I denounce by the word of  
the Lord, that they shall beare the punishment of their iniquitie. But to  
grow to this absurditie from thence, that all religious seruants are such, and  
that they would not choose such to be their seruants; the least sin that it can  
be made, is; that it is a rash and a camall speech, and so much the more faul-  
tie, by how much he that vttereth it, goeth for the better Protestant. For  
such

**A** such declare that so their businesse be done, they can beare any rudenes, brutishnes and disorder in their seruants, and so, the dishonouring of God thereby: for all such behauiour must be looked for, more or lesse, in such as are not religious. But commonly such maisters are iustly met with by the seruants, whom they so preferre before those which are religious; for one time or other they play them such parts by defiling their houses by whoredome, stealing from them, or some other way, that they are forced to cate their word, and say, that the religious are the best seruants.

Againe, whereas they in that speech condemne all which professe, it is well knowne, that there are manie seruants who in their particular calling, in that they are seruants; as well as in their generall, that they are Christians; doe glorifie God highly, and shine as lights in their places to the shame of their accusers. And yet such maisters might iudge of their seruants religious and christian practise by their owne; that all dutie is not by and by to be looked for at their hands, which haue some loue and liking of the Gospell. Are they themselues so vnblameable in their whole course, that others may not see as great wants and faults in them, as they see in seruants? It is to be feared, that such (who will so speake as I haue shewed) doe not give them alwayes the best example: but if they doe; let them catechise them also, beside the publicke teaching which they inioy, who being already willing to liue christi-  
**C**anly, yet if they be not diligently and louingly taught, cannot so soone be brought to any great perfection. And this being done let them proue, whether religious or prophane, be the best seruants. And yet this I add, oh that seruants professing religion, were not high minded, nor answering againe, but humble.

Nota

Lastly, of mens vocation this I add; that I haue not so vrged the necessitie of labouring in it, but that if some through extreame pouertie & want of stock be inforced to giue ouer occupying, as hauing no other remedie (through the hardnes of their hearts, who will forgoe nothing to the reliefe and setting vp of such, & the multitude of other poore folke) if it be thus (I say) that they haue no  
**D** other remedie, nor be able to labour in any lawfull calling, they may with the peace of their conscience receiue almes, and liue thereby and please GOD therein, keepe their confidence in him, and grow forward in the further knowledge and practise of their dutie, as other Christians doe (though this which I say, ought to be no shelter for the sloathfull and idle.) Which thing if many were perswaded of, (as it is pitie that any should doubt of it) they should beare their poore estate more indifferently; and the shame that many haue of it, more contentedly then now they doe. For that is now their calling to trust in God, and to hope for that reliefe, which shall be sufficient for them, as they did before their decay.

Advice for such as being fallen to decay, cannot follow their trades.

**E** Furthermore, neither would I haue any to thinke, that this which hath beene spoken, doth simplie denie a christian man libertie to alter and change his calling: which although it ought not hastily nor lightly be done (seeing it is very probable, that a man may be best able to deale in that, wherein he hath beene trained vp and experienced) yet vpon necessitie and the decay of his former trade\*, and vpon other sufficient and waightie considerations, (of  
which sort there may fall out many) he may inioy libertie so to doe; which to.

A man may alter his calling for some cause.

\* Luk. 16. 31



*Calling is no let  
but a great helpe  
to godlines, if it  
be well vsed.*

set downe in this place, were too farre a departing from the point in hand. F

And thus much be said of this matter concerning mens outward vocation: whereby among other things this may be seene, that although the most doe complaine that they are much hindred from a fruitfull walking with God, by their earthly callings; yet that is their error, or some way their great sinne: for a man fearing God may preserve faith & godlines by a warie and Christian walking in them, & practise many christian duties in the same; as patience, and trust in God, &c. and consequently may please him therein to the great contentment of his owne heart. And therefore, if any man find his calling to be a let vnto him from seruing God religiously, & well spending of the day, let him know, that the hinderance of him from this, is in himselfe: euen some vntowardnes, intemperancie, and rebellion of his heart, either because he knoweth not how to vse his calling aright; or else, because hee hath giuen himselfe too much libertie to depart from following and practising that which hee seeth cleerely to be inioyned him. But otherwise, if he indeuour to encourage himselfe by the afore mentioned perswasions, to vse it aright, he shall see euery day more clearely much cause to praise God for the prooffe of his loue to him and blessing so many wayes therein; (so farre off shall it be from being an encombrance vnto him, as most complaine that they find it:) yea, I dare be bold to assure him, and that by the Lords owne testimonie, (for to him that hath, shall be giuen, and he shall haue abundance) that hee shall finde by a conscionable discharging of dutie in it, much libertie and holy boldnesse with God. So that, G  
this third rule of a religious walking in our calling, reaching to so great a part of our life, though it may sometime be omitted, is (we see) much to be regarded; and other duties of equall necessitie, when that must wholly or in part be intermitted, must be performed. H

*Note*  
Luk 8, 18.

*They that haue  
more meanes  
must be more  
fruitfull.*

*The minister  
more than a pri-  
uate man.*  
1, Tim. 4, 13.

*Note.*

*So the wealthy,  
rather than the  
poore.*

But this is to be vnderstood according to the helpes and encouragements, that euery man hath one more than another, for thereafter he must be more fruitfull: that none may be discouraged on the one side, when he cannot doe as he would; or made sloathfull and negligent (when hee might doe much more) on the other. Thereafter (I say) ought euery man both in his particular vocation, and in all other points of Christianitie, bring forth more fruit, as the Minister in respect of his calling, which is to be occupied in reading priuately and teaching publicly, whose labour is a meane to helpe him forward in a godly life, because it is an acquainting of him with the Scriptures & the mind of God so properly, as cannot be sayd of other mens labours: the Minister (I say) in such respects, oweth more dutie to God (which he may also be able to performe) than the priuate man. So the wealthy man, in that he needeth not be carefull or pensiuie about necessities, (but it is his great sinne if he be) hath more libertie to remember God, and to set vpon dutie with chearefulness, more than the poore; who is through meere necessitie constrained to his great griefe, to cut off many times of reading, conference, and of publike hearing, (which for the most part, the other neede not:) and yet he is not thereby discharged from fearing to offend God, and from practising other christian duties in his life. I

And whereas men alleadge, that the rich is letted by reason of his wealth, and therefore cannot so easily applie himselfe to walke in a sound course: not K  
*what*

**A** what he doth, but what he ought and may doe, is to be considered. For as he shall shew himselfe vnthankfull to God in grosse manner, who shall thus goe about to make Gods blessings, stumbling blockes & hinderances from heartie loue and obedience to him, and from libertie in his seruice more than others can haue: so he shall neuer doe it but to his great cost. In like manner they, which dwell among many good neighbours, who are as watchmen to them, and haue an ordinarie teaching ministerie that can build them vp, are to shew themselves more rich and plentifull both in the exercises of religion, and in the particular duties which belong to Christians, then they can doe, which want either the most, or all of the meanes which others enjoy.

*Ment that are  
lerted by wealth  
abuse it to their  
cost.*

*Note*

**B** And according to this equitie, the auncient Christian, who through long experience is better acquainted with the louing kindnes of the Lord, ought in better sort discharge himselfe of the fore-mentioned and other duties, than he who is a nouice, & a young souldier in this spirituall warfare. Therefore Saint *John* writing to the elder Christians to put them in mind, vrgeth them by the same reason, saying: I write vnto you fathers, because ye haue knowne him which is from the beginning. As if he should say: Ye haue experience, that it is no labour lost to serue him: but ye hauing had acquaintance with the godly life, and the blessed fruite of it from your youth, ye are able vpon so good and long triall, both to proceede constantly your selues in your course, and also to hearten on the younger.

*The auncient  
Christians, more  
than the nouice.*

*1. John. 2. 14.*

**C** And the same I say of all others, whose part hath beene greater in peace, health, freedome from diseases, in holy fellowship, (especially of mariage) or in whatsoeuer other blessings of God: they (I say) who haue inioyed more than other of their good brethren, ought by good right to goe farre before them as shining lights, both in varietie of duties, and in more gracious performance of the same; and sooner returne when they perceiue themselves to haue wandred, and more firmly to settle themselves to hold out in their good course. And therefore it behooueth them to gaine all occasions, which others neglect, to the redeeming of the time from idlenesse, wandring dreames of earthly happines, and needlesse and filthie speech, and such other like: also to pray oftner, than at set and appointed times; to stirre vp their faith in the manifold and rich promises of God, taking comfort thereby vsually; and while they may and while God giueth them oportunitie, to refresh and doe good to many by compassion, loue, counsell, reliefe; and with all these to keepe a proportion in their particular vocation, so as they may haue it an helpe, and not a let to them; that

*They that haue  
more peace,  
health, &c.  
Note.*

*Mat. 25. 23.*

so the Lord may say to them, Well good and faithfull seruants, because ye haue beene faithfull, &c. enter into your Maisters ioy.

( \* \* )

**E**

L14

CHAP.



## CHAP. 15.

Of the declaration of the fourth rule or dutie,  
directing vs in companie.

**N**ow followeth an other dutie for the guiding of vs in companie: that is to say, when by anie occasion we be in place with others, that with the same well ordered harts, with the which we haue bin taught to discharge other duties in the daie, wee carie our selues in companie: because it is a part of our life in the passing of the day, verie diuerse and distinct from that wherein we are solitarie and deale with our selues. And although a man may be both in his calling and in companie at once; yet, as I haue shewed how euerie one ought to bee conuersant in his calling, without respect had of companie: so now I shew particularly, how companie should be vsed without respect of mens callings. Now as the companies be of many sorts, with which we are occasioned to be occupied, and the matters infinite, which fall out to be debated of in the same; so can there not therefore anie certaine and particular rules be giuen to direct our selues in the: but yet some generall obseruations may helpe vs much; the rather, seeing they, to whom I direct my speech, and who may take profit by this, haue attained to the heartie desire of keeping a good conscience alreadie, & haue (for a great part of them) some measure of sound knowledge of the wil of God, which will greatly further them in the same.

*Companie meet  
in diuerso res-  
pects.*

*Especially two:*

*A generall rule  
in both.*

*Note.  
More particu-  
larly in some.*

And because all companies among men are not for & concerning traf- ficke in earthly dealings, and matters about this present life, as bargainings and couenants; but some are among neighbours and friends, partly for the increasing of loue, and partly to make merrie; and other some by other occasions, and some by accident without anie purpose thereof before; in all which kindes, we often take much hurt, and bee in farre worse case by them for want of good direction and heed-taking, than we were before wee entred into them: First therefore I will speake of those companies, wherein wee haue more libertie to benefit our selues one by another to God-ward, as hauing no weightie dealings to hinder vs: and then of the other which belong to the affaires & dealings about this present life, how to vse them.

In both which generally, this is a generall rule to be obserued in all companies; that we feare danger, and be harmelesse in them and without offence, leauing no ill sauour by example behind vs: but more particularly, the marke which wee are to aime at in all our familiar companies is this; that we should not rush vnaduisedly into them as most men do, but determine before to do good in them to others as we be able and to helpe them forward vnto eternall life by all good oportunities or purpose to take good of others, as occasion shall be offered.

*This*

- A** This rule (to make no doubt of the former, Math. 18. 7. 8.) is according to the Scripture, that as wee should draw vnderstanding out of them, whom God hath plentifully enriched with it; so wee should be moued with pitie and compassion towards them, who are ignorant and carelesse; or though they were neither of both, yet many wants and infirmities at least, they haue, as we our selues haue; and therefore haue neede, beside the preuenting of other dangers, to be exhorted, stirred vp, called vpon and instructed; that so, both they and wee might be edified and built vp in our most holy faith, and haue our loue and mutuall peace confirmed betwixt vs: that so, our lippes may feede many, and through Gods goodnesse wee may be meanes to turne some from going astray out of their way; and wee may haue also cause to thanke God for the like by others, and reioyce in our Christian fellowship together. All which vses, *Jonathan* and *David* enjoyed in their meetings, the one by the other.

Math. 18, 7, 8.  
Pro 20, 5.

Col. 3, 12;  
1, Thes. 5, 13.  
Note  
Iude 20  
Pro. 10, 20.  
Iam 5, 20.

1, Sam. 23, 16.

- B** And to what great purpose shall it be to inioyne watchfulnesse ouer the other parts of our life, if in companie wee haue not an especiall regard of it, thereby to take all good oportunitie to make our companies profitable? For daily experience teacheth how many occasions of offending God, and of troubling our selues are offered therein: and were wee not better be absent one from another, than in such sort meete together? Besides, what an vnuly member the tongue is, though it be small, the Apostle declareth when hee saith: *That it setteth on fire the whole body, and is it selfe set on fire by hell.* And as for the heart which setteth it on worke, who is ignorant how readie that is euery way as the companie shall be, to offend, either by frowardnes, techines, conceits, misconstruing of the speeches of others: or by loosenes of tongue, and lightnes of behauiour, and such like? And both these being well considered, how many companies shall be found, where one is not some way the worse for another? yea, where one corrupteth not the other? or where there are not fallings out, quarrels and debate; or prophane and endlesse talke of the world, iesting, vaine and idle speech, if not filthie communication and ribaldrie; or where there is not buying and selling of those which are absent? And as for lying, swearing (as *Hosea* speaketh) with such other abomination, it goeth through the land: and where these faile, what other speech is in stead of them most commonly, but telling of tales, needlesse newes, and such like foolish and heathenish talke, euen in such as professe; which were bad enough for them which haue not heard of the Gospell?

Note.  
The dangers that  
are by companies.

Hos. 4, 2.

- D** The most tolerable communication among the rest, which is vsed, is (as I haue said) to be deepe in and about the world and matters of commoditie; wherein, as I denie not but that there is a lawfull vse permitted to men, sparingly, soberly, and wisely, when, and so farre as there is cause: euen so, as it is most commonly vsed, it is made well-nigh as bad as the other; that it hindreth and holdeth away all other matters profitable, and drowneth the persons ouer head and eares in it. Now seeing we know it is thus, should not this common and dangerous corruption, preuailing and continuing thus in most companies, cause the seruants of God to bewaile it, seeke to stay and to hinder it; and euery one for his owne part, both Pastor and people, as much as in him lyeth, labour earnestly to redresse it?

They should  
moue Christians  
to seeke to pre-  
uent them.

And



*Our companies  
ought to be ei-  
ther to doe good,  
or sake it.*

*Note.*

Heb. 10, 24.  
Heb. 3, 13.

*The Heathens  
provoked them-  
selves mutually  
to loue.*

*Seeing Christi-  
ans can meet but  
seldome, they  
should be the bet-  
ter for their mee-  
ting.*

*Note*

Prou. 35, 11.

*The manner of  
Christians mee-  
ting together.*

And therefore what is more needfull about our companie, than to haue it euer in purpose to learne and get somewhat where we may in companie: and to helpe forward others, which we may doe any good vnto, as we are able; or to make some other good vse of it? That wee may haue testimonie within our selues, that we had made better vse of our companies; than the most seeke to doe, or than we in times past had done our selues. And whatsoeuer exceptions may in probabilitie be brought against the performance of this dutie, which after (as conuenient place shall require) I will answer; yet for those who reioyce in the hope of the life to come, when they meete together, it should not be counted hard amongst them, to meete with this minde: that they might make the best vse of their companie in some good talke about such things as might be profitable, and for the mutuall edifying of them; prouoking one another thereby to greater loue, as seeing and feeling causes thereof, and what decay of it there is; for so hath the Lord commaunded; Exhort one another daile while it is called to day.

And, if among heathen men, friendship was increased by aduising one another, and by good turnes done and receiued mutuallie one of another; should not Christians much more bind themselves one to another, as by other pledges of loue, so by this one; that there be drawing on to dutie, to grow in the knowledge of the Gospell, and to auoide the dangers which might otherwise be fallen into? That so there might be more mindfulness one of another in absence, when there was reaped so great good fruit of the one by the other in presence.

By reason of mens callings and distance of places, there is seldome meeting amongst good men: if therefore when they meete, they should not be the better one for another, they might repent for good cause, that they had lost their gaine, which in that time they might haue had in their calling at home: beside that, it would accuse them after their departure, that they had neglected so good opportunities, which when they would, cannot be enioyed. I know there is cause why this should be looked vnto, euen amongst good people, seeing through the corruption of nature, the diuell layeth stops enough in the way of the best: whereby, although hee cannot bring them to the common euill course of other men, to walke in the excessse of rior as they doe; yet hee keepes them from the good, which might be done betwixt them; as may iustly bee complained of, where I haue acquaintance.

So that Christians whensoever they meete, either of purpose and by consent, either for neighbour-hood and (as we say) to make merie, or by any other prouidence of God, and yet not about trafficke or earthly dealings; Christians (I say) should haue alwayes this minde, that I haue mentioned. And therefore, the one seeke to benefit and edifie the other by good speech, waiting for, and taking the best occasions thereof and opportunities thereto; they beginning, who for their giftes are fit to bring on the rest; not entring beyond their skill and reach, neither the one crossing the other: but through loue bearing one with another, and one helping another, (for loue is their greatest vpholder;) and therefore either conferring of the things which they haue learned, or stirring vp themselves mutually to hearing of Sermons, to diligence in going forward, to inoffensue walking, and also singing of Psalmes together,

**A** together; and if there be any occasion of reproving, exhorting, admonishing, or comforting one the other, to doe it priuately if the matters be priuate, and betwixt so many as it concerneth, in meekenes of spirit and in a thankfull receiuing of such duties; and that they that offer the same, be readie to submit themselves in humilitie againe, to receiue the words of exhortation, as they through their weakenes shall giue occasion thereof.

The simplicitie of the times hath beene such, as men haue met louingly together in this manner, prouoking one another thereunto: but it is iustified out with a proude conceipt of their owne wisdom, who count it too base now to conuerse together after such a manner. But as this dutie is to be mutually imparted among neighbours; so much more it ought to be in vse and force in particular families, besides the ordinarie worship of God in prayer and familiar instruction: where, euen the seruant who is the meanest member thereof, hath libertie (so as it be in humilitie and wisdom) to make his complaint, as *Iob* permitted his seruants to doe; that thus peace and godly vnitie may be maintained, and all may grow vp and be edified more & more. Which duties wee are not to doubt, to haue beene performed in the families of the noble gouernour *Iosua*, and of *Cornelius* a valiant Captaine, so farre as there was knowledge of the same amongst them, seeing it is said: That the feare of God was in those families; and such liuing together in one house, doth giue good testimonie, that God hath a little Church there indeede: but of this in another place.

*Much more this ought to be in families.*

*Note*

**B** But seeing there ought to be no lesse vse of all these fruites of companie betwixt the godly Pastor and his people, then amongst those whom I haue mentioned, therefore let the former rules most especially be obserued of them, and somewhat more; that is to say, a mutuall consent betwixt them, that their conference be of the things which are most fit for the estate of the persons, which, by good warrant from God, (who requireth such wisdom, labour and loue) and approued experience of men, should bee after this manner.

*Iob. 31. 13.*

*Ios. 14. 16. A.C. 10.*

**C** That such as are ignorant, and yet willing to be taught, should be taught (question-wise) the grounds of Christian religion, and the way how to be saued, and to amend their liues. They, who haue knowledge hereof, should bee laboured with, to make vse of it: namely, to be humbled by the law, comforted by faith in Christ, and to be reformed in their liues. They, who are stayed in these chiefe matters, should be taught how to grow by the helpe, and auoide all impediments, that so their life may bee full of fruites and comfort. And they who haue profited thus farre, should haue libertie giuen them to demand questions of their Pastors for their edifying, euen as to be questioned with by them for their instruction, about any particular doubts in the whole religion and true worship of GOD; and in confuting the contrarie, or about anie point touching conscience in the practise of dutie. I will not say, what gaine the teacher himselfe might reape hereby, beside the poore people, neither (as farre as I see) are many hastie to proue. But oh times! oh dayes! yea, oh people to be lamented: so happie by the long raigne of thy Prince and continued peace, as thou mightest haue beene; and so little of this fruite to be enioyed, or Christian dutie practised! The best thing, euen the pearle and tidings of the kingdome, to lye as wares out of request, not asked after, and that through

*Also betwixt the Pastor and people.*

*Note*

**D** and to amend their liues. They, who haue knowledge hereof, should bee laboured with, to make vse of it: namely, to be humbled by the law, comforted by faith in Christ, and to be reformed in their liues. They, who are stayed in these chiefe matters, should be taught how to grow by the helpe, and auoide all impediments, that so their life may bee full of fruites and comfort. And they who haue profited thus farre, should haue libertie giuen them to demand questions of their Pastors for their edifying, euen as to be questioned with by them for their instruction, about any particular doubts in the whole religion and true worship of GOD; and in confuting the contrarie, or about anie point touching conscience in the practise of dutie. I will not say, what gaine the teacher himselfe might reape hereby, beside the poore people, neither (as farre as I see) are many hastie to proue. But oh times! oh dayes! yea, oh people to be lamented: so happie by the long raigne of thy Prince and continued peace, as thou mightest haue beene; and so little of this fruite to be enioyed, or Christian dutie practised! The best thing, euen the pearle and tidings of the kingdome, to lye as wares out of request, not asked after, and that through

**E**



through vanitie & follie ! These and such like (as God hath giuen wisdom to both parties) should bee endeououred after betwixt the pastor and people, when no other necessarie things do hinder, which manner of meeting were (no doubt) like to be as a strong band to tie them in loue and christian peace together. And this I haue seene, and that not in one place nor two : but I must say, as it bringeth a sweete life, so the diuell laieth manie blockes in the way to hinder it, that while they liue stranger-like and conceited one with another, or loose, worldly and vnprofitable, they may bee as others bee, who haue no acquaintance with the Gospell. For let men thinke and say what they will, there is not one halfe of the benefit that might be enioied, no not of many professors themselues, by the preaching of it. G

*Hard to make  
good vse of mee-  
ting in ill compa-  
nie.*

But to proceed, it is an harder thing for a man which feareth God, to haue vse of this rule before set down, that is, the libertie of good talke in the companie, when he shall by occasion light among such as are not of his owne minde; and the worser the persons bee, the harder. It will bee counted harsh, if not ridiculous, among such whose tongues (as they speake) are their owne to vse them as they list, though the best way be taken for entering into it.

*How we should  
go about it.*

Here therefore, another consideratiō is to be had of vs for the making of best vse of the time; namely, that we waite for some fit occasion to be offered by some of the companie; which (though they purpose no such thing) will from their talke arise, if we attend vpon it as *Paul* did before *Agrippa*: if not, then speake we of the works, iudgments or blessings of God which are among them, or fresh in memorie; by the which we may in as wise a manner as wee can, vtter somewhat to the holding out of euill at the least; and further it shall be expedient to like and commend that which is well spokē by them, the rather to fasten vpon it, so far as it may be done without suspicion of flatterie, and hurting of them. By which manner of dealing, I haue oft seene the euill which began among men, and appeared; to be staied & suppressed: and attendance giuen to better communication, being wisely and kindly offered. H

*A. 16, 28.*

*Note.*

But here; loue towards them must shew it selfe, which will make our labour seeme small to vs, while we seeke all oportunities to winne them, and whiles wee are content to forgo our owne pleasures and liberties in other talke, that we may do good to them. To this purpose, it were meete that when we should resort to anie such companie, yea or anie other, we should bethinke vs off somewhat before; as of some good questions among them, of whom we might learne; and some other good matter fit for edifying, as the companie should require, it being such as we might doo anie good vnto: especially seeing godly communication is so seldome in place, but banished vtterly from most companies. This may be thought of manie, who goe for good Christians, somewhat too much, to haue such regard of others: but it is (indeede) sloathfulnesse and want of loue, not to seeke the good of our brethren; and selfe-loue, to seeke that which pleaseth the flesh, in trifling out the time, with the neglect of the good of others and our selues. I

*Note.*

*How to streng-  
then our selues to  
that.*

The

- A** The which if Preachers of the Gospell first and especially, and then other Christians would duly consider, I know it would be farre better with the people, and much more good done in many places, than there is now for want of it, and they themselves should haue no cause to repent it. And though there should be no great likelihood of any good done thereby for the present time, yet ought we not for all that to be discouraged, forasmuch as we are commaunded to vse edifying talke: and we see, that good things take not alwaies effect by and by, but afterwards in time, as the Lord seeth best, it may preuaile with them; as also we may see it appeare in many in some part of their life, and in others (many times) at the day of their death: and yet if no good should be done, is it not to be liked that euill is remoued?

*We ought not to be discouraged from edifying talke by any occasion.*  
1. Thes. 5. 11.  
Note.

- B** But if men which feare God, be not resolued to seeke such profitable and Christian vses of their meetings, in some sort when they may be inioyed; I would wish them to thinke, that it shall be better for them to attend vpon their familie and their affaires and charge at home, rather than frequent company much abroad, seeing in much common talke there is much sinne, and for idle words men shall giue an account. I grant that neighbourhood & loue amongst Christian men, is nourished by meetings, as, seatings together, and such like; but these are not hindred but much helped, whiles our tables after we are refreshed and haue shewed tokens of loue therein, be seasoned with
- C** good communication, and a carefull regard had to keepe out that which is euill and needlesse: and if there be any to whom this is vnwelcome, who perhaps will not be thus directed in the vse of company-keeping, let him set down a better, and I shall be well pleased in his refusing of this aduice and direction, and with all my heart learne of him.

*Better to be at home in our calling, than abroad to do worse.*  
Eccles. 2.  
Mat. 12. 36.  
Note

- And as for them which obiekt, that they haue not beene acquainted with such communication when they meete, and therefore looke not after it; they should rather blush at their ignorance, and want of experience in so manifest a dutie: for our talke should be to the edifying of the company, and all ought to follow their teachers in it, who are commaunded to be examples to their
- D** flocke in the same, as Saint Paule saith: *Be an example in communication.* Neither let any please themselves in this, that they will not looke after such precisenesse: It were more to be commended and better to be liked, if they had said, They were sorrie, that they had not their part and benefit in such a sweete libertie, as God hath vouchsafed vs. It was the speech of a learned godly man: I neuer depart out of companie, where I haue wholly omitted good speech hauing opportunitie, but I am checked and accused.

Col. 4. 6.  
Ios. 1. 8.  
1. Tim. 4. 12.

*A wise and sauorie speech of a learned man.*

- But to go a little further, if it shall fall out that we be to our grieve in companie, as beset with scornefull, prophane and brutish persons, so that we see no oportunitie nor place for any good, it shall be our wisdom to keepe our
- E** selues from hauing any fellowship with their vnfruitfull works of darknesse, vsing *Samsons* wisdom (when we feare any such thing) by sauory ridles or such like, to breake them off, and to giue apparant tokens of our dislike if we can go no further to the suppressing of it, fearing otherwise, least while we are silent when God should be honored, the stones in the street should speake: yet let all be done wisely and peaceably, and regard had how and when to

*Shun ill companie.*



Pro. 14. 7.

and be carefull after, that we fall not into the like companie againe : For so doth *Salomon* counsell, Prou. 14. 7. *Depart from the companie of a foolish man, when thou seest not in him the words of wisdom.* I speake of such company as one spake of Rome : If he go thither, at the first time he shall see an ill mans if he like so well that he go the second time, he shall know him : but if he will needs go the third time, he will surely bring him home with him.

Coloss. 4. 6.

*They who haue  
used good speech  
longest, can best  
report the fruit  
of it : both to  
young beginners  
in the Gospell:  
and also to stron-  
ger Christians.*

But in other companies we must be carefull (as hath beene shewed vs) that we banish euill, and indeuour after some good, both for our owne benefit and other mens ; the which as it shall be the discharge of a good part of our duty, (who are commanded that our talk should be gracious & poudred with salt:) so it promisseth great blessing to all such as are carefull in looking to the same; as they haue seen, who for these twentie or thirtie yeares haue had experience, that it hath profited them greatly who haue carefully used it, in comparison of those who haue not regarded it. So that not onely the first beginners in the practise of Christianitie, haue been well stirred vp to care and conscience, and haue learned many good points of Christian religion and dutie by it; but euen they of longer continuance in Christs schoole, haue beene much comforted and persfited by vsing all oportunities this way for their edifying.

It may be a shame for vs in the going about a dutie which hath great promise of blessing, to be slacker than Heretikes, Papists and Sectaries are in that which is but the deuice of their owne braine, who by oft talking of their religion and opinions, haue drawne many into their errors.

Ephes. 4. 29.

As for those who obiection against it, that it is more than needeth, and they see not that men are tied to it, and they meete to be merrie : I say to the first part of the obiection, that they who like it not in friendly and familiar meetings, but thinke it more than needeth, must needs looke little after it amongst strangers and ill-willers to goodnesse, where it will be so much the more unwillingly gone about, because they know not how the companie is affected. And so amongst such as bring this obiection, there shall neuer be time for it, nor vse of it; but the words of the Apostle shall lye dead : That our *communication* should minister grace to the hearers. For answering the second part of their obiection, I haue proued as much as I haue said, out of other Scripture: so that none should account that an imbondaging and tying of him which God requireth, whose seruice is perfect freedome, and let them looke who haue a commaundement from God to vse it, what defence they haue by the corrupt example of men which neglect it, for their so doing.

Col. 3. 16.  
Ephes. 5. 4.  
Iam. 5. 13.  
Note.

For the last point of their comming to be merrie, I answer : that if they be merrie in honest and seemely mirth, they will not be against good communication, which seasoneth their lawfull mirth that it may not passe bounds. And let them suspect, that it saoureth too much of the flesh, which they account honest mirth, if for it, the other become irkesome vnto them : neither do I seeke to depriue men of the one, neither about that they are able, to tye them onely or alwaies to the other, but to indeuour to make best vse of our companie, because it is with vs in this one dutie as in the rest, that he which commeth most forward in it, is yet much behinde. And yet this I would say further of their merrie talke, though communication of thinges lawfull and indifferent, be to be allowed, yet I would (if I might) choose (when

Note.

**A** (when there is libertie for both alike) alwaies to preferre that which is holy to edifying, if I might inioy it.

And (to conclude) so I would be taken, in that which I haue vttered concerning this matter, that how meete and profitable soeuer I affirme this communing of good things in companie to be; yet if we light vpon such, who haue some liking of the truth, and haue not felt such fauour in it, nor found such fruit by it, but that they count it an ouer-charging, and too sore a pressing of them, to be much holden to it; I say, wee lighting vpon such, ought to haue regard of their weakenesse, and to bring them on as we see they may in best sort be preuailed with: and let this be well regarded of vs, for it is farre

*A caution about  
godly talke vsing*

**B** from me to beat any such thing into their heads, as to make them thinke, that our religion alloweth no talke but the Scriptures; when both it alloweth, and we denie not, but (any thing which hath beene said notwithstanding) that the learned may haue their talke of learning, the magistrates of governing, and the common people of their sciences and trades, how they may come to more skill and attaine to further perfection in them or of any other lawfull thing to a good end.

*Note.*

But this is to be obserued generally, that in all these kindes of meetings, whatsoeuer the persons be, we leaue no ill example among them, which as an ill fauour, may cast such a ranke smell in the companie that it procure as well shame and sorrow to vs, as hurt and offence to those which are present, and reproch to their profession, as also an imboldening of the bad to bee worse. And thus much for the vse of our companie in the which we haue no necessarie dealings about the things of this life. To the which I will add the duties of our reproofing, exhorting and comforting one another, seeing these are religious actions, practised in companie, though there be but two that meet together. And first for reproofing or admonishing of a Christian, who hath giuen offence and iustly deserueth to be rebuked, we must be sure that the fault is committed by him, whom we reprove, and not charge him vpon bare report, much lesse for that which is no sinne (though in our conceipt it

*Of reproofe or  
admonition.*

*Prou. 18. 13.  
Ios. 22. 11.*

**D** be so) but a thing indifferent: and we must beware that we be not iustly to be charged our selues with the like offence; for then we take away the grace and force of our reprehension, vnlesse it be knowne that we do warily decline such sinnes our selues: and with a minde to reclaime him and turne him from his sinne in loue though it prick, seeing the wounds of a loue are faithfull, and he that telleth the truth shall finde more fauour at length than he that flattereth. And for a priuate offence, priuately, though if it be open & well knowne, it may be in the company of many and more sharply, as the offence is greater & the person, one that may be more offenseful, as a minister; alwaies labouring that it may appeare, that God findeth the fault & reproveth, & not we who are but his instruments to do his will. But this age hath most boldly, yea scornfully dispised this ordinance of God: which troubleth the consciences of many good Christians; so that when God commaundeth it so straightly on the one side, and men reiect it so insolently and resolutely (that I speake no further) on the other side, they cannot tell what to do betwixt both.

*How it should be.*

*Math. 7. 9.*

*Prou. 27. 6.  
Gal. 6. 1.*

*1. Tim. 5. 10.*

*It is to be regarded.  
Leuit. 19. 17.*

And as for exhortation, which is a stirring vp of them to proceede in the waies of the Lord, as *Barnabas* did the people in the booke of the Actes; and

*Of exhorting.  
Act. 11. 23.*



1. Thes. 5, 11.  
Heb. 3, 13.

Note

as *Paul* dooth oft require it to be vsed among Christians: so doubtlesse hee that laboureth in such a worke, dooth discharge an excellent dutie. But he must be a man so free from worldly incumbrances, & so looking to the necessity of the performing of it, (through the coldnesse that is in men) and to the good that commeth by it, that he may stir vp this gift in himselfe, whosoever he be, that hath anie such; and not to be dismayed, if successe follow not by and by, as he would wish. I haue seene much good done by it, euen in the mouth of priuate men. And if it were kindly vsed of Christians, as they shall haue occasion, and much more by the Minister, there would much good blessing follow it: but if men take not heed, the diuell doth so craftily hinder it, that it will take small effect, euen where it is vsed, but rather be frustrate and broken off. That will he doe especially thus: if he who is occupied in this seruice to God, bee a loose liuer himselfe, for such an one shall doe no good by it to others; and he shall soone waxe wearie of it: and further, if he be not verie watchfull in his earthly dealings, that there grow no vnkindnesse, conceipts, straungenesse, and other dislikes, by meanes of them, betwixt him and others: for they will soone hinder it.

But here I cannot omit to bewaile the vnseasonable speeches of some, as also vncharitable, and discouraging; that (as though they sawe no vse of these duties, namely of exhorting, admonishing and reproofing; nor of the Apostles commanding, that they should be continued) aske: What Papiests anie conuert from their poperie hereby: whereas it is well knowne, that the common sort of them admit small talke about religion, their common answer being this: They meane not to reason; except the learned sort of them, who of a wilfull and malicious mind against religion and Prince, maintaining it, do of set purpose abuse their gifts to the peruertering of the truth. But God be thanked, this charge of exhorting and rebuking one another, was giuen before poperie was hatched; & there should haue been neede inough of it, though it had neuer been bred, and so it shall be a Christian dutie much pleasing the Lord, (without anie regard of them who scorne it) wheresoever it be wisely and religiously vsed: and (without controuersie) much blessed; this being regarded of them, towards whom it is vsed, which is written: *I beseech you brethren suffer the words of exhortation.*

Heb. 13, 22.

Of exhorting the  
because hated.

Note.

Act. 8, 39.

Iob. 33, 23.

Matth. 15, 28.

For consolation also and ministring comfort, it is another worthy dutie: when in mens bodily sicknesse or trouble of minde, or otherwise in their wants, wee doo ease their sorrowfull hearts, with sweet words from God, wisely and fitly applied to them, and comfort them as hee hath comforted vs. When a penitent soule counting that his greatest miserie, which is a token of his greatest happinesse, (I meane the feeling of the burthen of his sinne, desiring nothing more than to be eased) shall be brought to be perswaded so, and that his sinne is forgiven him, what can bee like comfortable to him? For he shall bee one of a thousand to him that can do it, by bringing glad tidings from God as we read in *Iob*. So when another in case of bodily distresse or necessitie, shall in like sort be spoken to as the Woman of Canaan was by our Sauour; saying: O Woman great is thy faith, bee

- A** it to thee as thou desirest; what a reuiuing of her was it (thinke we?) Not much vnlike to the dealing of *Boaz* with *Ruth*, a desolate and poore widow, and a stranger; which caused her to breake forth and say: O my Lord, thou hast comforted me, and spoken to the heart of thine handmaid. For if the diseased person be much cheared by Phisicke bodily, what marueile though spirituall comfort worke vpon the soule mightily? It should be in request therefore, about all other priuate matters, euen as it is the waightiest: that there should be not Ministers onely, (who yet chiefly should do it) but euen priuate Christians also, who should be able in some measure to comfort one another in their heauinesse; but this also is rare, and for the most part to seeke with men. Few of many can speake to the purpose to a sicke bodie to comfort him, but vnsauorily, that which may more increase his heauinesse than silence, by telling him they are much grieued for his sicknesse, &c. when (who seeth not?) they had need of other comfort.

*Ruth. 2. 13.  
Philem. 7.  
Note.*

*Iam. 5. 14.*

- As for other companies they are of another kinde: some about honest refreshing, some about bargainings, couenants-making, and other agreements; and some about suits, debates, controuersies, and such like: and although there cannot certaine rules be giuen concerning them all; yet they must be all gone about and done in such wise, as that they may be surable and correspondent to the other parts of Christian life, that there be no breaking off our comforte with God by loose and carelesse doing of them, but that we hold the vnitie of the Spirit in the bond of peace. Neither that there be a following of the fashion of other men in them, but that we being armed with such grace as is fit for those occasions, may shew, that we are attired with the furniture of Christians, which we ought contiually (as with seemely apparrell) to be clothed with, to make our whole conuersation comely.

*Ciuill company  
how to be used.*

- For example; to speake of recreation, wherein a part of companie keeping is taken vp among many, which is an exercise not separate from godlines, of some thing that is indifferent for the necessarie refreshing of the minde or bodie, or both: who doubteth, but that God hath taught his seruants how to vse it; although others will neuer come vnder any rule or gouernment? For they who will not be subiect in other parts of their liues to Gods commandements, much lesse will bee controlled or directed by them in this: wherein they imagine they haue free libertie to vse it as they list. Such therefore as do claime the benefit of it, must be as carefull to vse it aright as to looke to enioy the libertie of it, not as they who if they once get this by the end, That it is lawfull, neither enquire further of the lawfull manner of vsing it. The time when it may be vsed, is not when we list, but when wee haue neede of it through wearinesse and other vnfitnessse: for to that end the Lord appointed such intermission for vs. And though some desire it not greatly to driue away from themselues annoyances of minde or bodie thereby; yet to other some it is not to be denied in eyther of both those respectes, they being carefull to vse it as God doth allow: and in going about it, because through the corruption of our hearts we become easily vnserled by such actions, it shall be verie expedient to strengthen our selues by some looking vp to God in our vse thereof, that we may take no hurt to our soules whiles we refresh our selues; seeing all the creatures of God are good, to the

*How recreation.*

*Rules.  
1. That the manner of it be such as Gods word prescribeth.  
Note*

3



## Of the declaration of the fourth dutie, &amp;c.

faithfull vser of them, if they be receiued with prayer and thanks by which they are sanctified. And he who counteth it too harsh and sad a matter to desire grace of God to vse it aright, may well feare that hee shall offend in it.

4

For the kind of our recreation, it must be honest and of good report, that so we giue occasion to none by our liberties taking vnseasonably, to embolden others against conscience. Our behauiour in it should be in moderation of our affections; as anger, choller, contention, strife, coueting that which is our neighbours, and such like: and for continuance therein, how long it should be, we must remember that it is a refreshing to be vfed *tanquam somno caterisque quietibus*, as he saith; that is, as a man that is wearied, doth desire rest, and to giue himselfe to sleepe that he may be refreshed by it: and it must not be an ouerlaying of our selues, or a toyle vnto vs, or wearying of vs, so that necessarie duties of the day be omitted by it; neither get such an interest in vs, that we cannot leaue it when we should.

6

Our companions therein should not be men of euill name for corrupt life and notorious offences, but such as be ready to heare of it, if they be ouershot. Our end, to be the fitter to the duties of our calling, not coueting that which is our neighbours, contrarie to the tenth commaundement, nor seeking our gaine thereby, nor to increase our liking of such passing of our time, and so to draw vs after the same oftener than might seeme expedient for vs, or from one kinde to another, spending out our pretious time therein as though we were to yeeld no account of it; when (yet) we are commanded to redeeme it, that we may not be seruants to our euill lustes. And as this may somewhat direct vs in companies where we meete to refresh our selues, so he that is not willing thus to vse recreation, shall wish in time, that he had neuer beene acquainted with it; besides that, it is not said in vaine, *He that loueth pastime shall be a poore man.*

Pro. 21. 17.

Now for other companies in which we meete about our earthly affaires, God hath taught vs vertues fit to vphold and carrie vs through them, as all other parts of our life, in peace and in good sort: whereas without them, full dangerous hurts might easily take hold of vs therein, by such meanes as we little suspect. Therefore to speake particularly of our bargainings and other couenants, they ought to be without hollownesse, deceit, vndermining and such other vnconscionable dealing; that so we may be simple and our meaning good, our words plaine, our agreements reasonable, our promises kept, our couenants performed, except consent on both sides to the contrarie: but where the aduantage should fall out against the poore and needie, there mercie and compassion would be required.

In bargaining,  
how we should  
behaue our selues  
Note.

In suites and con-  
trouersies, how.

In suites and controuersies great charitie is to be shewed, and namely in this, that although no compremise can be made (which if it may with any indifferencie be obtained, is in no wise to be neglected:) yet that the question or case betwixt vs about words, goods, or other matters, may not turne vs from the pursuing of the thing to the pursuing of the persons, nor to breake off our Chrittian loue, howsoeuer we receiue hatred and deadly malice for our good meaning.

Strong patience also must be laboured for to beare the cost, the traueil, the toile

A toile and tariance, with all other griefes and molestations, which fall out thereby, or may possibly be offered vs, vntill we see the end and issue. But especially if it should stand with the answering of our selues in accusations of any crime before the magistrate, with this patience, would wisdom and Christian courage with modestie and meeknesse be necessarily adioyned. And by the helpe of these, the Lord hath brought to passe, that the frowning lookes, and cruell faces of tyrants and persecutors haue not bene feared, their bloudie threats haue not daunted the people of God, much lesse haue they turned them from their most holy faith and profession; but they themselves who haue vexed them, haue appeared to be more tormented in their conscience at the beholding of the graces of God in them, than they who haue bene bodily tormented by them. And this be said for the vse of companie and our actions & dealings which fall out in it, as in such breuity I could, which aduise and direction the Reader must receiue in all cōpanies one day as another to guid him therein.

Actes. 5.

Note.

And to shut vp this fourth dutie, let this be added, that not onely in our companies we be harmelesse and giue good example, but euerie way and in all our dealings with men, whether they be priue to it or no, we be innocent and iust to all, and mercifull and pitifull to the needie and oppressed: and the rather, for that we are so naturally giuen to regard and seeke our owne profit, whosoever sustaine losse thereby; and therefore that we be alwaies thus resolved, that rather then any should haue iust occasion to complaine of our iniurie or hard dealing, we are ready to depart from some piece of our owne right, as *Abraham* did to *Lot*. And because it is most mens calling, euerie of the fixe daies to haue dealings with some other, therefore let the true Christian arme himselfe with this mind, euen thus to liue and conuerse with them in all that they haue to do with him: and the rather, seeing many of them are so deceitfull and vnconscionable, that they will abuse the most innocent and honest Christians with slaundersous tongues & false reports, if they cannot get what they would at their hands. Now what would such do, (thinke we?) if they had any iust cause giuen them to open their mouthes against them. But besides; euen honest men, if they deale together, either for that they do not plainly set downe their minds, or if they do, yet one sustaining the losse in the end, when both looke to gaine; I cannot tell how it commeth to passe, that there arise hard thoughts betwixt them, that loue is broken off, or so cooled, as the diuell hath apparantly shewed, that the persons wanted care & wisdom. Therefore such should so looke to their actions, that they may haue no such accusations come against the at euen or in the iudgement day, nor prouoke the Lord to measure out to them after the same manner again that they haue done to others, which they may be most sure of, if they preuent it not by true repentance.

In all other our dealings with men.

Gen 13. 8. & 9.

Note

2. Thef. 1. 7.

E Yet one thing remaineth, which most fitly is here to be placed; that seeing we shall in hauing companie, fellowship and affaires with sundrie men, behold many gracious examples among the rest, as wortheie patternes of godlinesse, that therefore we be diligent to marke, learne, and follow whatsoever in them may better adorne and furnish vs, as the Apostle taught: *Be ye followers of me, as I follow Christ*. And that we carie not that high opinion of our selues, as that we stand in no such need of others, because we haue somewhat

Obserue and reuerence the graces of God in other.  
1. Cor. 11. 1.  
Mat. 11. 29.



*Of the declaration of the fifth dutie, &c.*

Iam. 4. 8.

Note.

Heb. 13. 7

more than the common sort of the World to uphold and maintaine vs, but in humilitie and meekenesse make that reuerent account of Gods gifts in others, rather than enuie and disdain them, that we may with all speede seek to enioy the same our selues: and much more to follow the good examples of such as are comended to vs in the Scriptures; as *Abraham* the father of the beleeuers in faith, *Moses* in meekenesse, *Ioseph* in chastitie, *David* in the loue of Gods worship and holy exercises, *Caleb* in constant following of the Lord to the end, &c. This the holy Ghost exhorteth vs to, in the Epistle to the Hebrewes: *Follow the faith and conuersation of such, and consider what hath been the end thereof.* A necessarie watchword for numbers in this age, so degenerated from the godly course of the reuerend Auncient that were before them, that they haue not onely not knowne effectually the God of their fathers, but also disgraced that zealous seruing of God which they vsed.

The examples of such therefore as I set downe before, shall be no small helpe, being oft called to mind of vs, to chafe away from vs friuolous and hurtfull fantasies, faintnesse, discouragements and wearines of well doing; and to cause that the multitude of contrarie bad examples shall not hurt vs by their pride, boldnesse and licentious life; and lastly to ioyne vs fast to Iesus Christ though not now scene of vs, and that we may hold the professiõ of our faith with ioy vnto our end.

CHAP. 19.

*Of the declaration of the fifth dutie, how we should be-  
haue our selues in solitarinesse.*



Ow I will passe to the next dutie: which is, to guide and teach vs how to carrie our selues & passe the time when we are out of companie, solitarie by our selues alone. And this it is, that seeing a great part of the day manie times is passed, when neither our callings are in hand, neither we occupied in anie companie; we must haue the same especiall care ouer our hearts & behauiour when we are alone, that we were taught before to haue in companie. And as we are counselled by the Prophet, that if wee desire to reforme our waies, and so to liue blessedly, wee must take diligent heede to them all; one as well as another, as GODS Word directeth vs: so this beeing one part of our waies euerie day, (for the most part) to gouerne our selues Christianly at all times when wee are by our selues alone, wee must haue a speciall regard and care of the same.

Psal. 119. 9

Sundrie occasi-  
ons to sinne, in  
solitarinesse.

For who is able to reckon vp all or the most part of the occasions, whereby we are moued and prouoked to offend and let loose our hearts to sin, when we are alone, and how infinite kinds of euill we may be brought vnto at such times, when there is none present by feare or shame to hold

**A** hold vs from them? Nay I say more, the most iniquities which are done in the sight of the world, were first inuented and purposed, onely in the sight of God; and the sinnes which openly are committed, haue beene in wrapping and working secretly before. Which the Prophet did plainely expresse, when in bewailing his sinne which was come into the eyes of men, he said thus: *Against thee only (O Lord) haue I sinned.* As if he should haue said, I offended thee secretly by vngodly desire, before I proceeded in the sight of men to giue offence.

*Psal. 51. 5.*

And so saith another Scripture, that *Dauid* walked on the roofof his house, and saw from thence a woman, &c. And to shew more fully, that it is a

*2. Sam. 11. 2.*

**B** fit time for the diuell to occupie our heads in sundrie kindes of euill when we are alone, it is noted that our grand-mother *Eue* was set vpon by Sathan when she was alone, her husband not being with her. And our Sauour was assailed by him, when he was in the wilderness out of the companie of men; with many other such sayings. Which I alleadge not, as though I were of opinion, that there is no danger to be feared in companie, (I haue before said the contrarie) but to shew that there is many waies fore danger of falling when we are alone, (and so we the more naked to resist:) which was the thing that I intended to proue, which our wofull experience (I am full sure) confirmeth; who are no sooner from companie, alone, but swarmes of vaine, foolish, and (if they be not chased away) of noysome and perillous thoughts and desires (as a swarme of Bees about a mans eares) solliciting and offering themselves vnto vs.

*Gen. 3.*

*Math. 4.*

Now then seeing the case so standeth, who doth not see, what need there is of some good helpe to keepe our soules from annoyance at such times?

And not onely so, but also to stirre vp our selues vnto the doing of such duties, as we shall see to concerne vs most: that so we may make this solitarie part of our life (which is not small) to be sutable and correspondent vnto the rest.

*Be not vntempted in solitarinesse.*

**D** And for some plaine and certaine direction herein, we may consider the things which we are occupied about in solitarinesse. Now we know that all matters which go through our hands or heads while we are out of companie, are either simply holy, or unholy, or things indifferent: now our owne necessitie, and Christian wisdom when we be not blindfolded with temptations, will teach about which of all these we haue most cause to be occupied; and let vs not be slacke and negligent to marke and obserue that, but let our circumspect care and watchfulnessse (which must alwaies accompanie vs) euer foresee that: for without it, we shall do nothing well. And therefore if in journeying, walking, sitting still, or lying in our beds, &c. we shall remember, that we are held downe with any sinne or infirmitie, let vs muse vpon the occasion of it, vpon the vilenesse, shame and danger of it, how hard it is to renounce it, how God is prouoked thereby, and therefore how to be abased vnder it; and so in confidence craue pardon of it, and grace to weaken it. If we haue need and cause to take order for some earthly businesse, which otherwise will turne vs to great trouble, let vs with good aduise think with our selues how to dispose of it to our peace. If neither of both these giue vs occasiō to be occupied, then let vs watch such good opportunity of being alone to make benefit of the time, by setting

*What are the things which we are occupied about in solitarinesse.*

*Either thinke on our sinne, to overcome it.*

*Or on things indifferent, to dispose of them.*

ting



*Or muse on' ca-  
uently, to ioy in  
them.*

*Note.*

*The gaine of  
this course.*

*Note.*

*Mat. 19. 29.*

*Obiection.*

*Answer.  
Spending of our  
time in solitari-  
nesse otherwise,  
or in other  
things not al-  
lowable.*

ting our selues to muse vpon some holy things, (as the loue of God, our mortalitie, &c.) or inioy the libertie of talking with our God by prayer, thanksgiving, reading, reioycing in him, &c. or, if we haue any other necessarie dutie to be done; as we shall be able when we be from our calling, let that be gone about of vs. And if it be objected, that it is an hard matter thus to do: I must needs say, it will be hard to haue our hearts thus at commaundement, when we are by our selues, especially for such as cannot read; but yet let vs consider againe, that it is the thing which we do most desire, and that we cannot be better occupied. What did I say? better? nay we can hardly be otherwise occupied without sinne. And this aduise for the redeeming of the time when we are alone, as long as it is the counsell of the Lord that we should thus gaine it from euill, I am not moued what they say against it, who neither vse their solitarinesse thus, but as though thought were free, giue their hearts libertie to roaue and range any where. Sure I am, we cannot be too prouident and carefull that way; and the best follow this rule sloughly inough, by reason of the vntowardnesse which remaineth in them, and the infinite occasions which do prouoke them: and yet the fruit will euer answere the labour that shall be bestowed that way. For if we shall with this vigilancy hold in our corrupt hearts, and hunt out, and scare away the assaults of the diuell on euerie side, (as by the wisdom which God hath giuen vs we shall be able to do;) we shall neuer suffer them to carry vs forth in any ill course or way; but in stead thereof, we shall procure great libertie and freedome from such seruitude. F

Yea, If we will be thus circumspect and watchfull in this time of our solitarinesse, (wherein we are otherwise in great danger to fall many waies, as hath bene said) we shall come the better furnished into companie after, to behaue our selues therein as becommeth vs: yea, if we will be watchfull, I say, against the froth and drasse of our hearts, to expell and hold out idlenesse, vanitie of minde, euill desires, and wandering lustes, &c. it is incredible what aduantage it will bring vs. No lesse, (I dare boldly affirme) then that hundreth fold spoken of in the Gospell for one; that is, that whosoever forsaketh ought for Christes sake, (it being that, which he cannot allow) shall receiue euen heere an hundreth times more contentation, peace and comfort, than hee should haue had by following his will and desire therein, &c. G

And whatsoeuer strangenesse and absurditie any man shall thinke this to be, to haue such an eye to our selues, that our well ordered course be not broken off, in the time when we shall be alone, (by setting our selues about things holy, or disposing of things lawfull, or watching carefully against those wick are euill; and by not being at our owne choise to doe or desire what we list and thinke good, without this strict tying of vs to some certainty) they which will not be contentious, I trust shall easily be answered, and satisfied. To whom, this I say for answer, (much like as I said to them who thought it too hard) and let it be well weighed: that there is no time wherein we shall be alone, in which one of these three shall not be necessarie, or wherein any other thing besides almost, shall be tollerable or allowable. For what time of our solitarinesse can there be, wherein we shall not haue some lawfull thing and that which is indifferent to thinke of about our family, our crosses or other businesse, and to prevent dangers imminent, to remoue or ease troubles H

- A** troubles present, or some other such way to dispose of matters for our peace, and for the good of others? or wherein we shall not haue cause to bewaile some infirmitie which oppresseth vs, or to cast with our selues, what an heape and dung-hill of corruptions is lodged within vs, & complaine of it, and to see and know it better? or wherein we shall not haue iust cause to breake out into the praises of God, or some such like passing the time about some holy matters (as hath beene said) whereof there is so great varietie and store? I speake to those which haue vnderstanding to iudge discreetly, and to whom nothing that I say, should be harsh or vnflauoury; as hauing receiued from God a wise and vnderstanding heart to discerne, and a promise of strength, and therefore
- B** sufficient encouragement to doe his will in this part of their life readily and gladly, rather than to desire with earthly minded persons to range after noysome and vnlawfull liberties.

Indeed I do not denie, but that as we carrie flesh about vs, which is a burthen to weigh vs downe, so we shall neuer discharge this dutie, nor so purely follow this direction for the well taking vp the time when we be alone, as were to be wished: but yet for all that, we must learne and indeuour to follow the rules which are giuen vs, and that daily better and better, and not to suffer our selues to passe such times securely and without regard, or full purposing of well bettowing the same as we are directed, although we shall not attaine fully to that which we would. For if this be intended of vs faithfully, as euerie one is inabled of God, we shall not need to repent vs of the time so passed, but we may haue peace in that which we go about.

*Though we cannot be perfect, yet ayme at, and endeavour after the best course.*

*Note.*

- C** And what shall we ayme at in labouring to be thus directed, more than the deare seruant of God *David* did, who as he prayed God that the words of his mouth might be alwaies acceptable in his sight in what companie soeuer he should come. So did he likewise, that the meditations of his heart might please him, wherefoeuer he should become. And so in another Psalm he testifierh what his practise was: namely, that he did hide his word within his heart, that he might not at any time either in companie or alone sinne against him. And
- D** let all know, that it commeth from a most dangerous custome of giuing their hearts libertie, (when they are by themselves alone) that they range after what fancies and folly they list in company, and that they are so vntoward and vnwilling to betake themselves to better vses. And such must do as they, who in eating and drinking haue stuffed themselves so full, as that they are prouoked to vomit. And most lamentable it is, that after so long inioying of the Gospell, there is so little acquaintance with, or gouernment ouer the manifold disorders and unrulinesse of the heart, when God hath giuen vs vnderstanding hearts, to looke after and thinke vpon things which are excellent. But this complaint is made in another place.

*David's example. Psal. 19. 14.*

*Psal. 119. 11.*

- E** That which remaineth to be said of this point, (Vsing our solitarinesse aright) is, that as I haue set downe the rules by which we ought to be guided herein; so I giue a short caueat, or watch-word about the same. As first, whereas I haue said, that when we be free from the workes of our calling, and out of companie, after we haue entered into the affaires of the day, one vse of our solitarinesse is, that we may deale about things lawfull, and be-  
thinke vs how we may best dispose them: Many things are to bee considered,  
about

*Five caueats or admonitions. The first, that we busie not our selues in other mens matters needlesse.*



1. Tim. 5. 13.  
1. Cor. 10. 24.

1. Tim 6. 9.  
10.  
2. That we vse  
moderation in  
thinking of our  
owne matters.

Note.  
Mat. 6. 6, 7, 8.  
Mat. 15. 8, 9.  
3. That we deale  
in heauenly things  
with all reue-  
rence.

Ioh, 5. 35.

Gal, 5. 7.

Mat, 24. 12

Note.

about this for the auoiding of danger: as, that we beate not our braines to search curiously into others to iudge and censure them, neither busie our selues in their matters needlessly, as *Paul* speaketh of Women; that is, further forth, then we are called thereto, and so may become helpefull to them: which thing whiles manie neglect, they spend much time in thinking of those matters which do nothing appertaine to them; and in the meane while, make themselues the vnfitter for their owne necessarie duties.

Furthermore, we must take heed, that while we deale in our owne matters, we drown not our selues in the cogitation of earthly things ouer long, that is, further than need is, and so we begin to take sweetnes, and feele our hearts brought in loue with the creature and the comodities of this life; & thereby to haue our loue weakened towards the Creator. For this is not Christian wisdome, (though it be the wisdome of the World) to increase our loue toward the things of the World; but by all meanes possible to diminish it, and so the lesse to set by them.

Againe, whereas another vse of our solitarinesse is, that we should bend our minds to holy and heauenly things when we are alone; this is a speciall caution herein, that we do not for all our oft recourse to this dutie, go about them with the lesse reuerence, whether we goe to prayer, or set our selues to reading, or enter into anie meditation. The which admonition I know to be verie needefull, for that I see manie to set lesse by & lighter to esteeme the most holy exercises of piety, euen for the commonesse of them: who yet, when they first enioyed them, could neuer sufficiently commend, esteeme, or haue their full of them. For as our Sauour Christ saith of *Iohn Baptist*: *Iohn* was a burning light, and for a season ye delighted in him; and as the Galathians ran well for a time, but were letted: so I may say of this, that diuers for a while take pleasure in the vse of priuate helpes to godlinesse; but they are soone broken off, their hoat zeale is quickly cooled. And this (if they were well rooted in the beginning) is, for that they do not daily nourish the estimation and loue of them, nor see daily the necessitie of them: but manie dayes suffer them to be omitted, which they would not do, if they did not begin to be glutted with them. Therefore resolute thy selfe of this, that thou hast daily need of such holy exercises, and to haue some time in the day by thy selfe alone to call thine affections home from wandering in the world, and to haue thy secret and sweet talke betwixt God and thy soule; that thou maist thereby vnburthen thy selfe of the load of worldly cares and desires, which by too earnest dealings haue growne vpon thee. And what day doth passe, wherein thou hast not as great need, as thou hast had vpon anie other, of meditating vpon Gods vnchangeable loue to thee, of thee continuall and daily benefit of Christs death to heale the sore of thy soule through sinne? What day goeth ouer thy head, in which thou hast not neede to confesse thy sinnes, to see them better, and to bethinke thy selfe how thou mightest grow more constant in godlinesse?

Another thing to be taken heede of here; is: that thou thinke not ouerwell of thy selfe, for that thou shalt do somewhat more in the seruice of God,

- A** God, than others; and for that cause looke to be borne with in some of thy faults. We are heerein too like *Peter*, (though in other parts of godly seruencie we come short in following him) that whiles we looke to one thing, what grace wee haue receiued, we halfe triumph before the victorie, little or nothing marking how many good things we are without: when (yet) the Apostle ceaseth not in his owne example to teach vs, that we should forget the things which are behinde vs, (that we should not be fleshed and made any thing the more slow and carelesse by them) but we should looke to the things which are before vs, and which yet remaine to be done of vs, and be carried to the marke euen to the reward of our heauenly calling.
- B** Finally, for the vse of solitarinesse in renouncing things vnlawfull, thou art to beware, if at any time when thou art alone, thou entrest into the consideration of the manifold sinnes which raigne in the world, and some of them such as do sometime much snare and take hold of thee, that thou be not secretly allured and drawne to like of some of them, whiles thou goest about to refraine and waine thy selfe from them by musing at them. For the diuell can change himselfe into an Angell of light, and cause that to seeme the greatest pleasure vnto thee, which is ranke poyson; nay, (which is more) when thou goest about to disgrace it to thy selfe, euen then to bee brought to like and be snared with it. And as Saint *Paule* hath giuen charge to *Timothy*, and in him to all true ministers of the Gospell, that when they should execute this one part of their ministerie, namely, to exhort young women, (which was a good thing) they should beware they mixed it not with euill, by vnchast thoughts arising in their hearts; and therefore he saith, Exhort the younger women with all purenesse and chaste mindes: so I say, in thy solitarie musings of thy sinnes (which is also a good thing) let the like regard be hard: that is to say, that whiles thou intendest to grow further out of loue with them, the diuell tickle thee not with new desire of them, or some other. For thou art blind through thine owne selfe-loue and corruption: but especially when the diuell goeth about any such matter, he will blindfold thee
- D** more strongly, that thou shalt see that which liketh thee, in sinne; but not that which will flea thee: and the strength of thine affections, being set on fire by a deepe impression of that which they like, will more forcibly hale thee forward, than a bare weak desire to auoid the sinne, shall be able to hold thee backe. And if thou beleuest not this, thou hast (I dare warrant thee) found it so alreadie, and howsoeuer thou thinkest that thou hatest sinne, thou shalt be drawne vnto it againe, vntill thou perceiuest that thou art wounded, vnlesse (which is worse) thou be hardened.
- To this end remember, how *Iuda* going forth about a lawfull and honest thing, namely, to see his sheepehearers, intending no euill, yet because he
- E** went not armed, he defiled himselfe by the way with an harlot. To the like end many more examples may be brought. And hereof it is (to illustrate that which I say, by an instance or example) that sometime, such as haue liued in malice with their aduersarie, do (vpon better consideration) purpose to agree with him, and pray, that they may no longer beare hatred: but euen then (a thing worthie to be marked) the manifold iniuries, vnkindnesse and indignities are so amplified by the diuell, which their corrupt heart also li-

Phil. 3. 14

When we think of sin the more to loath it, take heed it draw not our delights after it.

Note.

2. Cor. 11. 14.

1. Tim. 5. 42

Note.

Gen. 38. 18.

Even while sin is disliked in some sort, it is ruinously



keth full well to aggravate, that they rather depart after their prayer with triumphing over their aduersarie, than over their sinne; and being strongly incensed against him, they be verie slaues to their sinne. So haue many Christians of good hope, oft-times by themselves reasoned and debated in their hearts, how they haue beene haled and drawne to vncleane desires, till they haue beene checked for their sinne, misliked it, and accused themselves for it, &c. and yet at the same time, (so couertly Sathan worketh) or at the least soone after, haue either set forward and reuiued such vnruely desires, or (which is worse) haue nourished them and so runne further. So I may say of all other iniquities that which I haue said of these, that while they purpose alone by themselves to thinke how shamefull and odious their sinne is: yet for want of good experience and due consideration, they suspecting no such danger as the diuell intendeth against them, he sendeth them away many times either as ill armed to resist it as they were before, or else so handleth the matter, that they grow to a further liking and entreining of it.

*The reason of it.*

And is it any marueile? For when they are thus ouer-matched by Sathan, (that while they go about to thinke of the renouncing of their sinne, they are brought contrarily to like of it) this disaduantage them much more afterwards, and holdeth them more strongly in feare and perswasion, that they shall still liue in bondage and subiection to it, than if they had neuer at all gone about to resist it. As he who maketh a fray, when he hath proued the strength of his enemy, and hath felt and perceiued his owne weaknesse to be farre greater than he looked for, is much discouraged from attempting the like another time. And many of these sleights are in our common aduersarie the diuell, which diuers true hearted (yet vnexperienced) Christians not knowing nor being acquainted with, are much astonished whe they first proue it to be so, and are discouraged for long time after, when they see what hard successe they haue had. And it must teach vs all to come better armed then that we should thinke, with a bare desire to ouercome our sinne, or in hauing onely a cold mislike of it: these weapons fray not so mightie and subtile an enemy. But we will take no knowledge of it, and that we haue neede to walke in feare alwaies: and therefore we must of necessitie smart, for that we would not be warned, till we say as many haue said: Oh that we had beene wiser. Therefore both at such times when we enter by our selues into the consideration of our sinne, to the end we may grow further out of liking with it, and at all other times, let vs indeuour to follow that which hath beene said concerning this point, namely, that we deale wisely in our owne behalfe, as by the former cautions we haue beene aduised.

*Note*

Thus in some sort I haue shewed how we should looke to our selues, when we are alone, and how we should be occupied in that time of the day, wherein we are free from the workes of our calling and from companie, that is to say: In keeping our selues from idlenesse and vaine wandrings, and if it may be, in doing some good, at leastwise readie and prepared thereto, that we may alwaies euen alone as in companie suspect our selues, and passe our time in feare, and be mindfull of Sathans enterprises. Also such cautions or cautions as I haue thought needfull, I haue added, whether we be occupied about things lawfull, or things which are holy in our solitarinesse, or in auoiding things which

A which are euill : and if for all that which I haue said of directing vs to the well spending of the time alone, it shall not be able to perswade some ; I thinke it the best way to shame them with the examples of the heathen Philosophers, and to send them to learne of them, who refuse to be taught of the Scriptures. And amongst the rest, *Marcus Tullius Cicero* may be one, who although hee knew not Christ nor his doctrine, yet he had such a continuall loue to learning and vertue. that as his writings do testifie how he was occupied in the eyes of others ; so this one of his sayings sheweth, how he passed his time alone : I being wearie (saith hee) of liuing amongst wicked men, with whom all places in a manner do swarme, I betake my selfe vnto solitarinesse, as much  
B as I can ; yet that none may thinke me to trifle out my time idly, (that I say no more) let my bookes (which were many volumes) speake, how in my solitarinesse I haue beene occupied.

Heathens exam-  
ples may shame  
Christians in the  
use of solitari-  
nesse.

But let vs heare another which was before *Tully*, whose example is recorded of him, and of that wise man *Cato*, expressed in his owne words, thus: *Publius Scipio African*, the first of that name, was wont to say, That he was neuer lesse idle or vnoccupied, then when he was free from busines ; and that he was neuer lesse solitarie, then when he was alone. Which speech manifestly declareth, that he did vse to thinke of weightie matters, when he had laid the doing of them aside for a season ; and that he was wont to commune with  
C himselfe, when he was alone.

So that, neither he was idle at any time, and yet that he had no need of companie to finde him occupied. And whereas most men cannot tell what to doe, when they haue not some worke to set themselues about, but become vterly idle, except their heads be running after some euil ; he was both profitably exercised, & the better quickened & sharpened by such intermission, to returne to publike affaires and busines againe. Therefore (as hath beene said) hee by the keeping of his minde occupied, and by searching out those things which by musing and contemplation he attained vnto, was neuer either alone or vnoccupied. This was reported of *Scipio* a Heathen, who could (we know) oc-  
D cupie himselfe in no better things than momentanie and earthly, as morall vertues, gouernment of commonwealthes, and the searching out of naturall causes of things : which all are done by mans reason.

But O wofull people we, that the like cannot be said or truly reported of vs, who haue such varietie of heauenly things concerning the immortalitie of our soules, the glorious rising againe of our bodies, and the incomprehensible and euerlasting happinesse, which God hath bequeathed and freely bestowed vpon vs to be enioyed of vs, some heere & some hereafter in the world to come, and yet we are soone glutted with them ! that in our solitarie refreshings and recreations of our minds, we can seldome looke vp about that which  
E we may see with our eyes ; as though such heauenly matters had no saueur with vs, but were wearisome and tedious ! This *Scipio*, when he had beene much taken vp in ciuill affaires and dealings amongst men, could with pleasure and delight thinke by himselfe alone of things profitable, of wisdom, learning, ciuill gouernment in warre and peace, &c.

Note.

But we, if we haue taken a little paine in companie, we giue our mindes the  
bridle in our intermission and solitarines, to thinke of that onely almost which  
N n 2 they

Few do, or will  
know the right  
use of solitari-  
nesse.



*Of the declaration of the fifth dutie, &c.*

*Note.*  
Ioh, 13, 17.

Pfal, 1, 1, 2.

*And therefore  
goe without the  
fruite of it.*  
Ephes, 5, 16.  
*Note*

Exod, 19, 10.  
21, and also  
ver. 9, 10.

*Solitarinesse not  
good for Melan-  
cholicke persons.*

they desire : and as for serious matters we blush not to say, We will not meddle with them, but lay them a side : whereas who doubteth, but that (the end of all our knowledge being vse and practise, to keepe our hearts in an heauenly manner subiect to our God from time to time) we haue farre greater need of meditation & keeping of our minds in frame, than this *Scipio*, or such like in their kind. How rare are those men, and yet ridiculous for their labour, who acquaint themselves with this meditating of the law of God, & of the infinite varietie of holy things therein, although the man of God, whose praise is so great in the Scripture, could make it his worke both in the day and the night season ?

And therefore seeing I can no otherwise helpe to redresse this wretched custome of neglecting this benefit and libertie of oft meditating, and profitable vsing of solitarinesse in them, who might well vse it : I will say no more, but pray for such as know not by experience how good and gaine-full it is, instead of all idle and vaine wandrings & fantasies, wherewith they swarme for the most part when they are alone.

And I wil not cease to bewaile the unhappines of the mē of our daies, who in the vsuall and daily trifling out of their pretious time, declare that they are ignorant of their best portion, which is, to haue daily communion with God; but are wise to deceiue themselves in forgoing it for folly and sinne. And therefore it is no marueile, though of manie wise and learned, yet there are so few, which both find an heauenly sweetnesse in their owne liues, and are fit to season others therewith, because they are not oft and vsuall daily with the Lord in their soliloquies, that is, in their communing betwixt God and themselves in their prayer and meditation; and in hauing recourse to him, sequestred from the companie of men, as *Moses* the man of God had.

Which part of Christian comfort both might and ought to bee more generally enioyed of the seruāts of God, without either the least sauouring of Monckerie, much lesse without the establishing and the bringing in of it againe, which some prophane Protestants little knowing the vse of, will be readie (I doubt not) to imagine and say : as they peruert all other things to their owne hurt. Although I could wish that they had no earthlier minds (I allow not their doing) than some of them had, who first left the dealings of the world to liue apart out of companie. As for the Popish progenie, who would be thought (as it were, by apish imitation) to follow and be like them, they are farre from it, as they are from sound religion in their profession.

But to returne : although I commend solitarinesse, I would yet thus bee vnderstood, that such as are troubled with melancholy, by meanes whereof they are much vnable to gouerne themselves, and the rather through strong & vehement temptations, when they are oppressed with them; that such (I say) should not be pressed with it and vrged to it, to be long or much alone, for feare of casting themselves into further and more dangerous dumpes and extreame heauinesse, as experience hath taught, till they may be stronger, and therefore with lesse danger may be permitted to the libertie of it, as I meane of being alone as other Christians.

CHAP.

A

CHAP. 17.

Of the declaration of the sixth dutie : Of vsing  
prosperitie well.

**T**HE next dutie to be obserued, is : that with the same sanctified and sound heart we enioy all our lawfull liberties and commodities of this life, that is to say, rightly and soberly, from day to day, whiles the Lord granteth them vnto our vses. And whatsoever crosses and afflictions befall vs in the day, (as both these are distinct parts of our life from the former) that we goe vnder them patiently, meekely and thankfully. These two parts of dutie are required, not at some one time in the day, (as the first and second rules haue their certaine time, in which they are to be performed) but (as some of the other parts of daily direction) throughout the day : because there is no part of our life in the day, but it is either exercised with some crosse or with likelihood and feare of it ; or it is free from both, and enioyeth sundrie benefits of the Lords ; or (that which is the most vsuall and common case of Gods seruants) it is mixed and compounded of both. Which of all these foeuer be our estate, we are in great danger, if we be vnprovided for it : I meane ; if we be not watchfull in either of them to carrie our selues vprightly, and before the time of both, if we pray not feruently with full resolution to do so. And to say somewhat distinctly and seuerally of both, (although it be my purpose to say as little as I may, seeing I haue by occasion spoken of both in another place ; ) of the first I will speake in this chapter ; and in the next of the other.

**I**t is not hard to vnderstand what I meane by prosperitie : properly, euen all pleasures and delights, which may lawfully be enioyed in this life, as health, riches, friends, peace, mariage, and all that appertaine thereto, as wife, children, &c. These therefore which are things that a man would most desire, with freedome from afflictions, which might impaire the sweetnesse of them, we must know that it is a most difficult thing to possesse, with out great danger to our soules : and therefore the living in such an estate, as to abound in many good blessings of God, (which the world counteth happinesse) is compared to a slipperie way, in the which a man is euer sliding and readie to fall. Now then, to looke to our selues daily that we be not hurt, what lesse worke is it, than as if a man journeying all the yeare through, yea and all his life long, should be constrained continually to be looking to his feete and steps? which thing how vnwelcome it would be and wearisome, if it were but one day, who doth not see and perceiue?

*What is meant  
by prosperitie.*

*Mat. 9. 23.  
Iona. 4. 8.*

*An hard thing  
to forego things  
which we love  
well.*

Now the case being like in this part of our trauell and spirituall journey, therefore that we may be free from the hurt which might meete with vs herein, these two points shall be needfull to be considered and learned. First, how hardly we walke safely in prosperitie from day to day towards the king-

*The two generall  
points of this  
chapter.*



The two generall  
points of this  
chapter.

The first, how  
hard it is to  
vse prosperitie a-  
right.

Note.

The greater sin,  
to be vnfruitfull  
in prosperitie,  
when it hath bene  
purposed in af-  
fliction.

Psal. 119. 67.

In sundry kindes  
of Gods benefits,  
little good done.  
Act. 9. 31.

Note.

Deut. 28. 46.

Ephes. 5. 16.  
Psal. 90. 12.

dome of heauen: secondly, how and after what sort we may do it, though it be hard, and how we may grow to the right vse of the same: which, who so attaineth vnto, shall finde no common, nor smal ease in his life ouer others do, and passe by manifolde and gricuous dangers which few auoid.

And first, although a man should much better performe all Christian duties euerie day, who hath fewest afflictions to draw his heart from them, and who hath most helps by peace and wealth, to set him forward therein: yet (as men go to work) we see it is commonly cleane contrary. For by reason of this, that men are so readily caried to vse all earthly things amisse, euen to their owne hurt and hinderance, and so hardly brought to be the better by benefits, it commeth to passe, that it is found by experience with vs for the most part, as we read in ages past that it was with men then: that is, the more that a man hath of these earthly commodities, the lesse he is enriched with spirituall grace; and as they are increased and multiplied, so this decaieth and is diminished. And yet I do not heere speake of the wicked of the world, (as oft times I put the Reader in minde;) but euen of those which go before others in the embracing of the Gospell. For euen of them, many are verie faultie and blameworthy in this matter: and therefore they had need to be willing to take knowledge of it by the least watchword, and amend it; & not tarrie with the world, till they be ashamed for it and confounded.

Yea, and this is the more to be marked, because some of these, whiles they haue beene vnder the crosse, haue beene humble and kept within good compassse in their liues; and haue had oft recourse to God in their praiers (as they haue confessed it was meete for them to do.) But why speake I this? because when the Lord hath giuen them deliuerance, they haue shewed themselves to haue beene no such persons as before, but haue soone gone from their former care, and haue kicked vp their heele, waxing wanton in their prosperitie, euen as they were forgetfull of their former calamities. So that it may truly be said, that few by earthly things are drawne on & encouraged to the loue of heauenly; which yet is the end that the Lord hath in giuing them. If they haue rest from persecution and trouble, and inioy peace in their daies, how many do with the Churches mentioned in the Actes, take the benefit of it, that is, to edifie and build vp themselves the more strongly in knowledge, faith and godlinesse, and draw others thereto by their example?

And if their plentie of Gods outward benefits be such, that they may eate of the fat and drinke of the sweet, yet how many finde the Lords seruice more sweet daily to them, then they find his outward benefits? But they do rather after the manner of others, begin to rest in them many times & to say, Here is good being for vs: whereas, the more men haue, the more they should looke that they serue him with ioy for all their abundance. And further, if they haue time at will, wherein much good may be done to themselves and others, is this their chiefest care to redeeme it to euerie good vse because the daies be euill, and to apply their hearts to wisdom, seeing they haue but a while to liue? Nay, that were too sad a matter for them to heare of. But numbers of them take vp a great part of the day, most commonly in the pleasures and delights, which are by euill custome in euerie season of the yeare afforded.

Wherein

A Wherein, for the satisfying of them to the full, if the publike duties of Gods worship in the family ( which should be daily continued for the benefit of the whole companie ) be not neglected oft times, yet how come they to them, and in what case are their hearts to the performing of them, when they fauour of nothing else but their vaine, if not vnlawfull pleasures, or of worldly cares and distractions? Which complaint, (if euer,) may now in this generation be made of the better sort of Christians, and that also most rightly, when many of the gentrie of this land and others, who had for certaine causes iustly mouing the, for fundry yeares together banished out of their houses the use and practise of dicing and carding, with such prophaneesse and disorder

*Numbers through long peace and prosperitie worse than some me.*

B as accompanieth the same, haue within these few yeares ( as though they could no longer forbear ) brought them in againe: A lamentable fruit of their wealth, peace, and prosperitie among many other such. But if it be duly considered, what good might haue beene done through our land in this long time of peace and plentie, and how the oportunitie, euen the time of our visitation (as fit for holy duties, as faire weather for haruest) hath beene ouer-slipped by one occasion or other, ( that I say no more ) it ought iustly to wring our plentie of teares for so great transgression.

*Oh what good might haue beene done in the time of this long peace.*

C But I will containe my selfe. Our Sauour speaking but of one part or piece of prosperitie, namely of riches, saith: Oh, with what difficultie shall they who haue riches, enter into the kingdome of heauen? If he speake thus of riches, what (thinke we) is his iudgement of them which with riches haue many other kindes of earthly blessings? with how much ado shall such enter into the kingdome of heauen; or which is all one, gouerne themselves rightly heere on earth from day to day? And what marueil, seeing a rich mans riches are his strong Citie, and thereby he is bold to do many things wilfully, which he durst not so presumptuously do, if he had them not. They are baites, & do often draw his heart to be set vpon them, that whiles they are in request and chiefly accounted of, there may be no place for better things, to rule and raigne there, although for shame and feare they are not altogether reiecte; euen as it may be said of play: Where that is entertained, good bookes are little read and occupied.

*Riches, one piece of prosperitie, hardly well used. Note.*

*Prov. 18, 11.*

E It was the last temptation that the diuell attempted our Sauour withall, ( The glorie and wealth of the world, I meane: ) to teach vs this, among many other things, that if the other two I meane, the temptation to dispaire and presumption be overcome, yet the diuell looketh to preuaile among men by this. What should I say of the innumerable hurts which euen good men sustaine by these benefits and good blessings of God, as that they hate one another, contend with, and deceiue one another, and make themselves strangers one to the other thereby? and (which is none of the least evils among other) that their hearts are so knit to them, that they consider not how they take in hand their worldly busines, nor how they vexe and trouble their poore brethren, (if any fall into their handes,) but go to worke against them cruelly, or at least in rashnesse, with which nothing is well done. If we should but consider how they beate their braines about them euerie way, who are yet wealthie already, bestowing all their wisdom in deuising how to increase and bring them in, when it were to be looked for, that the great riches (god-

*Yea many are hurt by them. Note*

*Ioh. 6, 27, Mat. 6, 33, 1, Tim. 6, 6.*



lines) should be much more sought after : If, I say, we should consider this, P  
we should enter into a verie maze. By which, and manie suchlike, it may  
with bitter complaint be lamented, (of the which we haue been long ad-  
monished:) that Religion in these manie yeares of our peace, hath brough-  
forth much wealth to the Church, but the daughter hath deuoured & eate  
vp the mother.

Psalm 119. 67.

Note

\*Deut. 6. 11.

And that this which I say, may not bee vnderstood onely of riches, G  
know we, that all lawfull liberties do worke the same effects, namely, that  
men, for the most part, become worse by them, as in the Psalme the Pro-  
phet declareth, saying: *Before I was afflicted I went astray*, that is, when I  
had my libertie: and therefore this shall serue to shew, with how much  
ado they which haue them, walke daily in a Christian course; and the ra-  
ther, the more varietie of earthly delights they inioy with the. Now there-  
fore it being thus, what cause haue all such as are louers of the truth (whō  
God suffereth to liue in peace, health and prosperitie) to be wise and warie  
against so manie dangers, and warned by the hurt of so manie, who haue  
gone before them? and to learne how they may not be hindred nor holden  
back any way than by their prosperity; but set forward rather in the seruice  
of God, and that manie waies, as it is most conuenient? The watch-word  
is not in vaine and needlesse, which was giuen to our fathers \*. *When thou*  
*hast eat & art full, beware lest thou forget the Lord thy God.* But I wil proceed. H  
Therefore as I haue now declared the one of these two points, that is, how  
hard it is, to vse prosperitie aright: so I will goe forward with the other,  
namely, to shew, how this may be, that we may well vse it, that it may bee  
no snare nor hinderance to vs.

The second point.  
How prosperitie  
may be vsed.  
The inordinate  
loue of earthly  
things must be  
weakened in vs.

Perswasion to  
helpe vs thereun-  
to.

1. They are transi-  
torie.

Eccles. 1. 2.

1. Cor. 7. 29  
30. &c.  
Luke, 12. 15.  
Prov. 23. 4.

And to this end we must consider, how nearely we are knit vnto the same  
as hath bin said, how naturally we desire to haue all that our hearts do long  
after, without regard, whether it be good or euill for vs: which causeth vs  
to esteeme of all such things more highly than becommeth vs, and there-  
fore to set our greatest care vpon them, and to seeke to inioy them,  
whatsoever better things we loose and depriue our selues of for them. I  
This inordinate loue which we beare to anie lawfull libertie or blessings  
pertaining to this life, must be by all meanes possible weakened and aba-  
ted in vs, which we haue too much through our owne folly strengthened &  
increased. And to obtaine this, as we shall be able, some perswasions I  
will briefly set downe. First therefore, this spirituall drunkenness is to be  
expelled, and the inordinate loue of earthly things to be weakened and a-  
bated by diligent earnest viewing and weighing, how momentanie and  
fitting all things of the greatest reckoning vnder the Sunne, are; and how  
vncertaine hold we haue of them, euen when we think our selues most cer-  
taine and sure of them. And further, by valuing and pricing them thereaf-  
ter, as the Lord himselfe teacheth vs to do, saying: *The fashion or shadow of*  
*this World passeth away*. And againe: *Happinesse doth not consist in the things*  
*which a man possesseth*; and of riches, which is counted the chiefeest of all  
the rest, hee saith. *Why doost thou wearie thy selfe to growe rich? cease from*  
*thy Wisdome: Why doost thou cast thine eyes vpon them? For they are no-*  
*thing.*

Also

A Also, we shall by little and little breake off this neare knot of amitie betwixt our hearts, and earthly wealth, peace, and prosperitie, (as well as we loue them) if we will suffer our selues to be perswaded, how many waies we be in danger offore plunges by meanes thereof: and that the Scripture giueth them many titles and names drawne from the effect which they worke in most men, as that they are snares, thornes, choakes, because they intangle vs, pricke, and hold in and smother the many graces of God in vs, that they bud not out and fructifie. And so saith Saint Paule, that they *pierce vs through with many sorrowes*, being meere vexation and affliction of spirit, when men haue giuen themselues, (after the course of the world,) to seeke what is the sweetness of them. Few *Iobs*, now to know and finde out the deceiptfulnesse of riches, vntill after they haue proued it, they complaine too late, and in vaine begin to repent, and say, We are deceived.

2. They are dangerous.

Note.

Mat. 13. 22.

1. Tim. 6. 10.

B Besides, it is an especiall good helpe to weaken the loue of these earthly things, if we often record, that they are not our owne, but borrowed, and therefore, as no wise man reioyceth for the stocke of money which he hath borrowed of another man, (which he must returne home againe) as if it were his owne: so it is small wisdom for vs, who are appointed to saluation by Iesus Christ, to delight in and set our hearts vpon the thinges of this life, which are but lent vs, and may euerie day be required againe of vs. But our

3. They are not our owne, but borrowed.

Luke. 16. 12.

C owne riches which shall neuer bee taken from vs, as the knowledge of God, the loue of our brethren, ioy and peace by the holy Ghost, these should so make vs in loue with them, that the loue of the other may be overshadowed thereby. Thus if we can thinke of all outward commodities of this life, and hauing this iudgement of them, will daily meditate one time or other of the momentanie condition of them with vnfeined prayer to God to renounce and forsake our olde loue and acquaintance with them, we shall finde this knot more and more to be broken, and our thoughts not to be caried after them with such earnestnesse and continuance, as they haue beene.

True riches.

Note.

D And if we could possibly thinke what hurt they haue done vs, euen our selues alreadie, (for what vnsetlings from a Christian course do we (in a manner) sustaine, but they are one cause of it, if not the onely?) I am perswaded, if we could rightly thinke but of this one thing, we would abate our greedinesse, and put the knife to our throat, as the wise man wisheth in the like case; that is, to restrain our appetite. But as experience hath taught, that mens latter thoughts are, for the most part, better than the former, (as they may well be, seeing they come with more mature deliberation:) so yet it may be said with griefe, that when we haue plaid the fooles, by letting loose our former thoughts to worldly lusts, and cherishing of them, we seldome haue the grace to light vpon the latter; that is, to digg and weed them out, vnlesse (perhaps) vpon our death-beds we complaine, when yet oft times it is too late.

4. Thinke what hurt they haue done vs alreadie.

Prou. 23. 2.

E Furthermore, it would not a little helpe vs forward to a sleight and meane estimation of all earthly prosperitie, if we would daily accustome our selues to muse vpon the examples of such, as haue inioyed the sundrie commodities as plentifully as any of vs do, and yet haue beene taken from them, and some of them in their flourishing age vntimely, as leauing to the rest of vs, who

5. Look vpon such as are taken away from all.



who yet remaine, a manifest spectacle of our mortalitie, and a warning of vs **F**  
to a moderate vse of them, that we might not iustifie the worlds practise.

6. Visit the sicke.

And it is another speciall meane to the contemning of the world, (though it go against nature) to vse to visit such as others also in their sicknesse (so farre as we shall be able) and there to marke how basely they then speake of them; worldlines, yea, with what dislike of their worldly mindes, that so we may see, how little good their commodities can do them, in comparison of that good which they haue kept from them, how greedily soeuer they haue been sought after of them: for one would looke that things so sought as they are of such; should haue more excellency in them than euery one seeth. But besides that, by going into the house of mourning, we may see and so be put in mind of our owne death and departure, which cannot too oft be thought vpon, and which is the end of all flesh; that thereby we may somewhat more like strangers, learne to vse the world after; & that we must one day giue an account how we haue gotten and vsed the goods and commodities which God hath giuen vs.

7. Thinke of our owne death.

Thus I haue in some sort, shewed how and by what meanes the loue of all earthly things shall be weakened in vs, without the which we can neuer vse the lawfull pleasures and profits of this life moderately and rightly: this one thing being added, that this aduice be the more carefully and constantly regarded, seeing the danger is like to be great by the neglecting of it.

If we haue earthly things in meane account, we shall not easily offend by them.

And now vpon this which hath bene said, it clearely and necessarily followeth, that if we thus get superioritie and dominion ouer our hearts and affections in the vse of earthly things, then our actions and dealings about these lawfull liberties, shall be well ordered in the sight of God and men, to the great quietnesse and peace of our conscience; for the righteous is bold as a Lion. For who doth not know, that as the heart is affected either well or ill: euen so it draweth the words and works after it, to be like and suitable? which is the cause why I labour to perswade Christians, to the subduing of the lustes and intemperate rebellions of the heart, and to haue in meane reckoning and price all things heere below, that they may be the lesse offensive in the whole course of their liues, and of their earthly dealings especially. For when we be thus resolu'd in our hearts constantly, watching thereto, that we (as God hath taught vs) will so farre forsake all, as we shall not thereby be hindered from following our Lord Iesus Christ in any point of his holy commaundements, we are stay'd from manifold abusings of our liberties, as wealth, peace, preferment, and such like. **H**

Luk. 6. 45  
Note

And when we can containe and keepe our hearts from coueting and desiring any way to vse our prosperitie vnlawfully, we shall neither iniurie others in any thing that is theirs, nor haue our commodities as snares, thornes and choakes to strangle and hurt our selues; but in the enioying of all blessings of this life, shall be sober and fruitfull in good works, and more feruently longing after the treasures of the paradise of God. Which fruits of prosperitie few do reape, but run into excesse and passe their bounds one way or other, so truly it is said, That as it was in the daies of *Noe*, so it will be in and vntill the coming of the Sonne of man: They did eate, they dranke, married wiues, and were married, &c. that is, they chiefly regarded these things rather than the manner how, or the end why, and more than they did consider, wherefore the **K**

Math. 24. 37.

A the Lord set them in this world. And this be said of the first branch of this dutie; that is, of the vsing of prosperitie, and the lawfull liberties of this life rightly: and how God teacheth his children daily as their state shall require, to do the same accordingly, as it is one of the duties which is of necessitie to be obserued daily of all that desire well to bestow the day, and to giue a good account of it at the euening and end thereof.

Yet to such as obiekt and aske, If I will debarre them of their mirth and pleasures, which in their prosperitie and through the benefit of their wealth they may inioy, I will add this brieue answer: I wish they prospered in health, strength, earthly commodities and peace, so as their soules might also prosper. And I thanke God I am not so enuious against the welfare of any of my good brethren, but that with the Apostle I can and do pray, that they might be altogether Christians, that is, true and faithfull seruants of God without the bands or other hardnesse, which some other of Gods people do sustaine and go vnder.

*Obiection.*

*Answer.*  
3. Ioh. 2.

Act 1. 29.

C But seeing prosperitie is a slipperie way, it is meete that all such as desire to be free from dangerous fals, should looke diligently to their steps: and seeing that our Sauour himselte hath taught vs that it is an estate full of danger, they should not thinke much to be admonished and put in mind daily, to take heed that they stand sure & in safetie. Is it not enough, (thinke we) & a great fauour of God, that he giue vs libertie to enioy his earthly benefits, vnlesse we abuse them to the fulfilling of our fleshly desires? doth Christ allow vs any otherwise to take our pleasure on the earth, than that it may not hinder vs frō following him by temperance and sobernesse, by humblenesse and meeknesse, the way to heauen? Or doth he bestow more on some than vpon others, that they who haue much, should set on edge the teeth of others by licentiousnesse?

2. Pet. 1. 12.

*Nota*

*What it is to line  
as strangers here.*

D We are called (and that most fitly) strangers; to teach vs, that we should not be meddling, nor intangle our selues heere so, as we should be vnreadie and vnwilling to go home. And that is a right stranger-like living in the world, and inioying the lawfull liberties of it, as we ought, when we be made more fit thereby for the heauenly life, and do not linger after any thing heere, or cling about it so, that we being tied to any earthly pleasure or profit, we can not, as free Citizens of heauen, be brought to be daily somewhat nearer it, and readier to go to it. And do we thinke that they are such strangers, who plead for such a libertie and reioycing heere, that their owne consciences do tell them, that they are not willing and readie to die? Are they such strangers, who are priuie in their owne hearts, that their reioycing is most for the commodities and delights of this world, eating, drinking, pastime, mariage, gaine and successe in their dealings, &c. who if death should come vpon them, whiles they are in the middest of them, must needs crie out and say: O death, how vnwelcome art thou vnto vs who haue our pleasure in these?

E It is the Lord that saith by his Prophet: *Let not the rich reioyce in his riches, nor the strong in his strength, nor the wise in his wisdom: but he that will reioyce, let him reioyce in this, that he knoweth me.* And it is our Sauour which saith, *Woe be to them which now laugh, for they shall howle & weepe: woe be to them which are full, for they shall be hungrie.* And againe: *Sonne, thou in thy life time receiuedst thy pleasure, therefore now art thou tormented.* Lastly, Iob that was  
deare

Ier. 9. 13.

Luke. 6. 25.

Luke. 16. 25.

Iob. 31. 25.



The gift must  
leade vs to the  
giuer, that he  
may be all in all  
to vs.

Iohn. 20. 17.

Pro. 23. 26.

Psa. 73. 25.

Seeke earthly  
things for a fur-  
ther end.

deare to the Lord, said: *If I haue reioiced for that my hands haue gotten much, & for that my riches are great, euen this were to denie the Almighty.* Therefore know we, that our reioicing ought not to be earthly: and as a godly man may not be glad for that he hath much, going no further; seeing that were but to be tied to the creature, and to rest in a broken and deceitfull staie: so neither may he reioice in anie other earthly thing whatsoeuer, but hee setteth it as well as riches in the Lords place, from which it ought to be banished, which we may bee easily perswaded of, seeing our Sauour Christ himselfe said to *Marie*, whom he loued dearely, when he saw her cling about him, *touch me not: for I am not ascended to my Father*, signifying, that there she should seeke him: Now the heart of a Christian is the Lords temple and dwelling place; and hee it is that must possesse that, as he himselfe hath said: *Giue me thine heart, my sonne.* F

That must be where the treasure is: it must haue no other treasure in heauen but him, nor anie on the earth in comparison of him. So that it may be seene of all such as desire to be satisfied, that God hath not giuen to his faithfull seruants earthly prosperitie to naile their hearts to it; but to proue them, whether anie thing be sweeter to them than he himselfe, who hath giuen it, that is, whether the gift or the giuer be in greatest request with them; and that all which he giueth them, might be an occasion to knit the nearer vnto him; who will yet giue much more to them which depend vpon him: to this end (I say) all Gods benefits doo serue. G

And I haue not denied in all that I haue saide, but that it becommeth the best of Gods seruants to labour for earthly maintenance, that they may be able to giue rather than to receiue, and that without anie iust offence they may do it: & that they ought to acknowledge it for a great mercie of God, that he reacheth out his hand to helpe them with necessaries, euen here, where they bee strangers, and to prouide for their bodily necessities; and therefore to be thankfull, yea, and ioifull in this respect, that they are freed from much care and distrust, and haue the way made more easie thereby to the heavenly life; for want whereof manie of their deare brethren are in much pensiuenesse and sorrow. But yet may they not in anie wise take such sweetnesse in those things, that they forget or neglect better; but alwaies remember, that they serue to a further end, that is, to seeke better; and are not themselues the end of their hope, in which they should rest. H

And so to conclude, it remaineth that we in no wise reioice, nor put our delight in anie transitorie thing, but with most great diligence wee vse all earthly benefits of God daily, & throughout our life, moderately. And this is to enioy our prosperitie aright, and to make that part of our life sweete and fauourie to vs indeed which is passed therein. And this is that which I haue thought conuenient to bee saide of this sixth rule, namely: that it is a great part of godlinesse, euerie daie to looke to this with due regard, that we moderately and fruitfully vse our lawfull liberties, and all the commodities earthlie of this present life. I

CHAP.

A

CHAP. 18.

Of the declaration of the seventh duty: Of bearing afflictions rightly  
every day they come.

B



THE next part of our life not yet mentioned, is that which is vnder the crosse and in affliction. Our dutie here is, that when and so often as it shall please the Lord to trie vs therewith, and to change the course of prosperitie or any part of it; yet that with the same well ordered heart, which I haue said should accompanie our other actions and parts of our liues, with the same (I say,) wee be prepared to receiue it from him: and count it no strange thing to bee exercised with it, and the rather for this reason, (as the Apostle admonished the godly of his time) that we are predestinate thereunto, euen to be like vnto Christ in afflictions; and also, seeing through many of them our way lieth to the kingdom of heauen.

*Be readie to take  
vp our crosse.*

*1, Pet. 4. 12.*

*Rom. 8. 29.*

*2, Tim. 3. 12.*

*Note.  
How wee may  
beare our affli-  
ctions rightly.*

*Ioh. 11. 8.*

*Heb. 12. 11.*

C

And all may see how needefull it is for vs to hearten on our selues by these and such like perswasions, to be willing to beare our crosses meekely and with chearefulnesse, because we doe so soone shrinke backe at the hearing of them; (as the Apostles themselues did when they heard that their maister would goe into Iurie againe, where the Iewes before had sought to stone him) and seeing they be so vnwelcome to vs by nature, although wee be subject to many and sundrie, and that daily. It must not be with vs, as it is with the most; that is, that we loue not to heare of them when we haue beene a while free from them, and so hope still for earthly peace, of the which we haue no promise: but rest perswaded euery day, that our heauenly Father knoweth what is best for vs; and as he seeth affliction or freedome from it to be meetest, so he will alwaies bring it to passe.

D

To this end we are admonished of the Prophet, to accustome our selues to beare the yoke in our youth, that wee may be the better acquainted with it when it shall be put vpon vs: and that so wee being tamed and subdued by it, and our proud and rebellious hearts brought vnder by God, we may beare it with the more ease and comfort; encouraged hereby, that if wee be able to beare afflictions contentedly, and with quiet and meeke spirits, (which is the hardest part of our life) we may easily prouide, to haue our whole life sweete and ioyfull.

*2  
Lament. 3. 27.*

*3  
Iob. 1. 6.*

E

Furthermore, to this end that wee may be readie to waite vpon the Lord patiently in our chastisements, we must consider that euery day Sathan intendeth mischief against vs, and hee knoweth our weakenesse to be greatest in bearing the crosse, and therefore will not leaue vs vnassayed as much as in him lieth: and nor so onely, but also will terrifie vs with this perswasion, that they be greater than they are, and feare vs with the oft and much thinking of them, that our sorrow may be increased. There is nothing fitter to extinguish and expell the cleere light of the word of God in vs (which onely is able to guide vs to beare our afflictions aright,) than the carnall cogitations and reasonings

*Note.  
How wee may  
beare our affli-  
ctions rightly.*



Luk. 24. 28.

Reu. 3. 19.

Note.

We must marke  
how wee be affe-  
cted in and vnder  
the crosse.

Not onely great  
troubles, but also  
those which are  
common, must be  
borne meekely.

Psal. 102. 2.

Note.

Luc. 9. 23.  
Iam. 5. 10. 11.

against it in our selues, (euen as smoake and vapours doe dimme the light of the sunne) to crosse Gods purpose (as it were) by giuing place to such thoughts: why doth God afflict vs thus? can this be for good vnto vs? &c. which faule Christ reprobued in the Apostles, their hearts being troubled with such reasonings, saying: *Why doe reasonings and doubts arise in your hearts to trouble you both needeleffe and hurtfull?* Against all which and Sathans cursed vndermining of vs by them, we hauing so great encouragement from the Lord, ought to be thus stayed: that as we can, we may auoide them, and the troubles which we cannot auoid, we may goe vnder contentedly, waiting for a good issue, euen as in faith we pray for it; seeing our God will haue vs perswaded, that of very loue & faithfulness he correcteth vs whensoever we be corrected of him. But because we faile many times in obseruing these rules, and therefore finde not grace then, to beare them aright, whiles they are vpon vs; nor afterwards get any wisdom, experience or comfort thereby; we must diligently & faithfully marke, how we be affected vnder them: that if wee should be oppressed with confused & vnprofitable heauiness, distrust or any other dangerous passions, we might learne before, that they be no fit companions for vs; and sooner get out of them, after wee espie them in vs, and so betake our selues to better gouernment.

And that this labour be thought no more than necessarie, wee must know, that by Troubles we doe not onely meane great & vnwonted losses, long sicknesses, persecutions, and such like; but those also which fall out very oft and commonly, as vnkindnesse and discourtesie in neighbours; vnchristinesse, vnrulinesse and disobedience in children; vnfaithfulness and negligence in seruants; discommodities and harmes in familie matters; with such like: all which to beare, without vnquietnesse, impatience and vnsetting our selues out of the Christian course, must be thought no meane nor small gift of God; nor without daily and continuall watchfulness and wise regard to be attained vnto.

And I doe the rather make mention of these troubles, which for the most part arise in our families as well as other waies, because many Christians doe thinke through ignorance, that wee are not to be directed in these common things, nor to be called to our reckoning and account for offending by impatience, anger, back-biting and heart-burning against any man, and for such like passions: which declareth, that as it is an hard thing for Christians to walke in the vprightnes of their hearts, by performing other duties in the midst of their houses; so it is no lesse hard and rare in this bearing of discommodities and other troubles, to shew themselves lights & examples to the rest of their family. But these vnquietnesses, which are counted small, are not to be admitted at any time in our liues, seeing they vnsettle and draw vs out of our course. Therefore that neither one nor other kind of affliction become vnsettlings of vs, this counsell we must take from the Lord, which I haue now set downe; that euery day we arme our selues against the feare of such as may come, and against impatience by such as already are come vpon vs.

Let vs thinke it no toile to watch and looke to our selues thus, if wee may by this meanes be rid of that which is toile indeede, yea greater toile; and ease our selues on the contrarie, an hundred fold. For wee shall not onely provide well

**A** well hereby, against those which are present; but as experience and proofe of Gods helpe bringeth hope which maketh not ashamed; so by our experience we shall finde the like in our troubles to come. What strength got *Iosua* by this, that he had oft times beleued Gods promise, and found that hee neuer failed him trusting in his word which he had spoken concerning victorie ouer his enemies, or deliuerance from them? Infomuch that he after some proofe of Gods keeping promise with him, in bringing him ouer the riuer *Iordane*, in giuing *Jericho* and the Citie *Ay* into his hands, & in the battell against the fiue kings of *Canaan*; he triumpheth in his hope of conquest, (the Lord hauing promised to him victorie ouer them) and therefore saith to his souldiers and men of warre, before he ouercame them: The Lord hath deliuered them into your hands, and therefore be of good courage.

Rom. 5. 5.  
Psal. 120. 2.

Experience is a  
great helpe in  
trouble.

Ios. 10. 19.

**B** And what other thing made the Apostle *Paule* in great afflictions to stay himselfe vpon God, and to cast his care on him, but this experience and long proofe which he had of Gods tender care ouer him? It was (I say) that which made him expresse the same in these words: God hath deliuered out of great tribulations, and doth deliuer daily, and I am sure also that hee will deliuer in all time to come. This experience if we haue (as who may not haue it in manie afflictions, if hee haue rested vpon God therein?) it shall be a strong weapon to defend vs from fainting, distrust or dispairing, and to keepe vs from vnsetlednes, and able to vphold vs in an infallible hope of a good issue, euen before it come. But to this end we must hold our selues fast to the prop of Gods promises, and lye close to them, as an anker: and thus wee being armed, wee shall see the Lords deliuerance for vs, as clearly as we may discern the arrow to flie in the ayre.

2. Cor. 1. 10.

**C** It is a great point of wisdom, to learne of God, thus to beare our trials and troubles, that first we commit the ordering and disposing of them to him, as *Hester* did, by fasting and prayer of faith: secondly, that wee vse all lawfull meanes whereby we may haue a good successe and end, as she did in going to the king for helpe against *Hamans* diuellish deuises: and then the third will follow, that God will turne them to the best. These three in one short verse the Prophet setteth downe together, saying: Commit thy way to God, & be thou doing good, and verily he will bring it to passe.

It is our wisdom,  
to be guided by  
God in bearing  
our troubles.  
Note:  
Hest. 4. 16.

Psal. 37. 5.

**D** But if we will not be directed by the Lord in bearing our afflictions, (as the rebellious heart will be soone readie to cast off his yoke) but will take counsell of flesh and blood, as *Saul* and many such haue done, yea and *Dauid* at that one time (though finally to his comfort:) then this shall follow, either for want of preparing our selues meekely for them before they come, or for not thankfully receiuing them when they are come, they shall sore flaight and astonish vs, and raise in our hearts such passions and distemperature, as will vnsettle our whole course and bring vs out of frame. In which estate as we shall be vitterly vnfit to any seruice of God; so shall we be also vnmeete for any Christian societie with men, wee being so confounded in our selues for our vnwelcometroubles, and so disguised in our speech, countenance and behauiour, by yeelding and giuing place to the frowardnesse and vnbridlednesse of our hearts. By all which, who doth not see, that wee doe both add new troubles vnto the former, and make them which God sendeth vpon vs,

Psal. 73 3, & 4.

How we add new  
troubles to the  
old.



*Of the declaration of the eight dutie, &c.*

farre more grieuous than otherwise they should haue been? For all, who haue experience, can tell, that the intemperance of our hearts, and the impatience which is suffered to beare swaie in vs, do raise manie distractions and vexations in our liues, which we might else haue been voide of: & the Lords trials and fatherly chastisements are thereby made farre more irksome vnto vs.

And of this seuenth dutie thus much: whereby we may see, how necessarie it is for vs daily, beside the well beginning of the daie and care for right vsing our prosperitie moderately, that we be also verie watchfull, that our afflictions breed no disorder in vs, but be quietly borne; that so all parts of our liues throughout the daie, and the whole course of our waies may be ordered commendable and aright: that euen in the daies of health and peace, we looking for our change, and labouring to bring our hearts to more humilitie through continuall watching, and oft and earnest prayer, wee may not onelie not count it straunge, when euen sharpe visitations shall take hold of vs, but in respect of the end thereof (which is to doe vs much good) we may with willingnesse receiue and goe vnder them; especially, seeing (as hath bene saide) our most louing father hath fullie certified vs, that hee hath no other meaning in sending them. And here marke, that as poore and rich are both taught their dutie in common together; so there is some what to be learned of them both seuerally: the one to be more speciallie armed with contentatiō vnder his pouertie; the other with humilitie and sobernesse, for the right and well vsing of his wealth & plentie.

Lam. 3. 33

## CHAP. 19.

*Of the declaration of the eight dutie, namely, Of vsing religious exercises in our families.*

INTO all the former duties which we must labour to performe, this is to bee added (to the end we may enioy as manie liberties as we can:) that with the same well gouerned heart, which we haue been taught to the performing of them, wee looke that both in the morning and at euen, as it shall stand best with the well performing of other duties, we and our familie, do reuerently worship God together; that is to say, that we solemnely vpon our knees make confession of our sins, and requests to him with thankgiuing. And because it is required, that the word of God should be taught by vs to our children and charge, therefore, that when wee may conveniently, we instruct them as they be fit to conceiue, in those things which are most necessarie for them, training them vp to answer to the same; & that they be encouraged to haue acquaintance with the Scriptures, and to be exercised in them from their childhood, that so the Word of God may dwell in them plentifully, and to edifie themselves in singing of Psalmes to the praise

Gén. 18. 19

2. Tim. 3. 15.  
Col. 3. 16.

**A** praise of G O D, and the putting of themselves in minde of the heavenly melodie and reioycing, which they shall haue with the Lord and his Saints in his kingdome. Euen this (I say) is another of those duties which is as oft as it may, to be performed in our families; I say as oft as may be, because no mans conscience should be accused for the omitting of it on some dayes vpon necessitie, which may fall out: but yet no man for all that may faine necessitie, to passe ouer a dutie of so great vse, and for so long continuance, euen throughout his life, except he supply the omitting of it, in some answerable sort otherwise.

And whereas by the examples of Gods holy seruants, this dutie of calling vpon God is commended to vs as to haue beene offered to God three times in the day; the other, of teaching their families, as a thing ordinarie and vsuall: what cause is there why we in whose dayes the light of the truth shineth more clearly than it did in theirs, should be behind them in any such duties sometime by our selues, sometime with our families, vntill wee might say: that we haue beene surable to them, in testifying our loue to God whom wee obey in performing them, and the religious care of our owne good which we are sure can neuer be enough? For the daily continuance of this dutie from time to time throughout our life, (although I doubt not but that many doe it now and than, who yet will not tye themselves vnto it constantly, and therefore reape the sleighter fruite of it;) some reasons I will alleadge to perswade thereunto.

*Psal. 99, 17.  
Dan. 6, 10.*

And first, it may please such to vnderstand, that our necessities doe require it one day as much & as well as another (except more weightie duties hinder, as hath beene said before) seeing some are rude, some worldly, some ignorant, and the best are forgetfull: and we find, that euery day bringeth with it sufficient cause to renew our faith and strength against sinne, and all kinds of discouragements, and to honour and praise God (if it be well considered) for his dailie fauours and kindnes. For such duties being in vse daily, doe hold vs from many euils which we should otherwise runne into.

*The first reason concerning duties in the family.*

*2 Tim.*

**D** Besides, seeing particular families are the members & parts of the church; and euery gouernour is that in the familie, that the Minister is in the congregation; therefore if they bee not accustomed to worship and serue God at home, how shall they be able to doe it with profit in the assembly? especially seeing experience teacheth, that the minde being vnseasoned all the weeke at home, is further off from goodnes on the Sabbath; and yet if it were not so, all which is done this way both publikely and priuately, is little enough euen in the best Christians.

And that wee may come the oftner and more chearefully hereunto, as oft as it shall behoue vs, we must know & consider, that we haue therein communion and fellowship with the Lord, and are admitted to speake and breake our minds vnto him, & so haue our soules most sweetly refreshed thereby, as if we met before him publikely. And what is like vnto such libertie, that in a reuerent sort we may be admitted to put vp our suites vnto the Lord, and to receiue from him an answer to vs againe? So that, it should not be hard for vs to be brought to enioy so great commoditie, but rather wee should count our state the more happie, the oftner that we may be partakers of such a benefir.

3



Againe, it is meete that wee should in this sort haue our recourse to him F  
daily, to the end that our whole conuersation may fauour of him; that as all  
abundance of heavenly odours (that is, of spirituall grace) doe flow from his  
Maiestie to all that are about him and doe by the prayer of faith come neare  
him, more fragrant than *Aarons* ointment: so we being conuersant with him  
in this heavenly manner, may hereby, as by a sweete preseruatiue, keepe our  
selues from all annoyance of Sathan & the world. And therefore it is no wise-  
dome for vs to be long from him in this manner, especially we hauing such free  
accesse vnto him whensoever we list. This reason should the easilier perswade  
vs, because we see how by occasion of earthly dealings, our earthly minds draw  
vs, if it were not for such helps, to be altogether earthly; and in our talke one G  
to another, churlish, hote, bitter, or light, prophane, rash; and so in our beha-  
iour testifying nothing else but a worldly mind. And is any thing more to be  
desired than the changing of this course? But what is fitter than this, namely  
when we ioine daily together in such holy manner against it, euen there where  
the faults are committed? And thus I hauing shewed, that there is no cause  
why we should thinke much to tye our selues daily as we shall be able, to these  
duties, weigh now a little; what companions we haue in the Scriptures in the  
performance of them.

Examples.  
*Abraham.*  
Gen. 18, 19.  
1. Tim. 4, 5.  
*Iosua.*  
Ios. 24, 15.

Akt. 10, 2.  
*Cornelius.*

*Abraham* is renowned of GOD for his diligence and faithfulness in H  
the performing of these exercises of religion in his familie; for instructing it,  
and therefore (no doubt) praying also, seeing all things are sanctified by the  
word and prayer. *Iosua* also who professed openly that hee and his household  
would serue the Lord, did, not darkly, declare therein, that the chiefe parts  
of Gods seruice were not neglected, that is, prayer, thanks, and the teaching  
them their duties. And *Cornelius* hauing this commendation in the Scrip-  
ture, that he feared GOD with all his household, and besides, that he was gi-  
uen much to prayer; hath left sufficient testimonie, that both he prayed with  
his household as well as priuately by himselfe alone, and also that hee laboured  
and vsed the meanes of instructing the same, whereby he might bring them to  
that feare of God which was in them. Therefore seeing such worthie seruants I  
of God haue gone before vs in the performance of these duties in their fami-  
lies, and so haue continued them, (as there is no doubt) as they haue seene  
their daily necessitie to require, and that they reaped singular fruite thereby:  
therefore it shall be necessarie for vs, oft and vsually to meete together for the  
priuate worshipping of God in our familie, euen the whole together, be it  
small or great.

Deut. 6, 7.

For this may all see and easily know, that God hath commaunded that pa-  
rents and fathers of families should rehearse his lawes continually vnto their  
children, and (as it were) whet their memories with them by talking of them  
in their house, and when they lye downe, and when they rise vp, and to bring K  
the word of God into familiar acquaintance with them; which is no more  
than he saw necessarie for them.

This age of ours  
much degenera-  
ted.

By the which commaundement we may see, how this latter age of ours is  
degenerated from the holy custome of religious exercises in our families,  
which were in vse so many thousand yeares agoe. For there can be no time  
found throughout the day, nay the whole weeke, in many Christians houses,

**A** to be occupied about such matters; and yet (which maketh their sinne the greater) how are they letted from them? by more weightie occasions? No: but partly through ignorance, so that they could not; through the trifling out of the time in idle and vnnecessarie talke or folly: and partly through continuall taking vp of it in one worldly thing or other, or nourishing techinesse and such like; by which their prayers (as well as all other good things) are broken off: whereas they should doe such duties by themselves alone also, rather than neglect them with their household, the Lord so requiring of vs the one, that we should doe the other also; and yet not so tying vs to one time, for the performing of them, that wee should looke after it at no other, (for it should be oft times, as we heard in Deuteronomie:) but thereby teacheth vs in wisdom to appoint to our selues some one certaine time in the day, or other for that his seruice, least we should obserue no time but omit it altogether.

*Note*

*1, Pet. 3. 7.*

**B** And as for the fruite of this dutie, if it be performed with reuerence of vs, as the Lord himselfe hath taught vs, it is an opening of the doore of his treasure vnto vs; as wee, who haue any experience, can truly say: That by it wee haue not been meanelly enriched. So that such prayer and holy exercise is sustainable and answerable to the other parts of christian dutie which are to be done throughout the day, as by the same before mentioned may appeare. And so our prayer (as I said before of the vse of it in the morning) shall be an helpe to godly life, to make vs liue better: and our good life an helpe to our prayer, that we may pray more feruently.

*The fruite of this dutie. Ioh. 16. 24.*

**C** Therefore (to say no more of this point) because I haue before set downe after what manner we ought to pray, and present our selues before God in euerie Christian exercise, if wee purpose and indeuour constantly to continue the same about euening and morning; there remaineth no more but this, that we take heede to our couenant indeede, and that we breake it not off by euery light occasion: neither giue place to such lets as Sathan will raise vp in our way; as, by the vntowardnesse of our heart, by sleepe and sloathfulness, the comming in of strangers, and occasion of ordinarie businesse; neither vse it for fashion; yea and this let vs know, that if the ruler of the family performe not this dutie, yet is the Christian familist to performe it by himselfe. And of the eighth rule thus much.

*Note*

CHAP. 20.

Of the declaration of the ninth and last dutie, Of viewing the day, before our lying downe.

**E** Now the last dutie remaineth: that thou must with the same well-ordered heart, whereby thou hast been taught to goe through all the actions of the day, looke backe before thy lying downe, how thou hast passed it, how farre forth thou hast walked with God in it, as thou art directed & taught; and wherein (as thou art able to remember) thou hast offended, whether thou hast remitted thy care and watch, and how thou hast wandred thereby af-

*What a Christian should doe as or before his lying downe.*



Ioh. 5. 14.

after the desire of thine owne heart. That thy soule may reioice in the blessing which thou hast found, (so farre as thou hast been guided aright) and thou maist by this experience hope more confidently, that thou shalt with more ease keepe the same course hereafter : and for thy strayings and infirmities be sorrowfull and displeased with thy selfe, that so thou maist both humble thy selfe and craue pardon for thy sin, and be the more carefull to sinne no more in that manner. This I am sure euerie sound-hearted Christian must needs approoue of, and thinke him in good case, who thus lyeth downe to his rest. For this is indeed to lye downe in peace and safetie, that it may be sutable to his awaking and entring into the daie in the morning.

The fruit of this  
practise.

Note.

And the benefit and fruit of this trauaile who would not be glad to reap and enioy, which is, continuall safetie and a prosperous estate, whiles a Christian thus setteth himselfe to passe the daies of his pilgrimage, & one of the as another, when his heart is looking after his actions in & through the day that God may be pleased? This were to lead a stranger-like life indeed and a verie walking with God: which (yet) is no more then should be aimed at by euerie good Christian, & the necessariest worke which he hath to do. And such an one shall well proue that he seeketh a kingdome elsewhere, and looketh not for his heauen here. And if it be asked, whether wee looke hereby to be voide of sin: I say no. But yet if in this course there haue (notwithstanding the care of pleasing God in the day) something escaped, which ought worthily to trouble vs, (as by Sathans malice and vigilancie, & our owne corruption it may easily come to passe:) yet (I say) by this order taking with our selues that hath been mentioned, it shall not sleepe with vs; and we hauing so farre preuailed with our selues, as thus to hunt and pursue it, and to expell and banish it, & so to reconcile our selues to our God (as it is said: If anie man sin we haue an Aduocate) before our lying downe, what a quiet and sweet estate is this like to be?

I. Ioh. 3. 2.

Obiection.

Answer.

Rom. 8. 12.

But it is (will some say) an offering of great violence to our selues to doo thus daily, and more then Gods Word imposeth vpon vs: therefore except it be prooued to vs by authoritie of Scripture, we will leaue it to such as list to be subiect to it. To whom I answer; That the violence which is offered, is but to the flesh, to the which we are not debtors; and therefore we are not to take thought to fulfill the lusts of it, but to hinder them rather: which shall be granted of necessitie, if it be prooued that God commaundeth vs to offer such violence to our selues, and that he straightly chargeth vs that we lie not downe in our sins, neither bee bold to sleepe in them; the which what other thing is it, then that we so consider and looke back vnto our actions done in the day, that we may haue peace when we lie downe at euen.

Ephes. 4. 26.  
& 27.

The words of the Lord, which I alleadge to this purpose are these: *Be angry, but sinne not: let not the Sunne goe downe vpon your wrath, neither give place to the diuell.* In the which words there is more required, than in this place I vrge: but yet, euen that also. For the Apostle teacheth, that if anger be kindled in vs for want of heed taking, yet that we should soone allay the same: but if through the hardnesse of the heart, after sinne is committed,

**A** mitted, it is not by and by acknowledged and repented of, but it remaineth and boyleth in vs; yet we must force our selues to relent and craue pardon of it before the Sunne goe downe, and so before we dare giue our selues to rest, least the diuell preuailing so farre with vs, we finde it harder afterwards to remoue it.

Now wee know, that other sinnes are in a like detestation with God that anger is; and therefore that they must be no more suffered to abide within vs than it: and consequently, if we be priuie in our selues to any like sinne, that we haue offended by, we should expell and driue out the same as poison, that it lodge not, nor remaine with vs. And to doe this, it is necessarie that we take  
**B** some conuenient time to vs, both to search and enquire what wee haue done, and withall to purge our selues from it accordingly, and what time is fitter for this, than when the day is ended?

But here if any thinke that this was not intended of the Apostle, that wee should before we fall a sleepe, consider how wee haue passed the day; neither will I precisely vrge the houre or time so particularly: (for indeed he requireth it to be done sooner, rather than that it should be deferred:) so I say likewise, that if this care be conscionably kept at some other time of the day, that there be peace maintained betwixt God and vs, it is well; but if that be not performed before, at least before our lying downe it ought to be: which also, is the  
**C** time very fit to commend our soules into the hands of God, not knowing whether we shall rise in the morning.

Besides, if it be required by the holy Ghost in the Epistle to the Hebrewes, *Heb. 3. 12.* that we take heede that there be not at any time, and so any part of the day, in vs an euill heart, wee being forgetfull and slow to obserue such a charge; can any denie, but that he doth there as well require, that wee should sometime looke backe to see how we haue regarded the charge that is giuen vs? And is any time ordinarily & for the most part fitter for that businesse, than when we haue ended the day (as was said?) except some speciall sinne committed in the day doe require a more speedie examining of our selues before. And if *Iob 1. 5.*

**D** (as we read of him) did euery day of his childrens banquetting together, offer sacrifice to God and pray for them, and commaund them to cleanse their hearts and sanctifie themselves, (for so it is said that *Iob* did euery day) adding this reason, Least they might therein offend God: is it any marueile, if wee in our owne person doe retaine this care euery day, and vse this practise? For euen as men who are in great occupys, doe not onely write their takings and their layings out, but doe also at euen conferre them together, least any delay of time should cause forgetfulnesse (and yet this labour they thinke needefull about things that shall perish:) so is it much more necessarie in the accounts of our soules that we should doe the same, that is, daily looke what we gaine or  
**E** loose, that we may procure to our selues thereby most sound safetie, and prouide also the better for the time to come to doe the like, and that with more ease. There is nothing against this dutie so much, as the prophane custome of the world, to whom all goodnesse and controlling of their licentious courses is vnfaourie, and therefore vnwelcome and ridiculous. But let such goe: know we, that if we desire to giue an easie reckoning to God at our latter end, it is our wisdome and the best prouision wee can make for our selues, to  
yeeld



yeeld with all conscionablenesse, a reckoning to the Lord at the end of euery day: and so much the rather, because wee loue no after reckonings to bee brought against vs; which may iustly be feared, when we haue not indeuoured faithfully to doe the same from day to day, but are accused by our consciences, that we haue dealt too slightly; yea hollowly sometime, and too much fauouring our selues in passing by many particulars, which wee were willing to be forgotten and buried.

Note

The heathen Poets did urge it.

That which we may reade in heathen Poets, as *Pythagoras*, and others concerning this matter, may & ought worthily to put to shame a number of Christians. They wrote, that a man should looke backe at the end of the day, how and in what manner it hath beene spent and passed: which cogitation (it is to be feared) hath not once entred into the heart of many, which professe to know God in Christ. For such as see any cause of going about it, this I will say to helpe them forward: that the more circumspect they haue beene in obseruing of their wayes, and the more diligently the gouerning of the heart & life hath beene kept throughout the day; the more readily and willingly shall they goe about this view of the day-spending, at their lying downe. Neither shall they leaue off, or neglect and vntowardly take in hand the view of it at night, but when they haue beene too secure and slight in doing the duties of the day. Neither would I lay vpon any a burthen, which they bee not able to beare: calling God to record, that I seeke in this as in the rest which I haue said, one lie the glory of God, and the further peace and comfort to all the faithfull, and the high pricing and estimation of a godly life, which will bee much set by, where the life is so looked to in the day as I haue wished, & at our lying downe called to mind, and viewed and conscionably redressed: and so I wish euery one according to the light and grace which hee hath receiued to consider, whether hee can say any lesse but that they walke most safely and most confident, who goe about (as they shall be able) to make an end of the day in this manner. And the reason why this is required, as the last worke beside prayer in the familie, is, because a Christian hath somewhat to mention and deale about, and complaine of particularly concerning himselfe, which he cannot so well be satisfied in, when he prayeth in companie. And he that hath most warily looked to himselfe in the day, and ioyned with the familie in duties of humiliation at night, shall see cause inough to add this dutie to both: as we reade it written of Maister *Bradford*, (who had much inward communion with God) that he was neuer satisfied in the duties he did through the day, and namely in praying at the Chappell (when he was fellow of a colledge) and in his chamber with his puples, vntill hee had also powred out his heart to the Lord by himselfe alone.

Note.

Respect must be had of bodily infirmities, &c.

But yet notwithstanding this which I haue said, speciall regard ought to be had of the many bodily infirmities, diseases & sicknesses, with the feebleness of minde, ignorance and other incombrances, which Gods deare children shall bee afflicted with: for they cannot doe as other may, and therefore as euery one shall be more oppressed than other, so hee must needs be the more respected. For in such cases the bare lifting vp of the heart to GOD sincerelie, is as much; and mercie (I knowe) is better than sacrifice: but withall, this must bee graunted, that the more godly euery one is, the more

he

- A** he will bewaile his wants, and so this among the rest; which doth no lesse in a well ordered heart, than a kind purgation, discharge the soule of all such drosse as remaineth to waite him a mischiefe. Thus I haue more largely, as I haue thought it expedient, gone ouer these parts of the life of a Christian, which for the most part are euery day to be done, the better to direct him therein: and so likewise I haue said that which I intended of this whole Treatise. It remaineth now to see how the practise of it is by Sathan and our selues broken off and hindred: which is in the next Treatise to be set downe and handled. But first, I thinke good to add these two things: The one, that as I haue set downe rules for daily direction, so for the helping of the weaker sort some example also be shewed vnto them thereof. The other, what vse is to be made of the whole Treatise.

*After what manner a Christian should view his passing of the day at night.*

- A**S concerning the first, this I haue thought expedient to say; When thou goest alone by thy selfe for this purpose to view how thou hast passed the day, first call to minde the seuerall actions (as thou canst) from thy first awaking, how thou diddest awake. Whither with any remembrance of God; and as soone as thou wert readie, how thou diddest take order about necessities which must be done, and than wentest to prayer, after to thy calling. Then how thou haddest occasion to be in some companie, and how thou diddest looke to thy selfe therein: if at another time in the day thou wast alone, or at exercise of prayer in familie or at meate; in another part of the day if thou haddest some crosse befall thee, and some ill newes brought vnto thee: or if thou dealtst and communedst about worldly affaires, buying or selling, how thou diddest it, and what care thou haddest therein. These or any other like vnto these whatsoeuer actions or the manner of them, or whatsoeuer the cogitations and desires of thine heart haue beene, whether they were good or bad, call to minde as many of them as thou canst. Thus looke backe (as thou art able to remember) how thou spentst the day from one thing to another, and from one place where thou wert to another: which though at the first it shall seeme strange and hard to doe, yet in time will be more easie. When thou hast thus done, thou shalt see how thou hast had vse of any of the nine duties set downe, which are the common and ordinarie actions of the day: and how the eight inward graces which ought to be companions to vs euery day, haue accompanied thee: and than, so farre as thou mayest truly doe it, giue thanks for all grace whereby thou hast beene guided, and humble thy selfe in confessing thy defaults, and praying as thou shalt see cause.
- E**I haue set downe a paterne and example to direct thee therein, which as thine estate doth agree with it, follow, and learne by it, how to order thy selfe in the rest.

*How a Christian should view the passing of the day.*



## Of the declaration of the ninth dutie, &amp;c.

*A forme or example of viewing or passing of the day, when we are ready to lie downe at euen, giuing light to a Christian, how to view his owne passing of the day.*

*An example thereof.*

I Thanke thee, O Lord, for my awaking with thee, and that with a willing and readie mind I entred into the day after, with calling vpon thee, (if thou diddest so) and for that I had libertie and oportunitie thereto: and that afterward I went cheerefully to the duties of my calling, or supplied the omitting thereof, some other waie with a good conscience; and that I was warie in companie and in solitarinesse, and in my prosperitie; and vnder my chastisements that I might not offend; but that I did some good as I could: and that I had my part in family exercises, and had care in my earthly dealings that I might not be made worldly by them; that I haue taken anie benefite by meditation and reading (if thou hast done so:) and now at the end of the day, that I looke backe how I haue passed the day.

Thus, as these or any of them haue been done of thee, call them to mind, as thou canst, and how they were done: and as they and such like are the chiefe actions to be done in the day, so proceed in giuing thanks for doing them (or so far as thou hast) with thy mind seasoned with the graces, which should direct all the actions of thy life through the day: euen the forementioned eight, thus:

I also thank thee (O Lord) that in these actions and parts of my life, I haue not done them in opinion of anie goodnesse in me, but by thy grace: and haue thereby humbled my selfe for my sins, and imbraced pardon by faith: and by the same faith, haue been holden from manie sinnes, and kept in doing manie duties, as loue, mercie, vprightnesse, and the workes of my calling: and haue had some consideration of my mortalitie, and looked for thy comming: (on the Sabbath, that I haue attended to sanctifie it in public and priuate exercises) and that I haue held the peace which passeth vnderstanding: and had thy kindnesse in remembrance thankfully, with some vse of watching and praying: and now viewed the passing of this day in this poore manner: let experience bring hope of better doing this from day to day. (And if thine heart goe with the mentioning of these, thou shalt find great fauour in them.) But seeing I haue faulted and failed manie waies, both in good dooing, and the right manner of it: and in following the deuises and desires of my heart too much, (here if anie particular action or corruption be remembred of thee, bewaile it, accuse and iudge thy selfe and renounce it, that thou maist finde mercie in that thy need:) I confesse and renounce the same, praying for Christs sake to be pardoned; that I may lye downe in peace. And this of the first point: namely an example of daily direction.

*The vse of the doctrine of this Treatise.*

The second thing which I said I would add, was the vse of this doctrine. For the vse of the doctrine of this Treatise, Of daily guiding thy soule and life, it may be gathered out of that which hath been said of it; and out of this last pattern or example so farre as thou seest nothing in it, which God approueth not. And that is in few words: that euerie day and through the day,

**A** day, thou weane and withdraw thine heart from any such noisome baite or prouocation, as suffereth thee not to arise in the morning, to walke through the day, and to lie downe at night in peace and safetie vnder Gods protection: and euery day, I still say, wishing thee to remember, that if thou beest negligent and carelesse but one day, that may fall on thee to vex thee long after, which should not else fall out in thy whole life. And that part of life which will not stand with this, let it, as deadly poyson, be carefully auoided and reiected of thee.

**B** Here followeth a prayer, containing the summe of the life which is to be daily led of a true Christian.

**A** forme or paterne to teach and direct a Christian

*how to begin the day with meditation and prayer, and confession of sinne, and thanks after hee hath first awaked with the Lord: containing in it the matter of this Treatise, necessarie for him to practise throughout the day following, and for euery day. The summe may be drawne out of it more briefly.*

**C**

**O** Lord God most mightie and mercifull through Iesus Christ, let that minde be in mee which is in thy faithfull people, and with the which thou delightest to be sought vnto, euen sound and without hypocrisie, humble, meeke, teachable to euery good thing, fitly and readily disposed vnto euery good worke: let mee be framed this morning to the liking of the Christian course, as I haue learned it out of thy word, and haue tried that it is the onely happie estate which here can be inioyed. And with this minde let me enter into my meditation, thanksgiuing, confession of sinnes and prayer.

*The entrance.*

**D** For whom haue I in heauen (O Lord) but thee? or whom doe I desire on earth in comparison of thee? who doest whatsoever it pleaseth thee, and hast all creatures euen the Diuels subiect to thee: who, as thou hast filled the whole earth with thy goodnesse; so particularly thy mercies are wonderfull to mee, and that my soule knoweth right well. And as in thy fauour is life and happinesse: so thou as one abounding in loue and compassion, hast counselled, yea, and commaunded vs for our owne good to seeke it, that we might be happy by it. And yet, least we should be deceiued with the delusions and baits of this world and set our delight on them, thou soundest this alarme in our eares daily, that all things in this world are transitorie, vaine and soone flitting away, and wee our selues with them daily drawing vnto our end. Thou hast caused this to be published in our hearing, that all flesh is grasse, and the glory and beaurie of it, as the flower of the field that fadeth: and that all things below, the more they haue beene delighted in, the more deeply they shall sting and vex vs when they forsake vs. And least we should iudge and hope of our estate after the deceitfull dreames of our owne braine, as wee are most easily inclined to doe, thou hast liuely set out our whole shape as in a glasse, to be full

*Meditation.*



*Thanksgiving.*

of miserie and cursednesse, if wee haue not yet attained to know that wee are thy sonnes and daughters, and that our names are written in the booke of life. These all and such like while I meditate vpon, as also, that thou wouldest haue vs euerie day make our saluation more sure, and to be perswaded of thine vnchangeable loue; I wonder at them, and most of all to consider thine inestimable and vnutterable kindnesse in them all: This draweth from mee (as there is exceeding great cause) vnfeined thanks, with ioy vnspeakable and glorious, especiallie for that I see, thou hast done all this for mee, euen the vnworthiest of other; that for my sake thou gauest thy deare sonne to death, that hee might bring mee to euerlasting life: that to me among other, thou wouldest haue the glad tidings of it to bee brought and preached, to the end that I may know my selfe as surely to be one of thine, as if I were gathered vp to my fathers to inioy thy presence most glorious already: that of me among the rest of thy chosen ones, thou hast an especiall regard and care against all things that might hurt mee, and wilt continue the same euen to my liues end, when I shall feare neither trouble nor danger, neither Diuell nor heil anie more: that thou hast graunted mee to know it by faith, and in token thereof hast sanctified mee and made mee able to loue goodnesse and loath euill in some measure: that thou hast wrought repentance in my heart, whereby I indeuour to forsake all knowne sinnes, and to please thee in all thinges: that thou hast giuen me a delight in thy word, whereas many finde little sauour in it: that thou turnest mine afflictions to my good, and teachest mee the right and sober vse of my prosperitie: that thou giuest me accessse vnto thy maiestie by prayer, when I will and for whatsoeuer is needfull: that I haue libertie to vse all other helps for the maintaining of a godlie life: that I may rise vp when I haue fallen and offended thee, and returne to thee againe: that thou hast giuen mee to strue against sinne and Sathan as a souldier of Christ, and makest me to finde ioy in the Christian life, and thy seruice to bee perfect freedome. And yet for all this, that thou giuest me hope of nearer communion with thee: that thou assurest me, that through thy power I shall be inabled to perseuere in this Christian course to my liues end, and that after it, I shall be receiued into glory.

And further, that thou hast not onely bestowed these great priuiledges vpon me, which are proper and peculiar to thine owne children, but also hast in most gracious manner provided for the continuance of these vnto mee, and ministred abundantly vnto me the good things of this life: as, to liue vnder a most Christian and religious Prince and King defending and maintainig the Gospel against all Antichristian malice and tyrannie and other aduersarie power, and the same truly and sincerelie preached, and by whom our liues, liberties and liuings are peaceable continued. I thankfully also acknowledge thy great mercie for the fellowship which I haue with thy good seruants in liuing with them, and for that credit & fauour which thou grantest me among them: also for conuenient habitation, competencie of thy outward blessing, good liking, contentation and agreement in mariage (or if ones state require it, out of it) for health and strength to walke in my particular calling, and the benefit of a lawfull calling it selfe, for freedome from grieuous paines and diseases; from suite and seruice, burden and bondage to Pope and tyrant and all other vnrea;

A vnreasonable ones; for blessing and successe in my lawfull affaires (other benefits mention, as thou shalt haue cause.)

THOSE These thy mercies with many other dailie renewed vpon me, both to the comfort of soule and bodie, doe cause me (I say) to thinke my selfe infinitlie beholding and bound to thy Maiestie, and to say: O Lord, what is man, that thou so delightest in him? and againe: What shall I render vnto thee for all thy kindnesse, which hath no end nor measure? This loue therefore constraineth me (contrarie to my corrupt nature) to be most willingly subiect to thy will and holy gouernment: this maketh thy commaundements not to be to me, as sometime they were, burdensome and vnwelcome, but sweet and pleasant: this causeth the strength of mine vnriue lusts and vnlawfull desires to

B wanze and be weakened in mee, contrarie to that which sometime I haue found; and perswadeth mee, that euen my afflictions and the hardest parts of my life are sent, not in thine anger and displeasure, but of fauour and mercie; and that for my good thou doest of verie faithfulnessse, cause me (when so euer I am chastised) to be corrected. And so, for thine afflicting of me also, I am, and more learne, daily to be thankfull. And the rather I see iust cause hereof, because I am priue in mine owne heart, how little cause I giue of this tender handling, and most kind regarding of mee: yea rather, I see causes innumerable, why I should be giuen vp into a reprobate sence; and both bee made an example vnto others in this life, of miserie; and after, be cast into

C endlesse woe. For besides mine originall sinne wherein I was conceiued and borne, my whole life (before I was called to knowe thee to be my Saviour through Christ my redeemer) was nothing else but an vtter departing from thee, and a dishonouring of thy name. In euery commaundement & branch thereof, I was rebellious, and disobedient to thee, and that as many times as I haue haire vpon my head. And since thou hast washed me from my wickednesse, and purged me from my finnes, whereas I thought I should haue roundlie and readily liked and submitted my selfe to thy holy will, which is the rule of righteousnes; yet I haue fealt, and doe daily, that I am hindred much from that good course which I desire; not doing the good which I would most

D willingly, but oft-times that which I allow not. And yet besides this, I perceiue, that there is much sinne in me which I know not, (as from time to time since my first beleeuing in thee, I haue by little and little espied and found out:) so that most iustly I may say: Oh Lord, who can tell the manifold errors of this life, or how oft he offendeth thee? And as for the deceitfulness of sinne, who is wise inough to discerne it in many things? as when wee shall be angry for a iust cause; when wee shall giue our eye and heart libertie to please themselues in that which they desire; when we grow weake in faith, whiles wee be about our lawfull businesse; and such like: which because I feele my selfe to be incombred with, and with many such; I doe here as most vnworthie in my selfe,

K E acknowledge the same, and humbly sue vnto the (O heauenly father) for thy deare sonnes sake Iesus Christ to pardon still my finnes and corruption, who doe confesse, that I offend thee so oft in the day as I cannot expresse: and this morning to receiue mee graciouslie into thy fauourable protection, that I may be satiate and replenished with thy louing kindnesse, so, that all the day after I may retaine the sauour of it; haue my heart so sweetly seasoned with it,

*Confession of sinne.*

*Pray for pardon, and so for the right vse of this manner of beginning the day.*



2  
Prayer for discharge of dutie  
in our calling, &  
for blessing in it.

3  
For that part of  
the day which is  
passed in companies  
that it may  
be aright

4  
For the right use  
of solitarinesse.

that I may find and feele all my actions, as good things to proceed out of the good treasury of it; and not to be fleshly, rebellious & corrupt, as proceeding from a root of bitterness. And as for the sin which is hidden from me, reueale and bring to light vnto me, that I may be ashamed and humbled thereby, and not abuse thy pardoning of me to bold licentiousnes, making that a colour of euill in me: but let me plucke downe all pride of my heart, and see my selfe daily, and so this day, more indebted to thy maiestie than otherwise I could possibly thinke my selfe to be; and to send vp more oft and earnest prayers against the same. Thus (good Lord) let me sensibly feele this mornings worke to be effectually through thy blessing, (euen as it is thine owne ordinance, that I should begin the daie thus) that I may haue my heart enlarged hereby, to do my other duties with more cheere & fruitfulnessse: and that I being thus perswaded of thy fauour, may also be assured that thou wilt be with me to assist me and blesse me in all the lawfull works & actions which thou hast in thy wise prouidence laide vpon me this day to do. And seeing thou hast appointed, that we should be occupied in some trauell and work profitable to the common wealth, which also may keepe our selues from idlenesse, incline my heart to obey this thy commandement, not onely for other causes, but chiefly because thou wilt haue it so, & with that cheerefulnessse that may shake off tediousnesse and vntowardnesse as far as of my frailtie may be obtained. In the works of my calling let me keepe my heart from all distemperature, disorder and rebellion, and containe my selfe fro euerie euill waie; in the good successes which thou giuest, let me not be lifted vp with lightnesse: in the contrarie, not cast downe with immoderate heauinessse. Let me see good and sufficient cause of intermitting the same as oft as I cease from it, and let my mind be stable and well settled to follow thee, though the actions of the day be manie and variable. In all companies let me frame my selfe this day, to be harmelesse & innocent at home, especially, where I am liketo meet with manie occasions to offend. And therefore let me beware against the common euils which are in families, as brawling, disagreeing with anie, anger, vncharitablenes, reuiling, prouoking, or being prouoked by others; but forbearing and forgiving, if I haue ought against anie; so let me be free from foolish iesting, flandering of others, lying, vnprofitable and needlesse talking: So abroad, let me not fashion my selfe after the euill example of the world in these or the like, but humbly carrying my selfe towards mine equals, giuing honour to my betters; & making my selfe equall with those who are my inferiours, as knowing my selfe what I am. And not onely so, but as I shall haue oportunitie, graunt (good Lord) that I may do good by exhorting, teaching, comforting, and admonishing, and offering my selfe to take good by receiving the same where I may, that thus I may leaue no ill fauour in any place; but with comfort, call to mind the companies that I haue been in, and not with an euill conscience. And that part of the day which I shall haue free from the fore mentioned duties to be alone, whether journeying, sitting, walking, or lying, graunt (most merciful father) that my heart may be weaned from vaine cogitations and fond desires euen the secretest: and that out of the good treasure of my heart, I may raise holy and profitable meditations;

Note

For chearefulness  
in Gods service

For confidence  
in all estates.

Just dealing to  
all, and mercy to  
the needy, and to  
hurt none in  
goods, name, &c.

For the right use  
of prosperity and  
adversitie.  
Here remember  
to pray for out-  
ward benefits &  
successe in earth-  
ly dealings.

Against unset-  
tlednesse by any  
occasion.

Note

**A** ditations; oft musing of the heauenly things contained in thy word, namely, thy mercies, of mine owne mortalitie, troubles, subiection to sinne and Satan; and how I may order aright all my lawfull affaires, and disgrace & bring in discredit with my heart all iniquitie and the very apparance thereof. Let me aime at these things this day, as at a marke. And whereas (most mercifull father) we are wont to goe to prayer, hearing, conferring, and reading of thy word with much vnwillingnesse and vntowardnesse; and to be sleepe and vnreuerent therein; graunt, that I may be armed against these: and contrarie may stirre vp my selfe to chearefulness and gladnesse when such times in the day come, seeing thou hast appointed them to be especiall helps for my weaknesse; labouring, that my heart may be affected with them, and strength obtained thereby from Christ Iesus my head, to goe forward in my seuerall duties. Let me in all these and other actions this day, hold fast my confidence in thee, that thou hast a fatherly care ouer mee, both in turning my afflictions (which it shall please thee to send) to my great good, and granting me many sweet blessings for my further incouragement: that when I shall be perswaded, that they are both, from thee of a fatherly compassion and tender care, I may greatly be vpholden and comforted. And whatsoeuer I shall haue to deale in with any man, though I be not in presence with him, let mee euer giue that which is due to him, as farre as I see it to appertaine to mee: especially in the commodities of this life, that none may haue any iust cause to complaine of any iniurie done by me; neither may I haue any wound of conscience at any time for such gaine or substance, and the rather for that I am giuen too much to looke after mine owne right; and with this, let mercie and compassion be ioyned, that I may as thou hast inabled me, glad the hearts of such thy poore seruants, as whose necessities it most appertaineth to mee to relieue. And so long as in thy fatherly wisdom thou hast purposed to graunt me health and prosperitie, let mee vse and inioy the same with much thankfulnesse; and soberlie, humbly and meekely carie my selfe in that estate, not thinking my selfe any thing better than such as want it: let mee not disdaine others, nor my selfe be drowned in idlenesse, sensualitie and sortish ease; but let mee be so much the more profitable in euerie good worke whiles thou giuest mee so many helps thereto, then in afflictions I could be; that so I may serue thy maiestie with a sound minde and bodie, so farre as thou shalt see it expedient. And yet not promising to my selfe continuance of peace and prosperitie, but to looke for my chaunge; to learne to bee abased, and to want: and contentedly, thankfully and patiently to take vp that crosse which thou shalt allot vnto mee; receiuing much comfort in the triall of my faith by thy chastizing of mee, and for that I know that in great mercie and loue thou doest it. And (good Lord) keepe from mee heauie iudgements which are about my strength: and when thou freest me from many other troubles, let me in no wise trouble my selfe with an euill conscience. And because I am occupied about manie things in the day, and therefore am more readie (through the Diuels malice and vigilancie, who seeketh all occasions against mee) to be unsetled and brought out of frame, graunt (most louing Father) that I may at such times remember, how I ought to haue a stayed minde and constant, euer counting one thing to bee necessarie in the midst of all my businesse, dealing



IO  
In sliding to re-  
turne speedily,  
and not to lie  
still.

II  
For looking back  
and examining  
the action of the  
day.

After request  
made for good  
life, put next a  
request for the  
reuerent use of  
all good helps;  
as, this beginning  
of the day, or for  
the well practi-  
sing of the godly  
life.

lings and varietie of actions: and that is, that I may highly prize thy word, that so I may doe thy will; seeing I haue then most neede of this grace of faithfulness and care, when the danger is greatest. And yet, if I should be ouertaken with any forgetfulness, and vnawares be preuented by Sathan, slipping into any securitie, rashnesse, earthlinesse of mind, or such like blind-folding of me that I should be thereby vnsetled, and this my course of holy walking be broken off; yet (good Lord) leaue me not ouer-long in that danger: graunt mee to espie my fall and offence whatsoeuer it be, and not to hide it in any wise, but speedily to acknowledge it, that I may obtaine mercie for it at thy hands, and so may returne to thee againe, because I haue sufficiently seene and tried that it is no liuing, but worle than death, to haue thee at any time against mee. Lastly, I most humbly beseech thee, that I may so warily cary my selfe throughout this day in all that I goe about, that I may not be vnwilling to view my doings and what hath beene done amisse, at euening, and reuerently looke backe and examine how I haue spent it, and that by these rules whereby I haue prayed to be directed: and that I may be willing to see where I haue failed, that I may the better know what badnes doth still remaine in me; that so I may haue iust occasion to humble my selfe and confesse my sinne to thee, and may make an end of all breaches, not lying downe in any of them vnrepented. Let mee count this no burthen nor toile to doe it, (as the most of the world doe, who thereby prouide so many after reckonings for themselves, that they cannot answere one among a thousand of them.) And by all my weaknesse, neglects of duty and out-strayings let me not be discouraged to leaue off this daily looking to my waies, but to increase my care rather. And wherein so euer I shall see and finde, that I haue obtained grace in any good sort to be guided by the direction which thy word setteth before me, there I may be ioyfull and thankful that thou makest any part of my dutie easie to me, which I know to haue beene farre otherwise. And thus let me haue good prooffe, that in all the carriage of my selfe and in euery part of my life I am a stranger on earth, as my forefathers were; and lie downe in peace at night, euen as this morning, through thy goodness, I appeare before thy Maiestie. And for the nourishing and preseruing of this Christian libertie in me, and that I may walke after this direction carefully, let my prayers be oft (as I may be able to offer them) and earnestly continued this day, and watchfulness adioyned thereto, as thou hast taught me: that although this manner of liuing be not regarded in the world, yet I hauing obtained of thy Maiestie to make it my delight, and knowing the incredible gaine that commeth by it, I may be resolute and throughly perswaded to make it my practise, not onely this day, but euerie day hereafter wherefoeuer I shall become, or in what estate and condition soeuer I shall be. That by the faithfull continuance of this Christian course, I may see my profiting daily in the denying of my selfe and little esteeming of this world, and so haue good testimonie that I liue by faith: and that when I shall be gray-headed, and waxe old, I may haue mine old age blessed vnto mee, and not full of tediousnesse and wearinesse, idlenesse and vnprofitablenesse, waywardnesse, frowardnesse and such like annoyances, whiles I acquaint my selfe now with the renouncing and forsaking my will in these & such like; that thus my latter dayes may be better than my former. And for the obtaining of grace to the practising

- A** sing of all duties this day, arme me with the armour of a Christian, that my particular actions may by the helpe thereof be well ordered: that by the armour of faith I may be able to beleue all times, and be kept from doubting and distrust in thee what occasions soeuer may be offered me of the same; that I standing and abiding in faith constantly, may finde and feele the sweet fruite and benefit of that part of my armour: and that I may be so settled in hope, that I may not faint euen in streights, though I see no way (to mans reason) of good issue, but by patience may be vpholden. That I may so bee cloathed with the brest-plate of righteousness, that I may not feare any danger by false accusations and malicious tongues; but may bring forth plentifully the fruites of righteousness in all my dealings, and mine innocencie may shine as light in the world. That my knowledge, by thy word may direct me to discerne good from euill, truth from error, and so may keepe my feete from falling, by the deceptfulnesse of sinne. That I being shod with the shooes of peace, may not onely haue peace of minde in the time of health and prosperitie, but may bee prepared thereby to goe on my iourney of this life to the end thereof, yea euen in sickness and tribulation also. And lastly, that I may be so girded about with sinceritie and integritie, that I may be farre from hollownesse and hypocrisie, and may carie my selfe in plainenesse and simplicitie throughout. And that behauiour in my heart or life which will not stand with this course of life let be, as I haue prayed, as superfluous rubbish cut off and cast from me, and let me haue nothing to doe with it, that so my life may be free from dangerous & reproachfull euils. And whatsoever else thou knowest expedient for me, bodily or spirituall, in this life or that which is to come, graunt it to me for Christs sake: to whom with thee (O Father) and the holy Ghost, be all honour and glorie for euer. Amen.

This prayer is not set downe to vrge anie to vse it daily, but as anie shall see cause; and sometimes to stirre vp those that feele themselues dead and vnfit to pray, by reading it ouer: and euerie thing in it so farre to be applied, as the state of the person shall require.

**D** *The end of the fourth Treatise.*

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# The Fifth Treatise, shewing THE LETS WHICH HINDER THE SIN- CERE COVRSE OF THE CHRISTI- stian life before described.

## CHAP. I.

*Of the summe and order of this Treatise, and how it agreeth  
well with the former.*

2, Cor. 5, 14.  
Ioh, 14, 23,



S it is the loue of God, which constraineth and in-  
ableth vs to loue him, & therefore to indeuour to  
obeie him; so the wicked who are not beloued of H  
him, cannot loue nor serue him: therefore it were  
infinite, and not to my purpose here, to make a  
large discourse of this, What lets hinder them frō  
the same, seeing it is no one particularly, but ma-  
nie which hold them from a godly life, as also frō  
faith. But seeing the most of the impedimēts which

hinder them altogether, are also stops and staies to Gods deare seruants,  
that they be not so cleare lights in giuing good example, as they might,  
and as were meete for them; therefore for the better furthering of them in  
the waie to a godly life, I will by that occasion laie foorth some of them I  
which hinder both: but chieflie I will shew how the poore childré of God  
be holden backe, and so become more offensiuē; and giue such helpe as I  
can against the same; for that is the point which I propound in this Trea-  
tise to acquaint the Reader with. And first to say somewhat generally be-  
fore I proceed.

*He that is guided  
and directed by  
the former doc-  
trine is in a little  
danger.*

He that faithfully vseth the daily direction set downe before, or the like,  
shall be furnished daily with the munition that a Christian shall need a-  
gainst his greatest enemies, & (as I haue said) shall find rest to his soule dai-  
ly; which otherwise is not to be found nor enioied cōstantly of any, neither  
the beautie and felicitie of a godly life in anie sort possessed as it may. For K  
though I dreame of no perfection in this life, yet hee that walketh in this  
royall waie, shall not doubt where he is, and whether he be out of his way;  
as other shall from time to time: he shall be accompanied throughout  
the day and from daie to daie, with faith, hope, loue, humilitie, meekenesse,  
righteousnesse, vprightnesse, patience, temperancie, somewhat armed  
againſt

*Note.*

**A** against trouble, hauing the word (according to the measure of his knowledge and faith) readie to guide him what to follow and what to refuse.

Now therefore it might seeme needlesse to say anie more about this matter. And indeede this I say, that he who is setled firmelie in the practise of that which is before set downe, shall find euerie day lesse to hinder him than other, and the Christian life more easie to him. But because we are not ignorant of Sathans enterprises, (who, as he is first hardly cast out, and with much adoe: so hee is afterward more fierce and subtile to hinder such as haue escaped his hands) therefore I will not beare the reader in hand, that this direction, or the like, will be as easilie obserued and kept constantlie, as read and learned, least

*Note*  
But they must know what dangers will be in their way.

**B** he finding it otherwise, should be discouraged and set further backe: but as I haue said of the parts already, with how much adoe they shall be practised; so I say much more of the whole, that seeing it is a chaining vp of the vnrule thoughts and desires of the heart, it will at the first seeme the more difficult. But although they escape that first plunge (I meane, not to renounce and cast off the practise of it altogether through the difficultie and hardnesse which seemeth to be in it, but will conceiue hope that God will strengthen them to abide constantlie therein; which is a great conquest: ) yet they must know, that there will fall out verie many lets to hinder and hold them backe one time or other, and one way or other, to make the doctrine which should direct them, without fruite vnto them. The diuell (as I haue said) will lay sundrie blockes in

**C** their way, to hinder them from going forward in and after this course of liuing by faith daily.

Besides these, there are some which desire to please God from their hearts, though not acquainted with anie direction how to be guided, but come farre behind them: wee must therefore seeke, how to prop vp and bring on them which are thus weake, as well as giue rules to the strong; and indeuour to bring them by little and little to this estate, as well as teach the other how to keepe in the good course which they haue attained to. Finallie, wee must in a wise and tender regard of their frailties, (as forgetfulnesse, earthly mindednesse,

*The weaker and the stronger Christians must be helped.*

**D** coldnesse, sloathfulnesse, also of their ignorance & other wants of experience) teach them (as God hath taught vs) how to rise when they are fallen, and to come into the way when by occasion they are gone out: that thus they may not be too much dismayed by their infirmities, but rather stronglie encouraged to haue better acquaintance with the life of a Christian, seeing there are so many helpes, meanes and incitements thereto granted to them by GOD. Also to make them better see themselues, the vilenesse which remaineth in them, and Sathans malice and other of his properties, how many things hee layeth in their way to make them stumble thereat: that the reading of these may hold them from securitie, and from faintnesse & wearinesse in their Christian course, whereto they are most inclined of themselues, though they were

*Note*  
Christians must learne how to returne when they are gone out of the way.

**E** set forward thereto by no other.

Now although, as oft as a man practiseth not this or the like dailie direction, it is certaine that he is letted; yet euerie one seeth it not to be so by and by, neither how or by what he is letted; much lesse how to redresse it: therefore is this place and Treatise of the lets most needfull, to shew what lets will lie in our way to hold vs from following good direction, and from practising

*Every one that is letted seeth not how.*

of



of the Christian life daily; that they being knowne, may be preuented & auoided, so farre as we may haue peace, (which shall be, if the rules for directing vs be carefully obserued: ) or at leastwise if we be hindred any manner of way, yet we may see how, and hauing remedies at hand, we may be glad to repaire speedily vnto them, and thereby returne into the way againe.

*Note.*

And therefore I haue thought it expedient to signifie the same in this chapter, and that my purpose is, to speake in the whole treatise following, of these and such like matters of purpose, for the helpe and comfort of such as cannot yet finde the Lords yoke to be easie, nor his commaundements pleasant and sweet vnto them at one time as at another, in one point as in another, but toilsome and burthen some. So that although I haue in the first Treatise said somewhat particularly for their sakes, as I could take fit occasion to doe: yet because I know that many who are willing to liue well and christianly, doe make a toyle thereof, and doe not finde any great pleasure in the duties of it; and therefore make question oftentimes (seeing they finde it so hard) whether they were best to goe forward, or no; especially when they haue beene driuen to commit any shamefull sinne; therefore I thinke it very expedient to remoue these dangerous thoughts, and shew them some way to come out of this vncomfortableness.

*What is meant  
by lets.*

*Note.*

Now the maine and chiefe lets are, the diuell with all his force, subtiltie and malice; and our euill hearts so farre as they are vnto the world, though not in their owne nature, but by them made occasions to vs of falling, and offending God. Whereby may be gathered, what I meane by lets and hinderances in this Treatise, euen whatsoeuer may hold vs backe from peace with God. Now all these and euery of them is able to breake off our course in godlinesse, that wee shall not bend our mindes otherwise than in some generall sort and manner to worship God, and liue with men: and although they preuaile not so with all, that they breake off their course altogether, yet some one part or other of the godly life shall be neglected; and so one day after another, it shall continue with them in such wise, that their reioycing in the Lord shall faile, neither shall their light shine amongst men, whereby God might be glorified. In this darknes and bondage the most part of Gods people are holden; so that although they haue some little sight of redemption, and dimme hope at some times that their sinnes are forgiven them, yet neither enioy they their part in this any long time, nor their sweet libertie in godlinesse, which they should haue in all estates; both which the Lord hath graunted to enioy, as I haue shewed before. They must therefore learne carefully to resist all such lets, as they shall know to stand vp in their way to hinder them: of the which I meane to giue a tast, and of the chiefe and most of them, that we may see and discerne them, and as I haue said, shew some helpe against them.

*First, of lets in  
generall.*

And first generally I will set downe the properties of the diuell, as, his malice, subtiltie, crueltie and the like, by the which in sundrie sort, hee worketh vpon the hearts of poore Christians, and deceiueth them infinite wayes: and together with these, I will set downe the encouragements which God hath giuen them against the same; which be farre greater than many of them doe thinke.

And

A And secondly, I will more particularly speake of the seuerall lets and hinderances which Sathan raiseth vp against vs, and of the kindes of them; and which they be; and how he vseth our hearts and the world as his instruments to ouerthrow our hope: and lastly, I will add some particular remedies against the same. By all which they who are incumbred with any of these lets, may count it no strange thing, neither be dismayed thereat; and by this which they shall reade, they may be prouided of some helpe and deliuerance.

*Then after, of the particular kindes of them, & what they be,*

CHAP. 2.

B *Of Sathans properties and attempts against vs in generall: and our helpe against them.*



O begin therefore first generally, euen he it is, Sathan I meane, that withstandeth vs in euerie good thing, (as I haue said before) and leadeth vs amisse many waies, although we see our selues set free from the infernall woe. And therefore it is, that our hearts cannot so soone be ranging though it be neuer so little, but hee is readie to meete with them and set them forward in some euill;

*1. Pet. 5, 8.*

*Iob. 1, 7.*

*The diuell meeteth with vs on every side.*

C and by his most slie subtiltie, he fasteneth our liking and our affections there, before we can be aware of it: so that we maruell after, to see such a suddaine vnsetlednes in vs, and such a change from a wel-ordered course wherein we were before. And hereby it is also, (of him I meane) that wee can deale about nothing but we may possible, and be oft times, snared with it: he knowing how to vie all outward objects to our hurt, as wealth, beautie, friends, libertie, peace, and all blessings; and contrarily, losses, sicknesse, disgrace, &c. If that wee be at home, he workes by domesticall affaires: if abroad, he taketh occasion from thence. So that wheresoeuer, or whatsoeuer wee doe or be occupied in, the Scripture teacheth vs, that he is about vs how good soeuer wee be, if not in vs as in the men of this world: and that which is most dangerous of all, he doth most craftilie deceiue vs when we doe least suspect it. More particularly to lay forth this, I cannot here conueniently.

*Note Both by prosperitie to snare vs and by crosses to vex vs, at home and abroad.*

*When we least suspect it.*

If therfore men be ignorant or vnexperienced in his working & vnacquainted with his properties, it is not to be marueiled at, though they beare their deadly wounds about them through his vncessant malice & subtiltie: for it is not possible, but that euery naturall man one way or other should be deeply bewitched, made sencelesse & foolish with pleasures, profits, dreames of earthly happinesse to come, feare, securitie, hard-heartednesse, or some such like.

*We must be acquainted with his enterpriser.*

E And this is the estate of the world at this day; euen thus are all vnbeleeuers deceiued, and holden (as it were) in bands; and cannot, either seeke or desire, or know how to get out. But if any be more expert, and haue their hearts exercised in discerning good & euill, and if God teach them to know this mysterie and secret, of Sathans casting mists before their eyes to rock them fast asleepe in sinne, and haue had prooffe of these things in themselues; they shall farre more easily see into it, and know by the helpe that God hath left them, how to shunne

*Note.*



shunne his deadly wounds, and to see his poisoned baits, and to auoide F them.

Luke. 21, 31.

We may not faint  
though we haue  
the diuel against  
vs.

It is not to be denied, but that in this manner, Sathan besetteth all people, (though little obserued and seene of vnbeleeuers) and most of all, vs, who are redeemed with a great price, whom he is openly and resolutely set against. All of vs therefore are to know his enterprises, properties, practises, vigilancie, his malice at all times, and in all actions and companies: and how by his diuerse flights he dealeth according to the occasions offered, and as our weakenesse may most easily be discouraged. But what then? are we therefore too faint? God forbid. I say further, (as before) if hee doth not onely kindle the concupiscence that is within vs and our owne lusts, to be more set on fire to do the euill which we are inclined to, but also baiteth the outward things with poison, which we deale about, that he may dazle our eies, and cast vs from our hold; that is, that we may not keepe still in the Christian course, yet ought we not for all this to bee dismaied.

Reason why.

Note

For we know, that euen these, although they cannot but trouble vs for the present time, yet shall turne to our exceeding good, by making vs to set more store by Gods protection then we did before, and to abide vnder his gouernment more continually; seeing we do so soone smart when we shake it off (as it were) neuer so little. When therefore we shall perceiue our selues to be hindred & distracted frō our peaceable estate, and from continuance in a daily good course, (which wil sore & much trouble vs,) God would haue vs know that we should not faint & be discouraged therat, but in confidence & full perswasion of recouerie, and of obtaining fauour, confesse humbly both our wandring and vnsetlednesse of heart and much more our hearkening to Sathans delusions, (whereby we were so far estranged from God) and forsake them, that wee may find mercie, and returne vnder his gouernment againe.

Luke 15, 6.  
The Lord will  
not faile nor forsake  
his seruant.  
Properties of the  
diuell.

The Lord would haue none of his to be ranging from vnder his wings, & much lesse (if anie be fallen through infirmitie, or beguiled by Sathans subtiltie) would he haue them thinke, that he will therefore shake them off, and forsake them, who hath made it manifest and well knowne in the Gospell: *That he seeketh up that which is wandring and lost.* This must bee thoroughly perswaded vnto Gods children, that they may neither be discouraged (as they must needes be otherwise) in their falls, from suing to God; and yet, not boldly abusing his lenitie, but well encouraged by his great loue to returne to him againe. For although the diuell bee a mightie enemy and cruell, for which cause he is called a great red dragon; and the accuser of the brethren; and as subtile, vigilant and malicious, as he is strong: yet they for their parts are not naked and altogether vnarmed; neither dooth their strength rest in themselues, but they deriue and draw it from one that is mightier than he. They haue libertie, nay commandement to be strong in the might of Gods power; that is: to be fully perswaded, that if there be anie strength in God himselfe, (who we know holdeth all diuels in subiection) theirs it is, and for them, and they may take it for their owne: euen as if anie poore man in a purchase should haue by a rich friend laide out for him

A him and freely bestowed on him, whatsoever he should want. Yea, one part of their armour (I meane faith) is able alone to overcome all lets which they shall meete with, and to thrust backe euen the fierie darts of the diuell, which burne and sting most sharply.

They must also consider, who and what manner persons they are; not enemies to God as in times past, but beloued, deare and pretious vnto him, euen sonnes and daughters; and therefore not like to be vnnaturally forsaken or left to themselves in their need and necessitie: and if when they were enemies, they were reconciled by his death, how much more being reconciled, shall they be saued by his life? and being already deliuered from the greatest feare, that

Note.  
Other reasons to  
strengthene against  
Sathan.  
1 Pet 2.9.  
2. Cor 6.18.  
Rom 5.13.  
Rom.8.1.

B is, of damnation, they may be well perswaded, that the combates which remaine to be betwixt Sathan and them, cannot be deadlie and to their overthrow, but to exercise their faith: that after they haue trusted in God a little, and waited vpon him, to see his helping hand heere, they may after their conflicts receiue their reward.

Hebr.13.36.

This I speake not to make any slacke and carelesse, but to encourage them against these lets which follow, which by his subtiltie shall seeme greater than they are: that they may not be faint-hearted and discomforted, seeing there is no cause. For it hath pleased the Lord and so he hath promised, by struing, resisting Sathan, and suffering a little, afterwards to take them into glorie: (as our Sauour himselfe did go that way, *Hebr. 12.2.*) and yet not to be without honour, euen here (if we iudge rightly) where and whiles (to the iudgement of the flesh) they are in the midst of reproch. This cauear I giue vnto the beleeuers before hand, putting them in remembrance that I must oftentimes call them backe to the consideration thereof; that they may be vpholden in the greatest likelihoods of danger.

Incouragements  
may not make vs  
slacke.  
Iam 4.7.  
Hebr.10.37.  
Note.  
Hebr.12.2.

And they must be warned to learne wisdom by their experience, that when they shall be able in sundrie trials to escape and be deliuered from the foile and perill which they feared, and to see that God hath vpholden them therein by faith in his promise, and hope in his helpe, and that thereby they

We must learne  
wisdom by ex-  
perience.  
Rom.5.4.

D haue bene taught to vse such means as haue brought a good end of their conflicts, they may afterwards be emboldened to wait for the same grace againe, in the like necessities and straights: and so to grow to haue that acquaintance and communion with God, that they may with confidence looke to obtaine greater things at his hands than these, and to encourage and hearten on others (who are weake) to do the same.

Now if anie should feare, that all this looking to our selues is more than needs: he is to know, that if our hearts were sound, and so kept without liking of euill (as sometime the meanest Christian feeleth it) there were no danger to be feared, no not from the diuell himselfe, much lesse the world, according to that of *Salomon*: *Keepe thy heart with all diligence, for from thence cometh life*: and they who haue anie experience, finde nothing more true, than that they walke at great libertie, when their hearts are well ordered. But seeing few can heare this saying, that our hearts should be holden in subiection to Gods will from time to time, and our desires and thoughts (though fond and foolish) captiuated, therefore Sathan taketh his aduantage thereby, to make them slaues and bondmen to his suggestions and deceitfull intice-

Our greatest pro-  
uision against  
Sathan, cannot  
be too much.  
Prou.4.23.



Rom. 2. 1

ments, to bereaue and make them void of all sound iudgement; and so to come F  
to do those things which sometimes they were ashamed of, or at least haue  
iudged verie hardly of others for doing them.

All Sathans pur-  
suing of vs, tend  
either to ouer-  
throw our faith,  
or to hinder a  
godly life.

And thus it commeth to passe, that besides the hinderance we haue by our  
euill hearts, when we shall haue considered and well pondered how many  
waies the diuell letteth and hindereth vs, we shall see good cause to provide  
the strongest helpe and defence that we can against the same. Now then, that  
it may more clearly be seene, what danger and feare we are in by him, which  
may easily breake off our course in godlinesse; some of his bad sleights and  
practises are more particularly to be laid forth, which though they be manie  
and diuerse, yet may be fitly drawne to these two heads: for either they do all G  
set against our faith; or else directly ayme at the extinguishing and burying  
of godly life in vs: wherein if the diuell can preuaile against vs, he hath got-  
ten what he would, and we haue lost that wherein our glorie stood.

## CHAP. 3.

*Of the diuels troubling the weake belecuer about his faith: and  
if hee doe not preuaile against him one way, he see-  
keth by another.*

H



Note.  
Sathans malice  
against weake  
and new called  
Christians.  
Reu. 12. 17.

Luk. 22. 31.

ND first for the former, to declare how he troubleth  
the weake faith of Gods children (for I omit to shew  
how hee leadeth them captiues who are as yet in his  
snares, beeing taken prisoners of him to doo his will,  
and also how forcibly he holdeth backe such as do but  
begin to looke after eternall life; that they shall be long  
in cheaping but neuer buying, although it be without  
money: ) his malice, crueltie and diligence do evidently appeare in the new  
borne Christians, which are made the Children of God by faith; as Saint I  
John faith: The dragon made warre with the remnant of the womans seede  
which keepe the commaundements of God, and haue the testimonie of Iesus  
Christ. How many heauie discouragements he preffeth downe their weake  
faith withall, that they may shake it off vterly, and be perswaded infinite times  
that they haue none at all, Christes words to *Peter* do prooue, saying: *Simon,*  
*Simon,* Sathan hath desired to winow you, as wheat from the chaffe, that is:  
to scatter and cast you out of the Church. And how mightily he preuaileth  
with many for a season so far, that they are altogether in a maner without com-  
fort, the disperfed Churches in the Apostles time knew then, and they now  
know best who haue felt and found it so.

K

Also it would hardly be beleued, if both Scripture and experience were  
not cleare witnesses in this behalfe, how he terrifieth them with their owne  
wants, ignorances, infirmities and vnworthineffes: also with feare of shame-  
full falles, which it seemeth to them that they are vnlike to auoid; and the ra-  
ther when he brings to their remembrance such good seruants of God as haue  
fallen in the like manner before them.

Besides

- A Besides these, what vnsetlings doth he worke in them whiles he feareth them with this, that for all their care they shall neuer hold out in their faith & holy course of life vnto their end; but by persecutions, and other afflictions, which shall be stirred vp against them, or by other prouocations they shall be turned backe? All which with many other, he oppresseth them with: and that to the end they may cast away their hope and confidence, and conclude resolutely, that they haue no faith at all. The which though the sleepe and drowisie professors are not moued with; yet with his weake children it so preuaileth, that they haue no greater affliction. And in that our Sauour himselfe was mightily set vpon by him about this, Whether he were the sonne of God
- B or no: what other thing did it signifie then this, that none of vs should easily attaine to this honour, to know our selues to be the children of God and rest quietly therein, but we should finde Sathan (our aduersarie) a most mightie hinderer of vs in our going about it?

For wherein can he shew his malice more fully, or verifie the Scripture more clearely, which saith: That he is the enuious man and gaine: That there shall be enmitie betwixt the seed of the woman and the Serpent, and that he should tread vpon his heele? Indeed, this is to be granted, that euen their weake faith which they haue, is sweet vnto them; and God doth sometime shew them, how happie a thing it is to be in his fauour, and freed from con-

Mat. 13. 25.  
Gen 3. 15.  
*The small east of  
true faith, is most  
sweete to the  
weake.*  
1. Ioh. 5. 13.

- C demnation, Saint *Iohn* thus speaking to them: *I write vnto you that beleue, that you may know ye haue eternall life.* And by reason of the little tast and fruit of their weake faith, God so vpholdeth them, that they can neuer be contented to forgo it: and therefore would they most chiefly be occupied in thinking of it, to nourish and strengthen it (if they knew how and were able) as being their chiefe treasure.

- But the diuell knoweth, that there are all those waies which I haue before spoken of, and many other, to dismay them and trouble their mindes about the same; and that their weakenesse is easily wrought vpon, (for he watcheth his best oportunitie) whereby he may driue them into feare, doubting, heauinesse and such like. And the want of outward blessings in many doth much increase it, but howsoeuer it be, they shall neuer be free long together from one temptation or other, but euerie while be troubled, till they grow better acquainted with the nature & propertie of Gods promises, namely, how true, vnchangeable, and perpetuall they be; euen as God himselfe also is: also except they prize them aboue all other things, and send vp earnest praiers to God daily and oft for this faith to be rooted in them: which they must do most willingly and gladly, as in the first treatise I admonished, that it being more and more daily settled in their hearts, they may feele their doubting and feare to vanish as fast, as they perceiue their hold in the promises of God to
- E waxe stronger. And by those meanes, by which I taught the weake beleuer there to strengthen his faith, let him look to be vpholden against the lets which I haue mentioned before, or any other whatsoever may trouble him.

Note:  
*How they should  
helpe themselves  
against all lets  
that trouble them  
about faith.*

It is also to be granted, that God doth ordinarily stablisch mens faith the sooner and more easily by the cleare, sound, and most skilfull and wise applying of Gods promises by his ministers and messengers, whom he appointeth to that worke: (and as this is done more weakely and darkely, the greater and

*Further helps.*



longer is their combate and conflict:) but how cleere and plaine foeuer the will of God about our saluation be to vs, who haue experience of the truth which is taught vs; yet it is not so by and by to them, who do but newly imbrace this glad tidings, although they would most gladly enioy the same. How much more then, when they are yet but weakelie grounded, & in this estate doo want an able Ministerie to set them forward: (which is manie poore Christians case:) alas, how much more (I say) must they needes bee kept long at one staie, or (which is worse) forget and loose the hold which once they had?

But although they be free from this danger, yet the deuill working vpon their infirmities, casteth manie moe mists before their eies then we can reckon vpon, whereby he keepes them vnder. Yet all this is done by the most wise prouidence of God, disposing euen these hinderances which Sathan layeth in their waie, to the most earnest stirring vp of them to fasten and laie hold on his mercie; besides the which, they see nothing but deadlie vnquietnesse. And this vse all such weake ones are to make of their doubting, feare of condemnation, and the trouble of mind which goeth with it; and therefore to giue dailie attendance vpon the Ministerie of the Word; which dooth helpe to supply that which is wanting in their faith: and to receiue helpe priuatlie of their teachers, and others who are experienced; and as well by themselves to vse dailie to meditate vpon Gods promises, as to praie oft and earnestly to God, that nothing may hold them backe or be a let from safe resting vpon the same; especiallie seeing their hearts are so set vpon and possessed with the loue and desire thereof, that nothing can satisfie them without it. For do they not see, by all that hath been said to this purpose from the first entring into this matter, that they are the persons to whom Christ saith; Beleeue? and againe: seeke and ye shall find? and also to whom he saith; I came not to breake the bruised reede, nor to squench the smoking flax? Also *the whole haue no need of the Phisitian, but they that are sicke*. Yea they are those to whom he speaketh, as he did to Peter: I haue praied for thee, that thy faith faile not; & to whom he saith; Seeing ye thirst after the water of life; I will giue it you.

But if they bee staied by these meanes in time, (as it is the thing to the which they must come) and be vpholden thereby, the Lord so blessing the, yet the diuell giueth them not ouer, euen then as though he were vanquished and overcome. For the present time indeed, he being thus resisted, flieth from them, (as Saint James saith) hauing done his best, and yet hath not preuailed against them: which to their singular comfort they may obserue, that this their experience may bring them sure hope of victorie againe in the like conflict. But (as I saide) hee hath not giuen them ouer, as though hee feared they were too mightie for him: but *departeth for a little season*, as it is written; that as one taking breath, or gathering newe strength, yea rather as one chafed, hee commeth more eagerlie, and fierce afterwards. Now, if he can driue them from their hold; the discomfort which they take thereby, doth weaken that courage and labour to bee well gouerned in their liues, which was in them before, how small and weake foeuer it seemed to them to be: and therefore they that haue such

*What vse weake  
beleeuers should  
make of their  
discouragements.*  
Prou. 8. 33.  
1. Thel. 3. 2. 10  
Ezek. 34. 9.  
Esa. 61. 1.

Mat. 7. 7.  
Mat. 2. 20.  
Mat. 9. 12.  
Luke. 22. 31.  
Ioh. 7. 37.

Iam 4. 7.

*The diuell leaueth  
not off to trouble  
the weake belee-  
uer, though he be  
vanquished.*  
Luke. 4. 13.

Mat. 12. 45.

**A** such tender consciences, and being (as I may rightly tearme them) bruised reeds, to the end they may not be broken and so holden backe from their chearefull proceeding in the true seruice of God, must thus be stayed vp, (as I haue said) and recouer themselues from time to time, euen as oft as they shall be assaulted and discouraged. And this, with that which I said in the first Treatise, may (through Gods blessing) be a remedie to the weake ones in such a case.

Now if by Gods blessing and their diligence, they finde some stay to their faith, and rest to their soule thereby; and then become more secure by reason of their former good successe, (as it is too common a thing, that **B** Gods children shall soone wax too secure, and void of that serpent-like wisdom till they haue beene taught by longer experience :) let them know, that he watcheth his oportunitie to set vpon them some other way; and namely, to draw them to presumption and too bold trusting in God without certaine ground of his promise; and he taketh occasion thus to do, from their former beleeuing in God, and leaning to his fauour in time past when they sped so well thereby. This subtiltie is so secretly wrought, that they shall hardly perceiue; yea, or so much as suspect the same, especially hauing small knowledge and being vncircumspect in obseruing their thoughts and waies. And whiles they thinke their estate to be right happie and good, they are led thorough this boldnesse into some euill; as, into priuie pride, or a good opinion of themselues, &c. sleight and negligent vse of meanes publike or priuate; and thereupon, an aduenturing perhaps to do that which is shamefull and reprochfull to them.

*When the diuell preuailes not against the beleuer one way, he attempteth another: By drawing him to presumption.*  
Note.

*What fruit that bringeth forth.*

This the diuell did hope to bring our Sauour Christ vnto, when he saw his firme confidence which he had in his Father, at his first tempting him to distrust: for then he perswaded him vpon the hope he had in God, to cast himselfe downe from the pinnacle of the Temple, and not to feare any danger. But though he found no such thing in him as he looked for; yet in **Peter**, he assaying the same, was not disappointed. For he hauing with great commendation made profession of his faith, was too presumptuously carried immediately to giue counsell to his maister (which boldnesse was intollerable) but such counsell as tended to his dishonour, his owne iust reproofe and our vnter vndoing if it had beene yeelded vnto, namely: Not to giue himselfe for the sinnes of the world; for the which cause he was reprooued and repelled, and that most iustly, with the name of Sathan, for that he had in that action so rightly resembled Sathan, who had thrust him forward vnto such great boldnesse.

Mat. 4. 5.

And doe not many by the like occasion fall and offend daungerously? As, because they are the children of God, and for that they trust in him, and therefore knowing and confessing that they are beloued of him, they hope he will not suffer them to fall greatly, but will keepe them though they see not how? They are perswaded (although falsely and amisse) that the things which they do in ignorance and vnbeleefe, are yet to be allowed and commended in them because they meane no euill; and being (as I said) beloued of God, they presume about that which they ought; and that they may promise much to themselues, (that they are priuiledged from offending) because there is some-  
**E**

*Many, seeing they beleue, think they shall be allowed in their actions done of ignorance.*



Note.

what in them more than in others. Yea, when men grow to haue any hold of the assurance of Gods mercie, it is little knowne of many, how the diuell taketh occasion from that which is good, yea, the best thing in them, to hold them backe from honouring God, (in such sort as his children should do:) but keepeth them in blindness, that they shall not see that to be euill which they do, though it be verie offense and palpable.

*And they thinke also, that they are iniured, if they be not approoued therein.*

For would it be thought, that such might be brought to be so blinded in that which they do, as to thinke, that if their course be not liked (when it is indeed iustly to be misliked) nor their opinions approued though they be fond and vnfound; yet that they are hardly dealt withall of those which thinke so of them? And thus it commeth to passe, that many dare be bold to neglect good meanes publicly and priuately; or to vse both verie negligently, sleightly, and vnreuerently, which sometime they durst not do; and to make light account of a sin in word or deed, which sometime they would not allow so much as in thought. And thus many priuate men take vpon them to expound the Scriptures, hauing no gifts of interpretation, tongues or knowledge thereto, because they thinke that the children of God may and should do so. Such dreames and fantastickall pangues Sathan raiseth in the hearts as well of such as haue had some taste and feeling of Gods fauour, as of others who haue gone about the same (foolish flesh too easily liking of, and consenting thereto:) that if Christ be with them, and God loue them, vnder that colour, all should be borne with, that they do. Wherein who seeth not, that Sathan driueth at this, that their profession may be made ridiculous among other, and they themselues after some sore foile, may be discouraged from their profession altogether. I must needs say it is lamentable, that such as God hath enlightened sometimes with some sure hope of his fauour and of the life to come, should so be deceiued and made to degenerate: but yet that it may be so, by Sathans malicious and subtile vndermining of those which are not settled and constant, the oft rehearsing of such offences in *Peter* by name, and in other of the chiefeft Apostles, doth plainly prooue; although it is greatly to their shame, and little to their comfort which are in this estate. Neither shall they need to glorie much or please themselues therein; because such as haue attained to greater grace than they, are no other way but by the power of Gods spirit guiding their hearts, preserved from such like offences.

*Let all weake beleeuers take heed of the least presumption.*

But this I haue spoken first, that I may admonish those, who haue found themselues deliuered from the feare of Gods wrath sometimes; yet, to beware of all boldnesse and presumption in the least manner, and to looke carefully to the preserving and maintaining of their faith by all meanes, and learne to liue by it while they haue Gods word a light to their steps. For by it they abide in Gods fauour, and are further vpholden in their Christian course; and without it, if they will be bold to venture as little children without a stay, they shall soone see to their cost what danger they may grow vnto.

*Psal. 119. 105.*  
Note.

Secondly, that they may aduisedly consider, (their faith and confidence assuring them of so great good things from God daily) that this loue of God constraineth them to giue themselues ouer to God as they are able: and therefore in reverence and holy feare to carrie themselues so, as they haue the word a lanterne and light to their steps, and to suspect all other boldnesse to be

A be rash presumption; which the diuell according to his wonted manner and custome labourereth to draw them into, that he may hinder them as much as he can, from inioying the full fruit of their faith heere, although he cannot altogether deprive them of saluation it selfe. In humilitie let them thinke basely of themselves, that they may keepe farre from this bold presumption.

And let not this be spoken to the weake Christians onely, although they are most easily deceiued thus for want of knowledge or sound experience: but let the best also know, that it falleth out oft times in one houre or day, when men waxe somewhat more carelesse in vpholding faith and a good conscience, which commeth not to passe in many yeares. And for such as are

*Let stronger Christians also be well armed against presumption.*

*Note.*

B in feare and danger of this, let them know, that the greatest measure of faith doth bring answerable measure of humilitie, and teacheth such to feare their owne infirmities and Sathans crueltie, and to obserue themselves least they fall; and hast not, no not in the smallest manner, to lay hold of Christs mercy, while they walke presumptuously: and so afterward let them keepe well when they are well, rather than boldly to tempt God by doing the contrarie. And this let all such take for their remedie against that subtiltie of the diuell in drawing them to presumption.

*Mat. 15. 27.*

*& 28.*

*Prou. 28. 14.*

C

CHAP. 4.

Of Sathans hindering the continuance of faith.



ND thus I passe to another of his lie & malicious practises, beside tempting of vs to vtter vnbeliefe and presumption. For if he preuaile against vs neither of both these waies, but that we set our selues as we haue beene taught, to vphold and prop vp our weake faith daily; yet he doth most strongly assault vs, watching all opportunities therto, that we may not be rooted and stablished there-

in constantly, but that for all our labour and many prayers we may be kept in doubting from time to time, and held backe from daily nourishing and preserving the continuance of that heavenly gift, so as we should not liue by it, nor grow more sound and experienced in it, after we haue once obtained it of God. Which caused the Apostles to pray thus, though Christ was conuersant with them; *Lord increase our faith.* And although we be commanded neuer to cast away our confidence, nor to come to praier or any other dutie at any time without this our faith; but as oft as we pray in the day to be able

*Note. The diuell holdeth them who haue attained faith, to be oft to seeke of it.*

E to call God Father, and not to be vnarmed of that hope while we be in this warfare; yet because it is the preseruer of our life and peace, and that thereby all the benefits of Christ are conueyed vnto vs throughout our life, therefore doth he hold the most of them which haue inioyed it, and felt the sweetnesse of it, from possessing it daily. And he maketh that as harsh and strange to many euen of Gods seruants when they heare, That the righteous liue by faith, and that their life is no life to be accounted of, when they walke

*Ephes. 6. 24.*

*It is strange to many Christians, to heare that they must liue by faith.*



Heb, 10, 38.  
2, Cor, 5, 6.  
Heb, 10, 22.

without the power and vse of it, euen as it is strange to the most of the vnbeleueers, to heare, That we must draw neere to God with the assurance of faith at anie time or at all.

Rom, 1, 17.

Gal, 2, 20.

And from hence it is, that among holie Christians, (though weake I must needs say) these speeches are heard: what must we euer beleuee, and daily hold our faith? as though this were a matter not heard of, & a speech doubt full; when yet the Scripture sheweth plainelie, that *we must walke from faith to faith daily*; and that, not onely to more assurance of iustification, but to a greater measure of sanctification also; that so our life may be a liuing by faith, according to that which the Apostle saith to the Galathians: *In that I now liue (in the flesh, that is in this mortall bodie) I liue by faith in the sonne of God, who hath loued me and giuen himselfe for me.* By the which words it is manifest, that in his owne person he sheweth how the faithful being vnited to Christ by faith, do thereby draw and (as it were) suck spirituall grace from him daily, whereby they liue, that is to say, lead a spirituall life, or rather Christ liueth in them.

\* 1, Pet, 1, 5.  
Take heede faith  
faile not.

But labour to  
grow in it.

Now therefore if the iustification of Gods people, and the holinesse which they shew forth in their liues, do arise from hence, that they beleuee God hath promised them \* strength to waite for saluation and to liue well: then it must needs follow, that faith failing, mens strength to the doing of anie good thing vtterlie faileth also. And therefore if we be perswaded, after we haue once receiued grace to beleuee; that we are thereby well enough, though we labour not to grow daily, and to hold fast thereby the hope of forgiveness of our sins, & of other grace; how grossely dooth the diuell bewitch vs? By what meanes soeuer he do it, whether by keeping vs ignorant of this truth; or otherwise busieth and occupieth vs in the world, that we think not of it, nor at all looke after it; or whether we be holden from it anie other waie, all is one. And although this is a thing, with which men of the World are not acquainted, yet they who haue learned to know what the excellencie of beleueing is, and haue felt anie power of it working in them; they are to know that they can neither liue comfortably; nor doo anie thing well without it: for \* *Without faith it is impossible to please God.*

\* Heb, 11, 6.

Ios, 6, 14.

Though there be  
but little faith,  
yet it is not mis-  
sed.

And as the people of Israell in that one part of their life daily rose vp perswaded, that the wals of Iericho should fall after God had foretold it them; and for prooffe thereof did euerie daie compasse them, blowing trumpets of rammes hornes, as they had been commanded: so in our longer conflict not with Iericho but with him, who is called the Prince of the World, this our faith is to lie downe with vs, and to rise vp with vs, and through the day to dwell with & accompanie vs. And nothing is more to be lamented than this; that though it be rare & seldome found in the earth, (the diuell holding men in vnbeleefe stronglie, as it were in bands) yet it is not wanted or once missed: and the godly themselues (for the most part of them) scarcely haue anie great vse of it, in respect of that which they might haue. Neither is this point made so familiar and well knowne to manie Christians, who yet haue a long time embraced the Gospell euen with good liking, though some of great experience are better settled.

Neither

**A** Neither do many of them grow to see that their life is a continuall and daily conflict with sinne and distrust; neither are they acquainted with the subtil sleights of the diuell, how couertly he bringeth to passe, that they forget that they are purged from their sinnes, and therefore are led after other deceitfull allurements in the world. I speake it for that I see, how hardly they can be holden in the daily strengthening and nourishing of their faith, who yet haue truly (though weakely) tasted how sweete it is, and Christ thereby, through the preaching of the Gospell. And no marueile, if they cannot be brought as some others are, (and yet they but weake also) to set their delight therein as in the best treasure.

**B** And for that so few are to be found, who hauing had comfort by it twentie or thirtie yeares agone, when they first heard of it and receiued it; or in later yeares, as manie (it is not to be doubted) haue also had, (for I dare not be so vncharitable as to iudge otherwise of them :) for that such (I say) who haue inioyed much comfort by it sometime, do not now, nor haue since that, inioyed the same still: what is the cause of it? Is it anie other than this, that Sathan hath stolne away their hearts after the loue of present things, euerie one his way, and caused them to loose that high estimation of the Gospell which once they had of it (though they still commend it;) they not wise enough in the meane while to obserue, how they were deceiued and blindfolded by

*Why many inioy  
not the comfort,  
which sometime  
they had by the  
Gospell.*

*Note.*

**C** him; nor once to misse or complaine of their losse whiles they may liue at ease, and prosper on earth in the meane season? And that it hath beene thus with manie, (and therefore also is so with others still) heereby it hath appeared, that at their death they recovered their decaied faith: and sundrie haue more deeplie descended into themselues of late, than for a good space before they had done; & haue called to remembrance the seasons in which they had reioiced somtime through their faith in another maner than since that, they could, much bewailing also the losse of so great a benefit as they by the decaie of it had so long time sustained, euen great libertie of mind to walke with God, and that boldnesse and freedome of good conscience, which the wise man saith is

**D** a continuall feast.

Such therefore as see what the diuell pulleth from them by darkening and burying this sure trust and confidence in God, and how it goeth from them couertly as the Sunne from her line, before they be aware, if it be not well looked to: such (I say) must learne to put themselues forth, and consider what strong hold they haue, (and they must sticke to it) when they may say: *The Lord is my helper, whom then shall I feare?* and againe: *I should utterly haue fainted, but that I beleene verily to see the good pleasures of God in the land of the liuing.* Such must learne of Gods seruants to waxe more bold with reuerence, and resolute: And seeing as *Dauid* saith, *Our fathers trusting in thee, were not*

*Pro. 15. 35.  
How to remedie  
this let.*

*Psal. 127. 1.*

*Psal. 124. 4 & 5.  
Iob. 13. 15.*

**E** confounded, therefore to crie: *Though thou kill vs, yet will we trust in thee.* And such must leaue that wordlie wisedome, whereby they thought it needlesse and foolish to nourish it in themselues dailie; and must become fooles in the estimation of men, that they may be wise by the testimonie of God, to keepe their faith as they would their life; and that, by oft recourse had to the Lords promises which faile not, neither change, thinking oft and much of them, and praying for grace to applie them to themselues, and to grow stronger

ger



Act. 2. 25.  
2. Pet. 1. 10.

ger by experience, prouoked thereto by their daily infirmities and wants: that thus they may clearelie see Gods louing kindnesse daily to them, and not at some one time or seldome onely; and that so they may know themselves to be in continuall safetie thereby, as their hearts desire; which is to *set the Lord alwaies before them, that they may not be shaken*. So shall they not be snared in Sathans bands, as otherwise they must needs be, neither greatly fall (I meane, to their hurt) although they be not free from temptation.

Note.

2. Pet. 1. 17.

These are the chiefe hinderances of faith, whereby the diuell troubleth Gods seruants, holding some in feare that they haue none at all, who yet sometime haue felt the contrarie: drawing others to presume, &c. and keeping others from confirming it & growing therein dailie, whether we respect faith in the particular promises of this life, or of life eternall. And these last mentioned, though they are not said properly, to presume as the former, yet (as it is hard to hold anie good thing long) they letting loose their hearts, and being much occupied in the world, and hauing many dealings, being also in manie companies, and meeting with manie crosses, (besides their owne forgetfulnesse and frailty) are darkened and distracted in themselves; and not being seruent and diligent in vsing good meanes, do doubt and feare. And this is the estate of many, and those of long profession vnder the Gospell. Which sort of people till they settle themselves constantlie to walke with God, and will be content to keepe a narrow watch ouer their hearts and liues; can be at no better stay. For by these meanes they preserve their faith, and keepe peace with God ordinarily, as we see by experience; or easily recouer themselves againe, if they be dimmed and ouer-shadowed.

But seeing this gift of beleeuing constantlie and soundlie the forgiuenesse of their sinnes and the fauour of God is fewe Christians case, (for where it is held and inioyed, it maketh the heart merrie, and the life well ordered) therefore manie desire to know, what hindereth, why this grace is not more commonlie found to accompanie euen right good Christians. For that it is so, (say they) that but fewe haue attained heereto, it is to be seene in their liues, and yet better knowne to themselves, who best know their owne hearts. Vnto the which I answere, there are two causes heereof. The one our infirmities most properlie so called, namelie when partlie through weaknesse, partlie of knowledge we offend God: the other, when we haue committed some sinne against our conscience, and contrarie to our knowledge, and much more if it be long lien in.

The first, I meane our infirmities, being wants in grace, or errors in iudgement, or some corruptions of our hearts, or slippings in our liues, (as there are manie of them in vs, euen as sparckes in a fire,) these (I say) are as mistes and foggie weather which hide from our eies the light of the Sunne: for they do exceedingly dimme and darken in vs the light of our faith, that though it be in vs, yet it doth little appeare; no not to our selues, but is, as the weather ouer cast. And this effect they worke in vs by small, yea, no occasions at all: but especiallie if they be great, as sore, or long continued afflictions, they do much more easilie darken or rather extinguish to our sence and feeling, the light and sunshine of our faith. And thus it commeth to passe, that it is oft times shaken, and vnsetled in vs.

And

A And the second cause of this dimme, and as it seemeth for the time, no faith in vs, is, that we haue sinned some way contrarie to our knowledge: and the remembrance and consideration of that, doth more oppresse & hold down in vs the light of beleeuing, that for the time we shall not be able to reteine our confidence, but as armed men, when their weapons are taken from them, and they bound with strong bands, must yeeld and giue place: so do we let go the hold of eternall life for the time. An example of the first we haue in *Gedeon*, who doubted, & was troubled much, fearing that God was not with him, (as the Angell told him) seeing he and the people were in such danger by the multitude of the Medianites their enemies, who lay as grasshoppers couering the earth readie to deuoure them. Iudg 6.

B Of the last, *Peter* may be an example, who after he had denied, that he knew his Maister, yea, and that with swearing, and protestation, it is cleere, that he could not for the time, inioy, and hold the light and strength of his former beleeuing. The helpe against both, is: first to prevent them by a diligent obseruing of our liues, and counting it no hard burthen and bondage to do so, but a sweet and great libertie: the next is, to remedie them afterwards, when we haue yeelded amisse. The first, by accusing our selues for giuing place to doubting, and not resisting it rather, when by infirmitie (which shall neuer be altogether put off,) we haue beene distempered, as *Gedeon* did after he had beene counselled by the Angell. The last must be remedied, as *Peter*, *David*, and other the seruants of God did after they had sinned. Namely by casting vp their vnfauorie gorge, and as the holy Ghost counselled the Church of Ephesus to do, *Reuel. 2. 5.* to remember from whence they were fallen, and repent, and do their former works. And yet though remedies helpe much, none shall preuaile sometime: but God will haue men to see their nakednes, and what they be of themselves, that they may cleaue more to him, and not trust to their owne strength. And thus much for an answer.

D

CHAP. 5.

*Of Sathans hindering the beleener from liuing godly: and how many waies; and namely, by keeping him in a wandering and vnsetled course; and also of the remedie against it: and first by occasion of that, how he holdeth backe the wicked.*

E



NOW it followeth that it be likewise shewed, how he letteth the beleeuers from a godlie life: so that euen good Christians and they who feare God, shall yet be kept backe from manie duties, which both they would doe, and are heauie and wounded for not doing them; he deceiuing them with some sinnes which doe afterward fill them with deadlie discouragement. But because there are some who are holden vader of dangerous and damnable lets, and yet thinke themselves the people of God: for discouering of such, by the way, before I speake of the impediments which hinder Gods children

*Sathan hindreth from a godly life.*

*Sathan letteth the vnregenerate from duties diuines waies.*



Reuel. 3, 9.

childrē, I will (as I promised) briefly set downe some of those lets whereby he hindereth such altogether frō practising a godly life, though they think themselves sound Christians, and yet are not, but do lie: that they may glorie in themselves no further than they haue cause, that is, nothing at all; but may know that they who are letted by these, are not godly; and that true christians indeed, may know that though they are fundrie waies letted, yet not like them.

The first let.

Now these haue an heart long accustomed to euill (which were not hard for them to see, if they would enter into the sifting of it :) and by meanes of this, they cannot giue themselves ouer to be readie to do Gods will in one thing as in another, but thinke it foolishnesse to do so: and the best of these do but performe some outward taske of prayer and confession of their sins for fashion or feare or some such like cause; but not looking for strength thereby, to subdue their sin, or to be anie whit the more godly; neither in their actions will be tied to be otherwise directed, then as seemeth good to themselves.

The second.

Againe they neither attaine to sound & cleere sight of the forgiuenes of their sins, neither will they labour for it by applying to themselves the promises of God, neither haue they any striving with presumptiō or distrust but hope their state is good without any such toile, as they count it; so that their life when they be at the best, is but a bold presuming of Gods mercy, without anie warrant: and therefore either in that false cōfidence they die, which estate cannot be good; or else when it pleaseth God to awake them out of that spirituall sleepe, they confesse the truth plainly that it is not well with them, but that howsoever they beare a faire shew, their condition is woful. And therefore they are vnwilling to enter into consideratiō of the annoyances which sin bringeth: but if they do, yet it shal not touch nor greatly trouble them, except it be, when God hath them on the rack, then they bowe as the bulrush with the wind for a seasō: neither will they trie to the ful which of their actions be sins, but they haue soone done with such matters, though they be neuer wearie of anie sin that likes them. I speake of the frowardest sort of them which are vnrenewed.

Psal. 78, 35.

The third.

1, Sam. 15, 24.

30.

Ioh 3, 20.

Psal. 50, 21.

Neither are they long perswaded, saue onely in their good moode which lasteth not, that the godly life is the onely happie life; that is, to liue as I haue described it; namely, to haue our conuersation in heauen, and to mind such things especially aboue all other, whiles we are abiding here on earth: but are strongly settled in this opinion, for the most part, that their owne (though all may see vpon how weak ground) is the best course, when yet daily care of holinesse is irkesome to them, and that all such as goe further than they, are but precise and foolish and full of fantasies, (for so are they for the most part accounted of, who in particular draw the rules of religion into practise;) and yet they doo not so easily rest herein, but oft their conscience (will they, nill they) telleth them, that the godly life is best.

The fourth.

The fifth & last.

To conclude, either they are snared in Sects and opinions aboue their reach, (which cannot stand with godlinesse :) or else they are so ignorant of the will of God in the Scriptures, that if they had no other incombrance

**A** brance, that were enough to hinder them from so much as entering into a godly course: or so hollow, loose-minded and wilfull, that none can perswade them to do better. And therefore, what the comfort of such is, may be easily coniectured.

These, (that I rehearse no more, which are infinite) yea, even some of them, are sufficient hinderances from a godly life, in whom soeuer they be found: so that, although the most will put themselues forth for godly, yet being branded with anie of these markes of Sathan, they shall sufficiently be knowne to be farre off from such as they would be taken for, namely, true Christians. For remedie, such as are willing to seeke after anie, I referre them to the first Treatise

**B** of this booke: wherein I haue shewed what way such should take to be deliuered out of their miserie.

Now I will proceed to set downe the lets, whereby Gods children are holden from practising the godly life. And seeing manie weake Christians can easilier tell that they are hindered from it, than they can tell what hindereth them, as it is in bodily sicknesse: I will therefore lay open some of the lets, whereby the diuell doth chiefly stay and hold them backe from going forward; and direct such as are troubled with them, how they may in some sort be helped against the same. And these generally are three, (to the which the particulars shall be referred.) For either the diuell keepeth them in the wan-

*The lets of Gods people from some preceeding at least in godlines, are generally threes.*

*Three generall lets.*

1

2

3

**C** ting of some good things, without which they cannot constantly proceed in a godly life: or he presseth them downe with some euill things, as inward or outward sinnes, which take away their courage from godlinesse: or else vnsettleth them so by occasion of things lawfull, that they are holden thereby from a Christian life.

Of the first sort I set downe especiallie three: (for I doe not vndertake to mention all particulars, which were infinite) the rest will be discerned more easily by these. The first is, when the diuell holdeth vs out of a settled course in godlinesse which all the godlie ought to liue in daily, though he cannot break it off altogether. The second is the want of our first loue, though we holde

*The first general let containeth three special lets. The first.*

*The second. The third.*

**D** and keepe some course in godlinesse more than manie do. The third is want of a sufficient ministerie, though we be troubled with neither of the two former.

If these three be not in our way, I see not much which may greatly hinder vs. For if we be resolued to consecrate our selues wholly to God while we liue, and indeuour to nourish and preserue that seruencie which at our first calling God wrought in vs, so that such holie sparckles be not quenched, and then that we haue the word of God ordinarilie to blow vp and cherish the same, doubtlesse, we are in the safest and best way to liue happilie that in this life can be ioiued: although all haue not the like measure of grace & experience, by means whereof, it cannot be alike with all, though they be void of these fore-mentioned lets, (as I shall haue occasion to shew after.) For who doth not know, what trouble and disquietnesse the diuell raiseth in some weake, yet deare seruants of God, more than in some others, because they thinke they want some graces, which others haue?

**E**

But while I shew how the diuell hindereth vs, I doe not meane that he hath anie absolute power or authoritie of himselfe, but as God giueth it him for the triall of his, and the punishment of his enemies: but the power which he

*Sathan hath no absolute power.*

R r

giueth



Iob. 1. 13.  
Math 8. 30.  
1. Pet 5. 8.

Note.

He knoweth not  
our heart and  
thoughts.

The first speciall  
let in the godly  
from holinesse,  
rising from want.  
They be not  
themselves to any  
direction.  
Math. 5. 19  
Psal. 50. 23  
Phil. 1. 27

Note

giueth him, he doth most cruelly, subtilly, and maliciously exercise with all diligence, that he may deceiue euen the best, and so destroy them if it were possible. Neither let any aske how he can thus deceiue and bewitch vs? for the ground of all temptations being our owne weakenesse, he being a spirit hath access vnto our spirits to trouble them: and through long experience knowing our nature, and practising our miserie from age to age, he is able with ease to worke our annoyance in many respects.

And this giueth him knowledge of our mindes more fully, who vnderstandeth the same by the least shew and inclination of our affection and will, not that he knoweth our hearts perfectly, (for that is proper to God onely) but by his long acquaintance with our nature from *Adam* to this day: this maketh him not onely to expect any outward signification of speech or gesture to conceiue our intents and purposes by; but also out of our vniuersall corruption (whereof hee hath continuall prooffe) to discouer the vanitie of our mindes, and the thoughts of our hearts, which after he hath found, he setteth vs forward (as he seeth occasion whereto we must incline) to disobey God and his holy commaundements.

But I will returne to the lets whereby the diuell deceiveth the simple, that they shine not as lights to honour their profession in a godly life; The first of the three (I said) is by holding them from being settled in an holy course. As for example: he so handleth the matter, that many true hearted Christians shall not know how, or not thinke it meete, to tie themselves to any rules or order of passing the day and leading their life; but walke (as it falleth out) with some generall care, and a good meaning at some time; whereas the Scripture teacheth vs to be directed particularly in our thoughts, words and deeds touching euery commaundement, that our whole conuersation may beseme the Gospell. Now therefore if we passe the day, and looke not before vs what we go about, that we may be carried with care for the right performing of our duties, who seeth not, that euen this one is a sufficient let to him who is holden vnder of it, as not being able to answer for many of his actions done to the offence of God and men in the day, as he might haue beene? For in that experience which I haue, I cannot say that this one let is remoued from verie manie, euen of those which giue good hope that they would do well; and therefore it blemisheth many of their actions.

Some do propound to themselves a course of passing their time and framing of their liues in some points commendably, (as for example: in their calling to be occupied in some labour) but do not religiously behaue themselves therein, shewing patience where they ought, and as they haue occasion, nor iustice and innocencie, and so walke in the feare of God, and therefore do not find the sweetnesse which a godly life yeeldeth, whereas that were a right and good directing of them: but herein they rather follow the example of others in thinking they do well, then are led by any commaundement of God, or warrant of his word, and therefore they not wisely foreseeing how many waies the diuell will go about to hinder them euen in that, are soone broken off from that good purpose which they made, and are vnsettled againe: whether it be by their ignorance and folly, or pretence of other occasions, whatsoeuer was the meane thereof, the diuell was the worker of it.

They

- A They are no wiser nor deserue any greater commendation than the former, who at some times and for a season keepe and obserue such order and direction to lead their liues by, as they haue learned out of the holy Scriptures; but by little and little they fall to do it in a sleight and common manner, euen for fashion in great part, and rather through custome and for shame (and so waxe soone wearie) than with delight and comfort: and all because their hearts go not with their actions constantly, neither doe they regard or looke to their consciences in one thing as in another, that they may be kept in peace. In all which though they cannot so much be blamed for anie great euill they do, yet their inconstancie in declining so soone from their good
- B beginnings, is no small blemish in them, although they lye not long therein, seeing they cannot be ignorant of that which is written. 2. Pet. 3.17. that, they must beware, that they be not led away by the error of the wicked from their owne stedfastnesse. Whereby who doth not see that the diuell watcheth them narrowly, that he may spoyle them of their liberties, and bring them into sore dangers; although few of them giue themselues to know by whom this is wrought, neither marke what letted them, or put them out of their course, much lesse preuent or resist them? Nay, which is more to be marueiled at, some are so grossely deceiued by him, that they are not grieued (for the time) that they were letted, but glad to haue excuses for their breaking out.
- C Againe, when they are distempred in their course and fallen into euill thereby, yet know they not how to recouer, but fall further; or be afraid to go about their recouerie. Some, when God giueth them an inckling of his displeasure, yet go forward till he strike them with more maine blowes; and then they become blockish vnder great afflictions: as we read of *Iohnas*, when he fell asleepe notwithstanding his sinne, after he was told of the great danger which did then hang ouer him. *Iohnas. 1.3.*
- These and such like, whiles they are secretly brought vpon the people of God, doe they not (thinke we) manifestly proue that Satban hath beguiled them? And whiles he bringeth them to this point; doth hee not
- D greatly deface the beautie of a godly life in them? Do not some of them feare, that they are departed from God vtterly, no more to returne; though this (I say) should not bee? And they who goe not so farre from sound iudgement, are they not yet much appalled? where is their former peace and spirituall reioycing in God their portion? what is become of their constancie in watchfulnesse, and holy care? where is their strong confidence which they should not cast away? their seruent prayers, their fruitfulnessse in sundrie duties when they feele themselues neither fit to be in company, nor to be occupied in their calling, nor without danger to be alone by themselues? I thinke these are the fruits of lamentable wantes in
- E such good things as sometime they enioyed: and not bare wants; for such shall the best of vs haue whiles wee liue: and yet not bee without peace, nor vnsetled: but these which I haue spoken of, both vnsettle and distemper them whom the diuell oppresseth with them. So that it may trulie be said, that this is one speciall kinde of lets whereby hee hindereth the going forward of Gods people, euen in holding them from constancie and stedfastnesse in liuing godlie from daie to daie, and from re-
- Rr a nuing

Some obserue discipline, but do it slightly.

*Iohnas. 1.3.*

How such are snared and seduced.

*Hebr. 10.35.*  
Note.



nuing their couenant with God from time to time : without which grace F  
 it is not possible for them to be free from sore blemishes, and inward vex-  
 ation, & outward reproach thereby, which the beloued of the Lord should  
 be far from. And although through Gods tender kindnesse, (whereby he  
 keepeth them that they be not vtterly forsaken and will keepe them to the  
 end) although (I say) through this goodnes of God, all these turne to their  
 good ; yet that is not long of them, or of their securitie and sleight ser-  
 uing of God, the diuell intending no other thing thereby but the dishonour  
 of God & their ouerthrow. If anie shall say, There are none but goe aside  
 these waies : I answer, It is therefore the more necessarie that we should be  
 warned thereof, & fenced against them. And by this it may appeare, what G  
 a maine let and hinderance this is to Gods people from a Christian life : to  
 bee destitute of direction how to please God, and thereby to bee vnsetled  
 and wander in their course of liuing, as though there were no certaine way  
 appointed them of God.

*The remedie.*

The remedie to all these is appointed by God, and brought to light by  
 his Word and enioied and practised of sundry of his faithfull seruants, who  
 were sometime kept voide of it by the enuious man, as euen manie thou-  
 sands of them are still by his malice depriued therof vnto this day. And this  
 remedie is, first that we suffer our selues easilie to be perswaded that all our  
 speeches, in the commendation of a godly life in generall, are but wind, ex-  
 cept we faithfully indeuour to bring it into practise euerie day ; & therfore H  
 prouide, (as we may be taught) and that aboue all other things, to giue to  
 euerie part of the day some dutie; or when we be weake, that we mind no  
 euill, (as in the former Treatise of my booke I haue proued) seeing the Lord  
 in appointing the daie to the seuerall actions which are to be done in it,  
 doth not passe by and omit these, ( wherein men thinke they haue greatest  
 libertie to forget God) namely, eating and drinking; but yet with them ex-  
 tendeth this charge to all other things also, saying: *Whether we eate or drink,*  
*or what soeuer we do else, let all be done to the praise of God.* It is not for this cause  
 that we are rebuked of our Sauour, saying: *The children of this World are in*  
*their generation wiser than the Children of light, &c.* namely, for our impro-  
 uidēt & shiftlesse regard of our growing on in a Christian course to heauē-  
 ward; whē yet the men of the world, if they be disappointed of their earth-  
 ly commodities one way, will shift for them another? If wee find this im-  
 possible in all points, shall we therefore yeeld and giue place, & seeke shel-  
 ter for our vntoward harts, which would do no more in the seruice of God,  
 then we haue done in times past? or shall we aime vnto no further perfecti-  
 on then we list? & if there be hardnesse in practising some part of Christian  
 duties at the beginning, yet let there bee no resistance against it, but our  
 wants acknowledged, that we may see the greater cause to go forward: yea I  
 & know we, that the worke that we haue euerie daie to do, euen our chie-  
 fest and onely worke is, to see God truly serued and honoured of vs in one  
 thing or other.

1. Cor. 10. 31.

Luke. 16. 8.

1. Cor. 10. 31

*By the doctrine  
 of the former  
 Treatise.*

For such as cannot better direct themselues, I haue indeuoured to bee  
 some helpe vnto them in the former treatise, vntill a perfecter may bee  
 come by. This or anie other which thou approvest in thy conscience,  
 vse K

**A** vse reuerently and acquaint thy selfe with it, and thou shalt finde it sweete and gainefull: leaue not off the practising of the rules of it, or the like, by little and little; for then shalt thou neuer gather any sound experience of the good that is gotten thereby; but as thou maiest, obserue it better and better, and so become more expert in it: and so doing, although thou shouldest sometime be turned out of the way, yet thou shalt by one part or other of it, learne how to returne againe. *For doth a man go out of the way, and not returne againe?*

*Note.*

*Ier. 8. 4.*

Yea, tye thy selfe resolutely to a daily walking with God in faithfulness, for it is as a watch tower to keepe from danger, & as an hand continually to hold vp from falling: and constantly giue credit vnto him, that as he hath promised

**B** to his, rest with himselfe for euer; so he will also keepe them by his power to the day of resurrection.

This confidence being preserved, and heartie prayer oft vsed, and watchfulness against thine especiall infirmities, with oft and due considering what a pretious treasure this course of life is, shall preserve thee against this wandering course which Sathan intendeth to bring thee into; by which thou shalt be vnsetled in the seruing of God, the least euill whereof, is vnquietnesse of minde, or idlenesse and vnsetlednesse, if not hardnesse of heart. These means being a chiefe part of the remedie, the better and longer time that thou hast had experience of, the more thou shalt perceiue the diuels force to be weakened towards thee: and thou canst not be greatly endangered, except thou beest sloathfull in exercising of them.

*Note.*

**C** And that do they proue vnto vs, who although they are not altogether void of them, yet they thinke it too much to make them daily armour vnto them; alleadging for themselues, that this is euen to denie to Christians the libertie which God hath giuen them. And therefore at this stay they keepe, and will not be drawne from it, till God bewray to them more clearly the diuels subtiltie in holding them there, and what they haue lost by the hore maintaining of their vaine liberties; that which they lose for them, being far more pretious: and how for want of daily and more heartie embracing of

*Seeking of vaine libertie bringeth bondage.*

**D** these good meanes, they are driuen by experience to see and confesse, that they were kept long in bondage.

If therefore through our neglect of these, we be otherwise fallen into Sathans hands then we were wont, there is no other remedie, but that we beare our punishment for a season, euen heauinesse and reproch, because we haue sinned: but although we haue thus fallen, yet let vs rise againe, and that betimes; for he hath smitten vs, and he will heale vs. Let vs not harden our hearts against God, when he hath so iustly chastised vs, but as humble children, let euerie of vs say: My father, my father, we are ashamed that we haue turned aside from thee: for why should wee prouoke our God any while, after

*How to recover our selues when we are so fallen.*

*Micah. 7. 8.  
Hosca. 6. 1.*

**E** wee once see his frowning face beginning to arise vpon vs, wee being his sonnes and daughters, vnlesse we thinke it a small thing to haue him frowne vpon vs?

I stand the longer in this point, because I haue experience by many, how hardly they dare or can be perswaded to craue pardon with confidence, after that they haue beene carried by their rebellious hearts to offend in somewhat, which they knew to displease him. Of whose weaknesse regard must be had:

*Psal. 32. 5.*



and for such especially haue I taken this labour in hand, though I know that for  
such as haue experience, lesse might haue serued. F

No easie matter  
so come to relen-  
ting after wilful  
offending.  
Iona. 1. 5.

Note.

And yet whose case soeuer it shall be of vs all, in triall we shall finde it no  
easie matter, after carelesse or wilfull offending of God, to haue immediatly  
vpon the sight thereof, relenting and tender-heartednesse: and when we durst  
a little while before prouoke him, so soone after to be bold to beleeue in him,  
that euen that so great a trecherie, shall be pardoned: for canst thou beleeue  
forgiuenesse of thy sinne, who beleeuest not that thou must forsake sinne? No,  
no, relenting commeth not by and by in the best who haue thus offended  
God; but hardnesse of heart, till after a while when there hath beene a consi-  
dering of the matter, and of the state in which they are: that so they may G  
waxe ashamed of their so great vnkindnesse. (But otherwise, where there is  
boldnesse in sinning, there is no strength in beleeuing.) Thanks be vnto  
God for his vnspeakable mercie, that many of these times fall not out to his  
deare seruants, who are resolutely prepared to stand vpon their watch; for it  
is an heauie worke when that betideth them: and they who see not this, see  
little in the mysterie of godlinesse. And as I would haue my good brethren  
farre from lying still, and abiding in vnbeleefe, at such a time, when they haue  
cast themselues into it by their owne default, so yet to let all bold presumers  
and abusers of his mercie vnderstand, that Gods bountifullnesse is not set  
forth in the Scriptures, to add drunkennesse to thirst in men, and to giue them H  
libertie to sinne who are already too forward that way; this I say: That as  
the people of Israell perceiuing God to be iustly displeased with them for  
their trespassse of the calfe, and therefore remouing the tabernacle where his  
presence was, a farre off from them and their tents, they durst not presume to  
go to the tabernacle to seeke the Lord, who in displeasure was departing from  
them; but they sought him a farre off, that is, standing in their tent doore and  
worshipping: so let those who see their shame and nakednesse by sinning a-  
gainst God, blush and be ashamed; yet, because he neuer taketh away his lo-  
uing kindnesse from those whom he loueth, let them shew themselves as *guil-*  
*ty persons*, as *Benadads* men did to the King of Israell, though at the first a farre I  
off, and with much difficultie to seeke vnto him, that they may be receiued a-  
gaine.

Note.  
Deut. 29. 19.

Exod. 33. 8. 10

1. King 10. 31  
1. Iohn. 2. 1.

And thus I haue made mention of the first let which hindereth from god-  
ly life, euen the want of daily direction to serue God by: and haue shewed  
how Sathan holdeth Christians in dangerous vnprofitablenes, by keeping  
them vnsetled in a godly course, and withall haue set downe some helpe a-  
gainst the same.

K

CHAP.

A

CHAP. 6.

Of another, and namely the second let of the first kinde, First, The leauing our first loue.

B



OW followeth the second let in this first sort, that is: that many such as do hold on in some Christian course, do yet lose and fall from their first loue; not for a short time, as they before mentioned, but euen for yeares and daies as they say: when yet, they hauing once received it of the Lord at their first effectuell calling and conuersion, it ought to grow vp with them and accompanie them throughout their life, to make euerie part

*The second speck-  
all let arising  
from want.*

of it more sweete and comfortable. And great reason there is, why it should be so: for if we be truly conuerted vnto God, the longer that we haue beene trained vp in his house, (which is the militant Church) and tasted of the diet of his seruants, how good it is in comparison of any other; the more we had need to take liking of his seruice, and with all chearefulnesse to liue in it afterwards, which at our first entrance we saw so great cause to like and approue of. In so much, that although wee shall haue strong perswasions to waxe wearie and sloathfull therein; yet there are many more and greater considerations to mooue vs to constancie and good liking in the same.

Note.

C

But that it may the better be scene, what our first loue is, I will in fewe words lay forth the same. We are to know therefore, that when God first called vs from darknesse to light, and from vnder Sathans tyrannie and feare of hell, to see our selues deliuered from them, which we saw were by our sinne due vnto vs; and that yet for all that, he would pardon our sinnes, yea receiue vs graciously, and loue vs freely, whereas before we were his enemies; this astonished vs,

*Acts. 26. 18.*

*Hos. 14. 5.*

*Iohn. 14. 14.  
What our first  
loue is.*

D

and after due consideration, inflamed our hearts and caused vs to admire this kindnesse of his, and to esteeme and preferre it before all pleasures, and constrained vs to knit our hearts most firmly vnto him for it: for this loue of his constrained vs to loue him most feruently and dearly againe. Which our Sauour Christ knowing well, asked of Peter in that case, if he loued him not more than the rest; euen as David also calling the same to minde, brake out into these words, saying: I loue the Lord, because in the sorrowes of death he heard and deliuered me.

*2. Cor. 5. 8.*

*Rom. 5. 5.*

*Ioh. 15. 9. & 10.*

*Ioh. 21. 15.*

*Psal. 116. 1.*

*1. Ioh. 5. 1.*

*Rom. 10. 15.*

*Luk. 7. 47.*

*Psal. 119. 97.*

*Gal. 5. 6.*

*Hebr. 10. 32.*

*Iohn. 14. 16.*

E

Thus when we first saw the exceeding loue of God and Christ to vs, we could not (I say) but loue him sensibly and heartily, and therefore our brethren; and so his word and Ministers that brought vs tidings of it: for we no sooner beleeued, but faith that worketh by loue, wrought this in vs. And seeing we loued him, we therefore began to keepe his commaundements. And this is the cause why Gods people are affected thus, and delight in his seruice, as one in another, as they haue perswasion of their true conuersion, and do therefore other duties readily, which others will not set vpon, nor go about: and this is that which the Scripture calleth Our first loue. Thus feruent are

Note.



Phil, 3, 8.  
 Luke, 10, 41.  
 Psal, 129, 97.  
 Psal 16, 3.  
 Gal, 4, 15.

An intollerable  
 treach, rie to let  
 goe our first loue

Ioh, 13, 1.

Note.

Hof, 1.

Rom, 13, 13

Reu, 2, 21.

1, Thef, 2, 19.  
 20.  
 Ioh, 4, 34.

Ioh, 2, 15.

Note.

Ioh, 5, 35.

Reuel, 2, 4, 5.

GODS Children in the beginning, to the admiration of manie; and no dutie is thought too great for them to performe to him, as hee thinks nothing too good to bestow vpon them. Yea, it may truly be saide, If euer wee loued, weeloued GOD and Christ more than anie thing; as *Paule* sheweth to the Philippians: and our brethren; as it is in the Psalme, *All my delight is in the Saints vpon earth*: and the Ministers as *Paule* speaketh, *I beare you witnesse, that to doo mee good, you would haue plucked out your eyes.*

Now then, to come to our purpose, when this loue shall wax cold (as here our Sauour chargeth manie with it, & manie now a daies are iustly to be charged for it) is it not an intollerable trecherie? when we shall let slack in vs the consideratiō of such loue of God to vs in Christ, which neuer faileth, nor chaungeth toward vs; (and we thought sometime, that it could neuer be forgotten of vs:) is not this slaking of our loue towards him, a iust cause of complaint against vs? And do we not declare thereby, that either we be growne dull, sloathfull, or forgetfull; or that we think, that the Lord hath ceased to be mercifull? Is it not a plaine testifying, that we thinke we are not regarded and prouided for by him, seeing we do not continue all woonted duties and seruices towards him? Or else that we are iustly to be charged for couenant-breakers, or haue (as adulteresses) broken our faith to our first husband.

Whereas wee hauing so long enioyed the priuiledges of his people and Citizens, should now much more doo so, and looke confidently for the promised reward, *our saluation being now nearer than when we first beleued.* For why should pleasure or profite, wealth or fauour, things present, or to come, put out of place that loue of God in vs, or cause vs for them to be rebuked? Why should not our workes *bee more at the last, than at the first*; as our knowledge is more, and our experience greater? And therefore who seeth not cause sufficient, that our affections of first loue should continue?

I may iustly make a heauie complaint of the decaie thereof in manie Ministers, whose *glorie and crowne* it was sometime, to see the peoples profiting in godlinesse, as *Paul* saith; whose meate & drinke was, to do the will of their Father, and who did well proue that they loued Christ more than all other things, by their diligence in feeding his sheepe and lambes: and what prey or bootie soeuer they haue met with, and got since, sure I am, that some of them do sometime with those seasons past, were now present still. And whatsoeuer causes of this decaie they alleadge, yet when they weigh their case vprightly, they can say no lesse, but the fault is principally in themselues. How manie of the people also may I speake of, who veresie that saying of Christ: *Iohn was a burning light, and for a season ye delighted in him*? who yet neither can honour God now, as then they did; nor, giue such light to other by good example. All which I wish to consider that which was said to the Church that had offended in the like case: *I haue somewhat against thee because thou hast left thy first loue: Remember from whence thou art fallen and repent, &c.*

Thus I haue in some sort laid foorth this first loue, which God by his spirit

**A** spirit worketh in all his elect children when he first bringeth them home, and maketh them to know how greatly they are bound to him for their so admirable deliuerance and happie conuersion. And heerewith I haue shewed, how easily both teacher and hearer leaue and depart from the same, and fall from it, though otherwise they keepe some course in seruing God, as the Church of Ephesus did, whom yet the Lord reprooued sharply for that they had lost this. For thus he saith : *I know thy works, and thy labour, and thy patience, and that thou canst not beare with them that are euill, &c. Neuerthelesse I haue somewhat against thee, that thou hast left thy first loue.*

Reu. 2. 2.

**B** Our Sauour likewise in Saint *Mathew* foretelleth, that this should be one thing among many other worthily to be complained of, That in the latter daies (in which these wherein we now liue, are reckoned) *the loue euen of many good Christians, (as also of such as seemed by good likelihood to be so) shall decay and wax cold* : whereby, what other thing did he meane then this, that mens affection in the worshipping and seruing of God, in the zeale of his glorie, loue to their brethren, and seruencie towards the preaching of the Gospell, should be fore and much abated ouer it was in the beginning, when they first embraced it, and were enlightened by it to beleue in him? And as though he would teach, that it should be a verie hard thing to recover this first loue againe, he giueth this watch-word in the same place : (*But they that continue to the end shall be saved.*) Whereby (me thinkes) he doth liuely admonish and warne all sound-hearted Christians, to looke heedefully and carefully to nourish and preserue constantly that holy, pure, and first sparkle of grace kindled in them, against all that might come in the way to quench and put out the same.

The cooling of loue foretold.

Mat. 24. 12.

Note.

Hard to recouer our first loue being lost.

Take heede in time.

**C** As though he would say: Although all pietie and Christian care of honouring God be not extinguished in men, yet if they decline thus farre, to suffer their earnest and seruent affection and loue to God and goodnes, to be cooled in them; euen this is a blemish not to be borne or allowed, and a sinne, which both God cannot nor will not beare and passe by in them, and which striketh at the verie life and saluation of those that offend in that manner, and such a losse as will be hardly recovered againe. And, though in other words, yet fully to the same purpose, Saint *Paule* speaketh to the Thessalonians, when he saith: *Quench not the spirit.* As if he would say, The worke of grace wrought in you by the spirit of God, to fixe your delight on heauenly things, and not on the earth, and whereby ye were carried to set vp in your hearts, the Creator and the things which he commaundeth, before the creature : this worke of the spirit destroy ye not, neyther let your seruent desires and holy affections which haue beene kindled in you thereby, be as fire which the water hath quenched.

The danger great.

Note.

1<sup>st</sup> Thes. 3. 19  
Col 3. 1.

**E** Now then, if the words of our Sauour both to the Church of Ephesus, and his prophesie of that which should come to passe in the last daies, how the loue euen of the godly should waxe cold, (which he spake as a thing both admirable, and to be much lamented;) and withall, this exhortation of the Apostle, of not quenching the spirit, be of any weight with vs, why is it at this day with many (which are of good hope, that they appertaine to God) as it is, and as we see it to bee? that is to say, that their good beginnings

What many finde and feele.

haue



haue beene turned into vnlike, euen dangerous proceedings?

*Gining iust  
cause to others to  
lament their case*

1. Cor. 4. 8.

Note.  
1. Pet. 2. 2.

Heb. 5. 14.

Gal. 5. 7.

*Signes, or effects  
thereof.*

For in many it may be seene, of whom it may as truly be said, that they are nothing like the people which once they were, when they first embraced the Gospell. I might iustly make the complaint of anie which haue beene but abated in their zeale and feruent loue of good things, (of which sort there are innumerable:) but I would I might not also charge numbers that they are disguised, being so farre off from forward and zealous professors, (which once they were): that (as Saint Paule complaineth of the Corinthians) *they are now full*; yea, they thinke it meere foolishnesse to hunger after knowledge, and thirst after grace; and *as new borne babes, to desire the sincere milke of the word, that they may grow thereby*: who if they thinke much to bee still called babes, and so to desire milke; yet I hope, though they be men growne, they must still hunger after strong meate. But howsoeuer it be, and howsoeuer some haue degenerated from their first loue more than others; it is too fearefull to see, (I say not, how many haue no affection, neither beare anie heartie good will to the sincere preaching of the Gospell, neither at anie time euer did: for who can number them?) but it is too fearefull (I say) to see how many of them are changed who began well, and (as the Apostle saith) Ranne well, but they haue beene letted in such wise as they obey not the truth.

If wearinesse of, at least wise, little pleasure taking in the publike ministration, neglect of priuate conference and of exhorting and edifying one another, vntowardnesse to good works and shaking off loue to the brethren, imbracing the world and the entertaining of ill companionship, with heart-burning against the Preachers for telling them the truth, whome sometime they loued and reuerenced highly; and if the making of no conscience of open sinnes, where secret and small ones could not sometimes haue beene abidden, if (I say) these and such like in men, where the contrarie haue beene, be signes that the first loue is cooled and sore decayed, there are enough, who giue iust cause of complaining.

Note

Euen these (I say) are sufficiently conuicted, to haue left their first loue, I who are thus eclipsed and darkened as I haue said. For how can others be drawne by their examples, when they see them not to hold out the profession of their hope with ioyfulnesse as they were wont? Nay, how can they choose but be more backward in religion and discouraged by the same? Indeed I confesse, it requireth the whole man to be taken vp and employed in this worke, that God may be serued of vs with such chearefulnesse and readinesse as he was at the beginning: but what then? Can we for all that, denie, that we ought to be employed with all possible care therein? And what day cometh ouer our heads, wherein God giueth vs not encouragement hereunto? For what daie doe we not, or may we not, make our hearts merrie with the Lords fauour freely granted vs, and his louing countenance shining vpon vs?

*To keepe our  
first loue, a hard  
worke.*

And can it be any lesse than our great sinne, to haue our hearts going after strange delights, which shall shoulder out this which is the greatest? I grant we are renewed but in part, and that much corruption remaineth to cloy and incumber vs, and through Sathans malice and vigilancie, not onely to hinder,

but

**A** but euen to hold vnder goodnesse in vs, especially through so many occasions and prouocations as we walke subiect to in the world. But yet for ail that, may we not shake off our seruencie and diligence in doing the Lords worke. And although we cannot auoid it, but we shall be nearely laid at, and narrowly beset with all manner of hindrances, both allurements and discouragements; so as we shall be broken off againe and againe: yet must we therefore know, that our life is called, and so we must finde it, euen a continuall battell with our lusts worldly and vnruely, and with our affections vnmortified: and we must accustome our selues heereto carefully, seeing the Lord hath promised, to teach our fingers to fight and our hands to warre, that in  
**B** time wee may be expert, rather than cowardly to faint, or trecherously to run away.

*Yet a dutie commanded by the Lord.*

*Who also encourageth vs therin.*

*Diuers objections answered.*

*Note.*

Yea, but ye will say: Wee are ignorant in many points how to behaue our selues, which procureth vs no small disadvantage. And I say againe, by the grace of God, that ignorance shall not greatly hurt vs, which we cannot be without, but shall serue to humble vs onely. Yea, but we are forgetfull also, (ye will say) and that much troubleth vs. To this I answere, as to the former: It is not this that can vnsettle vs, if we add not thereunto our owne witting and wilfull negligence. And if ye object, that for all our care and watch to nourish and preserue grace and holy affections in vs, yet who is so  
**C** circumspect and vigilant, but he shall be vnseiled and turned out of his course before he be aware? I answere againe: Howsoeuer this be or come to passe, it is but to the end we should rise vp and recouer by making our moane to our God, who cannot be without pitie towards vs. Yea, if we haue felt bitterness arise in our hearts against this Christian course which is the Lords yoke, and haue begun to rebell vnder our afflictions, yet let not this dismay vs from clinging and cleauing to him, we are his, and hee will forgiue and receiue vs againe. I haue now objected the hardest that is wont to hinder and breake off our first loue: and were our hearts daily set to count it our greatest worke to keepe it, (as how great are our helpes and encouragements heereto?) God witnessing to that I say, though many doe, who  
**D** will not bee counselled, yet we should not bee they who shall lose their first loue.

And thus much of this second let arising from want of some necessarie grace, namely, the leauing of our first loue: where in the way of answering obiections, I haue set downe the remedie against it,



## CHAP. 7.

*Of a third let in the first kind, namely: The want of the ordinarie preaching of the Word of God.*

*The 3<sup>d</sup> special let,  
arising frō want.*

*2, Tim. 4. 1, 2.*

*Note.*

*Num. 11. 29  
2, Pet. 12. 13.  
beleevers must  
be daily put in  
mind of heauen-  
ly things.*

*Note.*

*Mat. 9. 30.*



ND now to make an end of this first kind of lets, we are to know, that there is another want which Sathan laboureth to hold vs in, and the fittest of all other to bring on the two former : and that is, The want of an ordinarie and sound ministerie of the Word of God, whereby the way to saluation & godlinesse is plaine-ly and in good order, with loue and diligence taught so oft in the weeke, as the people can conueniently attend vpon the same. Which being the light of the world, & (as it were) the Sun that warmeth all the creatures of the earth with his influence : so it can but warme and in- lighten them who are within the sound of it, as the Sunne doth that part of the earth to the which he can spread his beames. And although manie vp- on whom this heauenly light shineth, are not made fruitfull like a garden by the heat of the Sun; but rather as a dunghill, to fauour worse : yet such as enioy not this grace of the Gospell at all, can be but as the shadowed places where no Sun commeth, which bring forth nothing, or else that which is soure and vnsauourie.

God be blessed for those which are painefull labourers, but yet for the infinite thousands who know nothing, neither can know, I would that all which will be called the Lords Ministers, did diligently and faithfully proph- ecie, and that the Lord would poure his spirit vpon them plentiful- ly for that purpose. If *Peter* could say no lesse, but *that it was meete, whiles he continued in this tabernacle, to put the people in remembrance of heauen* and the waie to it, yea though they were stablished in it alreadie no more to be remoued: who doubteth, but that it must needs be a sore want to be with- out that helpe ? For grosse ignorance is a great and vsuall impediment of sincerity & good conscience: for when the mind erreth or misconceiue- th, it doth misleade the conscience and deceiue the whole man. For where that is not, besides the thousands which perish for want of it, euē the god- ly (if anie be ther) cannot see their wants in grace, their corruptions of heart, and the manie occasions by which they offend in their life; neither the depth of Gods loue, how he hath taken order to draw them out of all these; nor be refreshed with the oft remembrance of these things, as their need requireth.

But this is a large field to walke in, and not of me in this place to be long taried in; seeing I haue spoken of this matter before in the first Treatise: but yet I will not cease to pray and hope for that which is wanting, as to be highly thankfull for that which we haue, namely, that the Lord of the haruest would thrust forth Labourers into the haruest, and establish the lib- ertie of the Gospell preached by authoritie, and continue to vs the glori- ous

**A** ons light and sweet and deepe insight into the will of God thereby, which wee haue attained, and many moe might also haue done the same, vnder her Highnes most prosperous raigne and long peace: for whom many thanks be giuen to God amongst vs.

Now seeing by the wanting of this sound ministerie ordinarily inioyed, euen the most of Gods beloued doe want the greatest part of their best priuiledges, or full weaklie inioy them, let all wel-willers to Sion procure this as much as in them lieth, both by their seruent prayers and other Christian endeouours; and let such as desire to be more free from Sathans snares, prouide whiles they may, to be partakers of this benefit. As for such as inioy it, and price it not aboue all that they haue, or euer can inioy in this world, but esteeme it as a thing

*What they want  
who want that*

**B** which they set little by, yea and could want it well enough; I will say no more to them but this: *Many shall come from other places to seeke comfort there, both from East, West, North and South, and shall sit downe with Abraham, Isaac and Iacob in the kingdome of heauen, and they themselues shall be cast out into utter darknes, where shall be weeping and gnashing of teeth: and that of Amos: Behold, the dayes come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the word of the Lord, and shall not finde it.*

*Mat. 8, 11.  
& 12.*

*Amos, 8, 11.  
& 12.*

**C** They who should weigh, how the Diuell hath laboured in all nations and throughout all generatons to hinder the passage of the Gospell, (as, if that one booke of the Acts of the Apostles onely were perused, doth appeare in that time) might easily be perswaded; that the preaching and establisshing of it, is a singular and rare treasure (howsoeuer blinde men can iudge of no colours:) and therefore that the want of it is none of the small lets, whereby Christians are hindered, if possibly manie might be perswaded of it.

For how should a poore Christian rise vp when he is fallen by any occasion, or come into the way againe when he is strayed out? or how shall hee be strengthened being weake, or be comforted in his heauinesse; if he haue not this at hand ordinarilie, to bring tidings of Gods will to him, and euery way to supplie his many wants? euen as if the trumpet sound not, who can prepare himselfe to the battell? Therefore it is, that there are such maine blockes laid in the way of Gods seruants, that either they cannot inioy this blessing any long time, or in any good sort and manner, to build them vp and direct them euerie way as is meete; or if they haue all this, yet they shall hinder themselues and one an other.

*Note.*

**E** For it is to be lamented, to see how few can rightlie vse such liberties, and make their profite of them while they inioy them; as to draw out of their teachers, vnderstanding, and humble pray and labour for spirituall wisdome, whereby they may haue the right vse of their knowledge in euerie particular action: and in the spirit of meekenesse to helpe build vp one another, and to be lights to the ignorant by giuing good example; but worldlie minded, or contentious, or passing their time vainely and prophanely. And if this complaint may iustly be made where the Gospell is purely and plainly preached, (as who doth not see that it may?) then what neede many words to proue

*Prou. 20, 5.*

*Note.*



what hauocke there is of goodnesse, where the word of God is not in place to rebuke the euill and vphold the contrarie? no lesse, (doubtlesse) then hailestones in the haruest season, batter and beate downe the corne: no lesse (I say) doth the Diuell with his bad instruments where the Gospell is not purely preached, make a spoile of religious and christian life. So that it is apparent how fore an impediment the want of sound, familiar & diligent preaching of Gods word is; *Salomon* including many hurts and dangers in one word, saying: *where that is wanting, the people perishe.*

*Prou. 29. 18.*

*The not vsing the daily helpe to godlinesse, is a great want that much hindereth a Christian.*

*Heb. 10. 24.*  
*Note.*

*Mat. 24. 38.*

*The want of daily keeping on the armour, is a great want.*

*Remedie against the former wais.*

*1. Pet. 3. 2. &  
2. Pet. 3. 17.*

*Prou. 23. 23.*

*Objection.*

*Answer.*

The same I say of other helpe to the building vp of a godly life, which I haue spoken of in another place, that if we suffer our selues to be hindred by the Diuell from the daily and reuerent vse of them, he shall sufficiently preuaile in holding vs backe, that we shall not flourish as plants in the Lords orchard: I meane if we doe not consecrate our selues to God, pray and meditate daily as I haue directed before to doe, if we delight not in reading, or take not the benefit of christian exhortation and conference, watching ouer one another, and prouoking to loue and good workes, and to take good by examples of one another; and if we be not more humbled by our chastisements, and our hearts more enlarged to serue God by his daily benefits; but trifle out our pretious time after the manner of men of the world; finding no such saueur in any of these as we doe in earthly delights, namely, eating, drinking, sleeping, playing, and dealings about our profits; the Diuell hath what hee seeketh at our hands, and keepeth vs farre enough off from our best portion. Finally, the want of our whole armour, or any part of it, whereby wee defend our selues from euill on euerie side, this (though all the other were present) should sensibly appeare to be wanting, for the dangers and falls which we should sustaine for want of the same. The remedie against the want of the word preached, is to relieue our selues with it, where wee may with most conueniencie inioy it; but rather that wee sue earnestlie to liue vnder it: which would bee more generally graunted of GOD, if it were (as a benefit which cannot be wanted) sought for and desired. But whether of both so euer be, let vs so partake it, that wee may feeble our selues sensibly (as by good diet) refreshed, and grow in grace and in the knowledge of our Sauour Iesus Christ; for which end it is among vs.

The remedie of all the other wants, seeing it is a faithfull practising of the daily direction, of the which I haue spoken largely already, or any other such: therefore it is sufficient to shew the Reader; that all these wants the Diuell will hinder him by, to the end that he may hold him backe from the practise of the godly life, and consequently from the sweet fruite which he might inioy thereby. The which I speake to this end, that he may be on the other side more encouraged resolutely to giue ouer himselfe thereunto daily; seeing thereby all these euils and perils of this life, so vnwelcome and so much feared, may be in great part auoided.

If any obiekt, that these first kinds of lets are set downe before, and the remedies (though not so particularly, as here they are;) and therefore that this is superfluous: let such know, that I therefore set these downe particularly, to let them see that a well ordered course is a remedie for and against all diseases: and therefore I mention the manifold lets in this Treatise, which come in the way

**A** way to hinder it, that they may see the better to set themselves against them, and not to think their labour lost, which they are moued to bestow in acquainting and exercising themselves throughly in the practise of Christian direction from day to day, as it is drawne from Gods word. And thus much of the first kind of lets, whereby the diuell hindreth vs through wants in good things; he taking occasion from the corruption of our nature, whereby wee are prone to euill and vnapt to good, to strengthen sinne in vs.

Now I haue shewed how the diuell troubleth many weake Christians by the wants before mentioned, here I thinke not amisse, to shew how some are troubled not for the want of these, but by feare of other wants of grace, although in deede without cause. For experience teacheth, what deadly heauinesse he raiseth vp in the hearts of many of Gods deare children by occasion thereof. And among the manifold hurts which hee bringeth by meanes of it to many weake Christians, this one is not to be omitted: what grievous & sore discouragements he oppresseth many tender consciences with, while they espie some gifts of God in other, which they thinke be not in themselves; though they seeke about all things to please God, as hauing had some sweet feeling of his fauour through faith alreadie. These (I say) when they consider and deeplie weigh their owne emptinesse of grace and barrennesse, their manifold infirmities also which they beare about them; the Diuell abuseth their weaknesse to an heauie and vncomfortable sorrow, which is also as vnprofitable to

*Many weake ones troubled with feare of their own wants, without cause.*

**B** them.

**C** In which state he driueth them to find out in themselves many disorders and fals, sundry out-strayings from their Christian course, and how they cannot preuaile ouer their corruptions; and so maketh the innocent soules, not onely to thinke that they be farre worse than they are, but also troubleth and disquieteth them beyond measure: insomuch that they haue bitter sobs, and make sore complaints against themselves; in the meane while forgetting (through vnthankfulnesse) Gods manifold kindneses towards them, and what cause of reioycing rather, and thankgiuing they haue offered vnto them. And in this case he keepeth some of them many yeares together, perswading them-

**D** selves, that none are so bad as they, nor such hypocrites, &c. when yet the things whereof they doe most accuse themselves, are meere infirmities, and not any grosse or palpable trespasses. This description of them (that I say no more of them) who seeth not how apparently it bewraith the Diuels malice and subtiltie in hindring, yea snaring them (as I may say) in such sort, as they cannot wind out any way? when yet (as hath beene said) there are no sincerer-hearted Christians than they, nor who seeke the Lord more heartily, for that measure of knowledge and experience which they haue.

*Some are long troubled in this manner.*

**E** Now if they are blessed who feare and who are troubled for some wants in grace, who is so blind that he seeth not, that euen by this which is their sorrow, and in their owne account euen their miserie, yet by this (I say) they proue themselves to be blessed and happie? The speciall remedie for these is godlie boldnesse, to consider what GOD hath done for them in giuing them such hungering hearts after good things: which could not be, except they had tasted of those sweet graces alreadie, and had inioyed some part or portion of the same. They must be perswaded to more heartie thankfulnessse to GOD,

*Prou. 28. 14. Mat. 5. 3.*

*Remedies. Godly boldnes.*

*Notes*

*Thankfulnessse*



and see this their humilitie, meeknesse, loue of God and desire of heavenly things, to be iust causes hereof. Their vnkindnesse to God they do well to acknowledge, and that is an especiall grace of God in them; and that they find in their nature much dulnesse, vnprofitablenes, and want of goodnesse: but yet, not so, that they shew themselves more vnkind by not confessing that they haue much cause of reioycing offered from him.

*There is great cause of reioycing in that, for which they are heauie.*

And therefore let them beleue, that their estate is rather to be highly accounted of, (euen as it is) seeing the thirstie (as drie sponges) drinke vp much grace, and the humble shall finde rest to their soules; then that for some wants of grace they should cast downe themselves halfe desperately, as though God regarded them not, when yet their estate is the estate of all Gods Children: among whom, euen the best haue manie wants of grace, and know but in part, nor beleue but in part, although they haue through experience learned better than the other to sustaine themselves. For where faith is in GODS promises, (without which they cannot heartily loue Heavenly things) they must know that they haue a liberall portion, and therefore ought to lift vp their hearts out of their deadlie dumpes: and as these and such like directions do counsell them, let them grow forward, but without discouragement; yea, though their measure be small, and they in their owne iudgment be the backwardest of others.

*Note.*

*Weak beginnings in grace being sound, promise great increase.*

Of small beginnings come great proceedings; of one little sparkle, a mightie flame; and the tall Okes were sometime but small akornes: hee hath well begun, who hath in truth begun; and he hath much, who feeleth that hee wanteth much: and he who in an humble and meeke spirit hungrereth after knowledge and grace, hath made good proceeding towards the attaining of both, and shall in time bee satisfied therewith. This I speake to incourage those, who Sathan abuseth by occasion of some wants of good things in them; when in the meane while (if they knew so much) there is no cause; but contrariwise, of reioycing. Thus much of the first kind of lets.

#### CHAP. 8.

*Of the second kind of generall lets: namely, The vnmortified affections wherewith he oppresseth the beleuer. And first, Of feare that they shall not perseuere: and of pride in their gifts.*



Now I hauing shewed how the lets of the former kinde should be remooued; the second kind followeth, which containeth the sins and corruptions that are in vs, whereby the Diuell hath exceeding great aduantage against vs, to hinder vs from this heavenly course which we should walke in. And they are, besides the ignorance and blindnes that is in vs, (of which I haue spoken before) our vnruely & vnmortified affections, & worldly lusts: which if they preuaile & be suffered to rule in

- A** in vs, they thrust out with violence all grace and goodnes. Of these I will mention some particulars, euen the most dangerous (if comparision may be made) of all the rest; and the Reader may the better iudge of the other. I add (if comparision may be made) because they are all so raging, that when they are stirred vp in vs and set on fire, a man cannot tell which is most odious in it selfe, and worketh most furiously, and that most of all disguiseth vs who make our selues bond-men thereto. For prooffe of that which I say, when filthie lusts are kindled, and haue gotten some strength in a good Christian, (though that be neuer without his owne great fault) how doth it trouble and disquiet him, yea wound and accuse him, he thinking it the loathsome & most shamefull of all others, (as indeede there neede no worse thing to annoy and disturbe him;) and it causeth him oft to say: Oh, what can be more irksome, vnsauourie and shamefull than this? Euen as the people said in *Samuel* of their wilfulnesse, *We haue sinned many other waies, but especially in asking a King*: so I say; that sinne seemeth to a penitent christian (when he commeth to himselfe) most odious, wherewith he hath felt his heart most intangled. But to proue that true which I said; so doth he cry out of the rest, when he remembreth how he hath beene deceiued by them: a worldly and greedie mind seemeth most wearisome and vnbecoming of all other to him, and biteth most deeply, when that hath possessed him: and when hee hath offended by anger, malice, feare, impatience, peeuish conceitednesse and the rest, he saith the same of them; euery one for the time wherein it hath beene the chiefest prouoker of him to offend, is most cried out of, euen as if there were no other to be compared with it; thus hee speaketh of them, I say, when he repenteth. And by this it may appeare, (when there are many of these euery while assaulting, and, as it were, arresting a poore Christian; which suffer no other good thing to be in place where they be) that if he be not strengthened and armed against these and such other of that kind, he can neuer keepe a settled course, and daily continue the same in a godly life. Of these therefore, as I said, I will mention some, that the beleeuing Christian may the more carefully auoid them. And herein this aduice is not vnprofitable, that euery one marke, with which he is most incombred and most easilie ouercome of: as feare, anger, vncharitablenesse, &c. and by what occasions he is readiliest drawne to them; that he may the more preuaile ouer them by such helpe as he shall haue ministred to him. The remedies so farre as I shall adde here, shall either be set downe seuerally with the seuerall lets, or one remedie for sundry lets: or where neither of both is; know that the daily direction which wee haue beene moued to practise, shall be the remedie in such a case. And among the vnmortified affections I will begin with that which troubleth the most, till God giue them release or deliuerance: and that is, **A** fearefull doubting of their perseuerance. I meane, that poore Christians shall not so soone begin to be drawne out of the world, to any liuely hope of saluation and care of pleasing God, and to haue escaped one bondage, but he plungeth them into another; holding them vnder dreadfull feare and distrustfulnesse, that they shall not perseuer to the end in a godly life, especially in fore trials, and when persecution and strong temptations shall come.

And this feare he doth fasten vpon them the more easily, seeing that affection of feare is most nearely glewed to them: and besides, when they see ex-

*All lusts are raging, if they once set on fire.*

*That appeareth most odious to a penitent sinner wherewith hee hath beene sinned most.*

*1. Sam. 12, 19, 20.*

*Note*

*Note*

*The first kind of them, is feare & doubting by means of afflictions, &c.*

*It easily taketh hold of weak ones.*



Matto. 28.

Phil. 1. 28.

How it letteth  
shew.Note  
Example of it in  
the disciples.

Iohn. 11. 8.

The example  
applied.

Note

Ioh. 16. 33.

How Sathe  
troubleth vs  
with this let.

amples of faintings in many professors; and how cruell the vngodly, prophane scorners, Atheists, Papists and persecuters are, among whom they liue, this feare is soone strengthened and confirmed in them. For which cause our Sauour forewarned his Disciples of it, saying: *Feare not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell:* and S. Paule: *In nothing feare your aduersaries, &c.* For this cannot be predominant, but it feebleth vterly the powers of the mind, (as the raising of the mud in a spring, troubleth the pure water) and consequently holdeth backe the instruments of the bodie from practising well anie kind of dutie. In these fetters therefore of feare, and most painefull and irksome streights, he holdeth them; or if anie escape, and so begin to reioyce in their hope againe; yet shall they not attaine thereto, nor grow therein, (distrusting themselues, and resting in the promise of God) nor be deliuered out of their feare but with much difficultie and struiuing: and yet if they be, it shall not be at once, but by little and little; while the word of God soketh into their hearts, as the soft raine into the hard ground. For I must confesse, that as all passions are troublesome, and doe much vnsettle vs for the time: so feare and sorow doe this most of all, especially when the things about which we feare, and which cause sorow, are most deare and pretious to vs. For how were the Apostles oppressed with both, not onely at their scattering from their maister at his apprehension before his death, though hee had with many perswasions and strong reasons prepared them for it: but euen while he was yet conuersant with them? and namely that one time, when he went into Iudea to raise *Lazarus* from death? Who answering said to him, when they heard him prouoke them to goe thither: *Maister, the Iewes sought lately to stone thee, and dost thou goe thither againe?* As if they should haue said: Except they had beene wearie of their liues, there was cause inough to make them vnwilling, yea fearfull to come there. And so it is with vs, that how great comforts soeuer wee haue inioyed by the heavenly doctrine of the word of GOD which wee haue heard; yet as if we had neuer receiued any, when we heare any newes of trouble coming towards vs, wee are on the suddaine so taken and oppressed with it, (yea though it be but a little) that it vnsettleth vs out of our present estate of peace and quietnesse wherein wee were, and wholly possesseth all our senses, and scattereth our former comforts, as if they neuer had beene anie: whereas the Lord hath to that end vnder-propped vs before, with strong consolation, that when afflictions come, wee might the better beare them (and retaine our peace with him,) such as his word had before warned vs of; as it is said in *Iohn*, besides many other places: *These things I haue said vnto you,* (speaking of his comfortable doctrine which he had before taught them) *that in the midst of your tribulations ye may haue peace in me.*

This feare and faintnesse therefore vnder the crosse, wee must know the Diuell will stronglie assault vs with, and thereby buffet vs so reproachfullie, for that we reioyced so, yea and boasted of Gods fauour before, and yet now in our afflictions we find not deliuerance many times, but we are rather made ridiculous to the world thereby, and a gazing stocke therein; besides the fainting of our owne hope, which is more than all the rest. Hee will insult ouer vs in such extremities, as he spared not to doe to our Sauour himselfe: *Where is*

**A** now your God? Let him deliuer you now, if he loue you so dearly; or else know, that ye haue put your trust in a bruised reed; renounce him therefore, and shift for your selues, except ye will miscarie; for there is no helpe for you in him: euen as his cursed instrument *Rabsbakeh*, Captaine of the King of *Assyria*, did perswade *Ezekias* men, not to trust in or depend on the God of *Israel* in their trouble.

Mat. 27. 43.

And therefore that wee may finde some ease in our troubles, let vs gather strength from him, who will not faile, neither can be resisted: his word is the sword that must cut off this *Goliath*s head; and our faith is the hand in which we must hold it. And thus God saith in his word to all his: *This short trouble of yours, is to bring you a long comfort afterwards, when ye haue indured it a while:*

How to remove it.

Heb. 13.

Plal. 30. 5.

2. Cor. 4. 17.

Heb. 12. 11.

2. Cor. 4. 9. 10.

Iam. 1. 3.

Note.

**B** and they are sent you, that my power may appeare in your weaknesse, and that you may haue prooffe of my grace dwelling in you; as faith, hope, loue, humblenesse, obedience: and to make the world contemned, and all that is in it (as our fleshly lusts, which fight against our soules) to be renounced, that they may not annoy vs; and to cure many diseases, as carelesnesse, high mindednesse and too much ease-taking in the world: for the rod bringeth wisdom; and *Ioseph*s brethren said; *We suffer these things worthily, for that we sinned against our brother*. They are not (I say) sent, but for our good; and they driue vs more feruently to God; and cause us to call on him: yea, and they make vs happy whiles we suffer them, (and like vnto *Christ* himselfe, who was called the

1. Pet. 3. 11.

The manifest

goodly use of

afflictions.

Gen. 42. 31.

Rom. 8. 28. &

Plal. 119. 71.

Hos. 6. 1.

Plal. 130. 1.

Mat. 5. 12.

**C** man of sorrowes) and giue vs matter of reioycing after; and therefore wee should be thankfull for them. But we doe not a little bewray our vnkind dealing with our God, who are so vnwilling to heare of them. For it is no lesse then a great gift; yea, a priuiledge vnto vs, as the Apost. saith: *To you it is giuen for Christ, that not onely ye should beleue in him, but also suffer for his sake*. And what vnquietnesse doth it raise in vs, when wee refuse and impatiently cast off the Lords yoke? the very feare of it is farre greater than the suffering it selfe. Therefore wee ought to resolute with our selues; when we see it is the will of God that we suffer, we must resolute, I say, that it is the best for vs and very expedient; as *Christ* said to his Disciples when he was to depart from them; *It*

Plal. 50. 25.

Phil. 1. 29.

**D** is expedient for you that I goe: and therefore indeuour wee to bow and submit our necks vnto the yoke, praying for that power which our God seeth we haue neede of, assuring our selues of helpe in due time, yea, though he sometime deferre it. For if he call vs to suffer, he will most certainly succour & deliuer vs; that so we may find it verified in vs which is written: *Wee are afflicted on euery side, yet not in distresse; persecuted, but not forsaken; cast downe, but wee perish not*. And the meditation of this shall (through Gods goodnesse) be a preservative to vs in our afflictions.

Ioh. 16. 7.

Note.

Lam. 3. 27.

1. Cor. 10. 13.

Iam. 1. 4.

Dan. 3. 25.

2. Cor. 4. 9.

**E** Saint *Peter* teacheth such as are distracted with these feares, (so that they vnsettle them and disquiet their minds,) to cast their care upon God, for hee careth for them. And the same in effect, saith Saint *Paule*: *Be nothing carefull and pensive, but in all things let your requests be shewed vnto God in prayer and supplication with giuing of thanks; and the peace of God which passeth all understanding, shall preserue your hearts*, (from *Sathan* who seeketh by vnquietnesse to take your peace from you) and settle your minds in *Christ Iesus*. So that, if God haue either any credit with his people, that they dare trust him in saying,

1. Pet. 5. 7.

Phil. 4. 6. 7.



Ioh, 10, 18,  
Note.

That he will vanquish their vnquietnesse that made them pensive: or, if they beleue that he hath anie helpe in him, so that he is able to helpe, they may with reuerence be bold in their distresse to looke for it, and promise it to themselves; and yet so, that as they trust in him, so they tempt him not, but pray for it in token that they beleue in him, and vse the means to remoue such pensiuenesse from them.

Note.  
Take heed of indirect meanes,  
and deceivable  
remedies.

This remedie is found to be thoroughly proued and sufficient, as oft as it is applied to anie such kinde of disease. And herewith let them weigh the examples of other seruants of God; *Moses, Peter, &c.* Who after greater grace receiued, beleued more strongly. But if they neglect and passe by such remedies, and so fall from feare and doubting to boldnesse and presuming, that is, to goe from one extremitie to another, they are grossely bewitched, and must be taught by experience to prouide better for themselves. Which I say, seeing manie are carried to vse indirect meanes; as, to forget their feare, and to put it away by merrie companie and pastime, or by hoping that no such thing shall befall them anie more, and so wax secure and carelesse: or else to doo against their conscience, that they may auoide the thing that they feare: and thus not onlie they are deceiued in looking for that which shall not come to passe, that is, to thinke that they shall be safe and without danger after; but also herein, that they thinke themselves the more religious and godly for that they haue had such trouble, when yet they were without the fruit of it. But when the Popish holy water scareth awaie diuels, then shall these remedies staie & comfort them in their troubles

The second vnmortified affection is, Pride and an overweening of themselves.  
Reuel, 3, 17.

Example of it in the Corinthians.  
1, Cor, 4, 8.

But besides these lets, the diuell hath another waie, whereby he hideth the full beautie of the Christian life from manie who haue well begun, namely, by raising in them a proud conceipt & opinion of their profiting in knowledge and godlines: like them of Laodicea, *who said, they were rich & needed nothing.* So that whē they haue but newly begun, yet they shall thinke themselves to haue no great need to go forward: and by that meanes they neuer attaine to the sweet priuiledges which are to be enioyed of them, euen in this life. And after this manner he puffed vp the Corinthians when they had receiued the Gospell, as by the Apostles writing to them here, chap. 4. & elswhere, it appeareth. *Now ye are full, now ye are rich, and raigne as Kings:* thereby shewing them their slacknes in proceeding to grow forward in the knowledge of Christ, and their loathing and wearisomenesse of paines taking, & their pride and contempt: which was no small enemy to their profiting.

In the Apostles.

Iohn 16, 29.

The Apostles were deceiued by him after the same manner, who when our Sauour tolde them that they should receiue great light of knowledge and other increase of grace, when he should send downe the holy-Ghost vpon them, and though they did but dimly vnderstand him, yet they imagined that they had them alreadie, saying: *Now speakest thou plainely, and thou speakest no parable:* for they perswaded themselves that they had the full vnderstanding of his speech, when they misconceiued his meaning. Such as I speake of, being strongly possessed of this overweening of their giftes, find it no small enemy to true knowledge and godlinesse.

- A** godlineſſe. But this ſe the Diuell teacheth men to make of Gods gifts, euen to be the worſe for them, and to waxe insolent by meanes thereof when they be gluttred with them; imagining that they haue more than others, when the more they haue indeede, the more they ſhall deſire; and ſeek to be brought nearer to God by the ſweet taſt that they haue of his gifts alreadie. Whatſoeuer tetch againſt any perſon, or other corruption be ioyned with this action in men, (as it is too common) yet the chiefeſinne in it is pride, which ſcornefully reiecteth to heare and learne thoſe things which all doe know they haue neede of. And what commeth of this, if it be not ſtayed and ſuppreſſed, but a waxing wearie of learning any more than they know, and a neglecting of diligence and care to grow better, a meane account making of thoſe which are good, and an acquainting themſelues with looſe and irreligious perſons, or a falling into ſects, ſciſmes and hereſie? or if they doe none of theſe, yet they bring vpon themſelues that curſe in a melancholicke ſolitarie life, (hauing made themſelues vnfit euen for good companie:) *Woe to him that is alone,* as *Judas*. So that they verifie the ſaying of our Sauour, that for not vſing it well, they loſe euen that grace which they had.

*Dangerous effects of it.*

*Eccles. 4. 10. Mat. 27. 9. Luk. 19. 26.*

Such are taught to preuent this danger, by acknowledging that they are *poore, and blind, and naked*, and therefore to furniſh themſelues yet better: and ſeeing they attribute ſo much to their owne wiſedome, to learne of the A-

*The remedie. Reu. 3. 17.*

- C** poſtle: *that they muſt become fooles, that they may be wiſe*: and that *they know nothing as they ought to know*: and whatſoeuer they haue, yet to hunger and thirſt after more, and to *couet ſpirituall things* ſtill, and to pray with the Prophet; *Lord, teach me thy ſtatutes*: and not to pleaſe themſelues in that which they haue practiſed alreadie, comparing themſelues in a blind manner with thoſe which are like, or rather farre behind themſelues; but be better acquainted daily with their owne wants, weakneſſes & corruptions, that more ſtrength may be gathered againſt them: and to looke vpon them, which in the Scriptures, and now in this age are ſet before them, as the forwardeſt Chriſtians and holielt examples. And as this is the remedie to auoide theſe ſnares of the diuell for the time to come; ſo it is the helpe and remedie whereby they muſt redreſſe their eſtate, who haue thus beene deceiued by him alreadie. If they haue fallen to this point, and ſee it not, their danger is the greater: and a token it is, that they haue dealt vnfaithfully, and either not at all viewed and examined their purpoſes and doings as long as they haue lyen in them; or very houerly and to ſmall purpoſe, which is farre from the dutie of ſuch as haue firm'y couenanted the contrarie.

*1. Cor. 3. 18.*

*1. Cor. 14. 2. Pſal. 119. 12.*

- E** In this caſe therefore we ſee what a benefit of God it is, that hee hath appointed vs daily an examination of our wayes, that if at other times, any vnbeſeeming thing ſhould haue paſſed vs; yet we might by this laying our actions with the rules which ſhould guide vs, ſee our wandrings or other tranſgreſſions. But if the diuell enter ſo farre as to faſten hollowneſſe and falſe heartedneſſe vpon vs, which is, when wee are not willing to ſee our trecheries; or in ſeeing them, yet counting them no great diſgrace or matter of accusation againſt vs, (neither are we willing to riſe out of the ſinnes which haue paſſed vs, bringing pleaſure or commoditie vnto vs:) here as the diuell beguiled *Eue* through his ſubtiltie, ſo hee hath done vs. What is to be gone about in this caſe,

*Exercises and wayes.*

*Nota.*



Pro. 28, 13.

Psal. 33, 4, &amp; 5.

Another vn-  
ruly affec-  
tion.  
Sloth.

Remedie.

Prou. 1, 32.

Prou. 14, 12.

Ios. 1, 9.

Ephes. 3, 19.

case, but that wee duly and seriously consider that which the holy Ghost hath said in the Prouerbs: *He that hideth his sinne shall not prosper*; remembering this, that though it goe sore against our nature to shame and confesse against our selues, yet the longer we forbear to doe it, so much the more bitter it will be vnto vs after: and therefore it will behoue vs to take againe to vs the sinceritie and simplicitie becomming the Gospell, and to gird our selues with the girdle of truth, which we so shamefully cast off?

If otherwise, he seeing our disposition, shall carrie vs to luskishnes, sloath, idlenesse, (so that this saying in the Prouerbs be verified in vs: *A Lyon is in the way*; ) or any other of that cursed litter; that we begin to take sweetnes therein, which is no better than poyson; and that the workes of our lawfull calling waxe loathsome and vnsauourieto vs; and the meanes to vphold godlinesse, become vnwelcome; or other parts of the Christian course, irkesome and tedious: doe we not know, that *as we sowe, so we shall reape*? and if to the flesh, that of it we shall reape corruption? What is to be done then of vs, but this: namely, That we looke to the roote and fountaine of this mischiefe, how wee are growne to this point, and by what meanes wee haue declined and fallen? And if it be growne by little and little, wee must trace it out by footsteps vntill we returne, and know we that we haue beene beguiled. For we did before delight and take pleasure in godlinesse, as finding no safetie else-where, and renounced all whatsoever might hinder and hold vs from the christian course: and what shame is it that we should afterward, be much backwarder? Remember also, that *ease slayeth the foolish*: and the way that seemeth pleasant to the flesh, is the way to death. And how hard soeuer it be to goe backe out of this course, yet God hath encouraged thee thereto infinite wayes; especially by this one, that he (in any thing that he setteth thee about) will be with thee, and not leaue thee, nor forsake thee: but will giue thee more than thou couldest aske or thinke, and therefore much more that which thou doest desire. The longer thou art led by any such slauerie, the more hardly thou knowest thou shalt find recouerie.

## CHAP. 9.

Of other unruly affections; tetchinesse, peeuishnesse, frowardnesse, &c.

Tetchinesse. peeuishnesse, &c.



Very trifles be occasions of it sometimes.

Mong the inward lets of godlinesse, (I meane the vnstayed affections of the heart) though the particulars are infinite, this is not the least, when it waxeth tetchie, peeuish and froward either against persons or things being crossed by them, that wee cannot haue our will, yea, though it be but in trifles. For such is the nature of sinne (to the end it may shew it selfe to be out of measure sinfull) that wee may be taken in such a time with the deceitfulnesse of it, and found so naked and vnarmed, that the smallest matter may be an occasion fit enough to make vs trefe & fretting, as if one should stumble at a straw; whereas at another time great prouocation could not moue vs; and all for that the desire

**A** desire of the heart is not satisfied as it wisheth: (as *David* could not be angry with *Saul* for all the iniuries with which hee pursued him, and yet was caried headlong by his passions against *Nabal* for one discourtesie offered him.) Which is neuer done, but a sensible disquietnesse of minde and vnsetlednesse of heart doth arise therewith, which ouerthroweth the wel ordered course, wherein we were before, seeing hee that is led and caried of his lusts as the cart drawne by wild horses, is made vitterly vnfit for the time, to pray or walke before God in peace, or to doe any other dutie acceptable to him. And therefore who can denie but that such are caught with the deceitfulnesse of sinne, as well as hee who is overcome of anger, wrath, or any fleshly lust another way?

1. Sam. 24. 7.  
8. & 25. 13.

Now.  
What hurts it do-  
eth 71.

**B** And if in this techinesse, we be in company, and haue to doe and deale with men; our perversenesse, and our sullen and disguised stomacke cannot be hidden: no, although wee would hide and conceale it from the sight of men, yet such is the nature of it, that it ouerwhelmeth and couereth grace that we haue, from shewing it selfe or exercising any power in vs, as the cloud couereth the sight of the Sune, and as though we had alwaies beene impotent, and had neuer enjoyed any other estate: and it blindeth the iudgement from seeing the foulness of such disguising: and hardeneth the heart, that for a time it cannot relent for it, nor be humbled vnder it, vntill the burden grow so great to the soule, that it can no longer beare it; and the partie come to himselfe, and can no longer suffer or abide it. It may be perceiued how this cankered corruption

Now

**C** taking hold of a man, (not otherwise destitute of grace) so carieth him to be incensed against some person or thing, that it can no way be stayed or contained. A shadow of this appeared too evidently in two rare seruants of God, *Paul* and *Barnabas*; when they dissenting betwixt themselues about taking *Marke* into their companie, were so snared, that they departed one from the other; and with no lesse offence to others than checke to themselues, brake off their fellowship for a time.

Ac. 15. 39.

In such a case therefore, this is to be done for the redresse of it, that seeing it is an high offence to God, a needlesse and fond troubling of our selues, and a bereauing vs of godly wisdom, yea and of common reason; (that I say no

Remedie

**D** more) this (I say) is to be done: that we be diligent to consider, how vnbecoming a thing it is for vs, that we should be vassalls to such seruile and base masters, & so shake off that yoke of bondage: and if we haue fallen into it, & haue been deceiued & disguised with it, that as soone as we can, we do in trembling and detestation of our sin, (separating our selues from all other affaires & dealings,) fall into the consideration of the vnseemeliness and absurditie of it with all speed possible, till we feele and perceiue our stomack to fall & relent, which will be by little and little, if we harden not our hearts, but goe aside of purpose, that we may faithfully debate the case betwixt God and our selues. The Lord hath promised, that such going apart one from another, yea (if need so require)

Zac. 12. 10.  
Mat. 7. 7.

**E** euen the husband apart, and the wife apart, that such seeking of him shall find him, & such dislike of our corruption (and namely, of such impotency for want of grace) shall be the next way to recouer it againe: and when we haue seene how little we haue gained thereby, yea rather how much we haue lost; that (as our Sauour admonished in the like case) let vs goe our way & sinne no more in that manner, least a worse thing befall vs. And this for a tast of that corruption.

Now



Now when we shall consider, how manie of these fores there are to blemish, wound and feeble the soule, that it may be (as it were) in the severall powers thereof made vnfit to euery good worke by one or other of them; and how the diuell waiteth as a follower, hauing set his net to catch vs with one or other of his ginnes and snares: what constancie and care (think we) had there need to be kept in a Christian mans life, to the end he may be rid of the, or that he may not lye long in them, or not fall from one to another: which is the cause, why we call vpon men, as the Apostle teacheth vs, that they should worke on, that is, hold fast and maintaine the assurance of their saluation with feare and trembling, giuing all diligence to ioyne with their faith, vertue, knowledge, &c.

Phil, 2, 12.  
2, Pet, 1, 5.

*An other unruly  
affection that  
much troubleth  
vs: Wearinesse  
in going forward*

But if we escape this snare, are we out of danger? Nay, he hath manie more to catch vs in. For through our ignorance or vnbeleefe, he maketh the Christian life seeme so difficult and tedious to vs, that wee shall waxe faint and be wearie of proceeding therein, or at least in speciall duties thereof. For who knoweth not how fickle & vncōstant we are in al good things, and how soone vnsetled? Inſomuch that oftentimes, euen when we haue renewed our couenants after some fall, or dangerous coldnesse espied and repented of; yet shall we by little and little, fall to our old bias againe. Now if herewith good means faile; we are set so much the more forward herein as we read of the people of Israell, euen in the short abſence of *Moses* from them, being but fortie daies.

Exod, 24, 18.  
& 34, 28.  
Exod, 32, 1.

I do not ſpeake of the vnſitneſſe and naturall vntowardneſſe of the mind, or vnaptneſſe of the body to Gods worſhip, or to the duties of our particular callings, which being ſometime in the beſt of Gods people, are by moderate and honeſt recreating of them, (if they cannot otherwiſe) expelled and ſhaken off: but I ſpeake of the vnwillingneſſe that the fleſh feelerh to hold on conſtantly in dutie, further then it liketh; and that is, not vterly to caſt off the yoke of Chriſt, but to ſerue God and it ſelfe too. For there is nothing more deſired of it, than when ſome duties haue been performed to God, that it may haue libertie, as it liketh, to occupie and ſet on worke both heart and hand in ſome manner to pleaſe it ſelfe, and diſobeie God, that ſo they may marre and deface that, which they had well done before. For euen as the hypocrites and vnreformed perſons doo neuer ſerue God heartily, but onely from teeth outward; and ſeeing Gods ſeruice is holy and pure, but they carnall and earthly minded, they cannot at all delight therein: euen ſo Gods Children being ſanctified but in part, haue manie prouokings of them, by that wiſdome of the fleſh that remaineth in them, to be wearie of lining godly, and are troubled with ſtrong reaſons to induce and draw them thereunto, to verifie that ſaying of the Apoſtle, the fleſh fighteth againſt the ſpirit.

Rom, 7, 19. 21.

*Note.*

Gal, 5, 17.

And this is ſo true, that euen the beſt after they haue renewed their couenant with the Lord to bee more fruitfull and conſtant, and do alſo purpoſe the ſame with full reſolution: yet by little and little, they ſhall feele that ſeruencie of theirs weakened and cooled, and ſenſibly declining, euen as the Sunne toward his going downe. For which cauſe, the Apoſtle doth oftentimes ſtrongly fence the Chriſtians againſt it: ſaying, *Be not weary*

*rie*

**A** *rie of well doing.* And againe: *Stand fast in the faith; quite you like men, be strong.* And thus if we curbe not in the unruly affections & lusts, which would soone fasten vpon vs, and doe not oft record our many sweete liberties which we find in seruing God, (which shall also be greatest, when we haue continued longest:) wee shall finde this too true by our owne experience, namely, that great wearinesse groweth vpon vs now & than especially, of holding on chearefully and dutifully in our Christian course.

Gal. 6, 9.  
1, Cor. 16, 13:  
Note

For as the diseases in the nether parts of the bodie doe make the heart heauie and the head to be distempered, and they being healed doe ease and quicken both: euen so, these vnmortified affections of ours being out of order, doe trouble the soule and disquiet it; and therefore the well ordering of them, is a singular chearing and comforting of the soule and mind. Herein therefore we must know and be perswaded, that Gods grace shall be sufficient for vs, who by the disgracing of these unruly affections by his word, will weaken them in vs, and make the way easie vnto vs euery day more and more vnto the godly life, and take away the difficulties which stand vpon to hinder vs: euen as we see how he encourageth vs thereto, saying: *My yoke is easie and my burden is light.*

A familie.

Note.

Remedies against  
these corrupti-  
ons.

Math. 11, 31.

**C** Moreouer, though the diuell cannot breake vs off vtterly from a daily care of pleasing God, yet he will so labour to vnsettle vs with reproches, ill opinions vniuently conceiued of vs, false reports and disgrace with our betters, which shall meete with vs in euery place; that wee shall be much disquieted, if not vnsetled for the time, or stirred vpon to bitterness, and take counsell how wee may be reuenged, with sundrie other discouragements, vntill wee enter into the sanctuarie of the Lord, and come to due consideration of our estate againe; namely, that the Lord is not changed toward vs for all that, but willeth vs to reioyce, saying: *If you be ill spoken of for my sake and the Gospels, reioyce and be glad; for great is your reward in heauen.* But whatsoever may stand vpon in our way to prouoke fainting and wearinesse in our christian course, we haue strong and many perswasions against them: as, that we shall reape our reward without wearinesse, euen a crowne of righteousness. But because the matter ariseth more large then I looked for, (although I studie with all breuitie to set downe the diuers kindes of vtamed affections, barely with their remedies) I will therefore shutte vpon this second sort of lets with naming the particulars onelie, which are not already mentioned; that the Reader may knowe them, and so being able to discern them, hee may beware of them as of the rest.

Sathan labour-  
eth to vnsettle  
and discourage  
vs with repre-  
ches.

Mat. 5, 12.

Gal. 6, 9.  
2, Tim. 4, 8.

Therefore to draw to an end, he sometime prouoketh vs to vniuelt anger, (which is no better then a short madnesse:) so easily doth hee turne our affections against vs, which GOD teacheth vs to vse to good ends and purposes. At some other time, he poisoneth vs with deadly conceits and heart-burnings against such as wee dislike; also with loosenesse and lightnesse of heart; also with rashnesse and hastinesse, wherein wee doe nothing well; with lumpishnesse and melancholie, and with diuers such like: the beginnings and first risings of the which, although our owne hearts doe breede, yet the strength of them is of Sathan. By all which, as he seeth his best opportunitie, hee so possesseth our hearts, that they are no more fit (in that sort, being vnsetled, to be employed in anie part of Gods seruice; then the running water when it is

The last of this  
kind of ill affe-  
ctions here men-  
tioned, consist-  
ing of many.

Tt

stirred



stirred and troubled in the bottome, is for our necessarie vse. And thus it may appeare, how many of Gods deare seruants are holden backe by occasions of their owne corruptions, (the diuell adding strength thereto) from shining as lights in a christian course: and when God hath mercifully begun in them the life of godlinesse, how they doe afterwards (though it be little to their commendation or reioycing) breake off or hinder their growing forward in the same, through some great fault of their owne; not subduing their rebellious hearts, as God teacheth them, neither stirring vp & cherishing the good gifts of God which were giuen them before, as they might with ease haue done, especially hauing been taught and shewed how: But among many other, their fault is this, that sometime they haue beene so farre gone, that they haue giuen themselves to many fond and vaine liberties, both in speaking, thinking and liuing; which to be pulled from, it would seeme to them (when they should but euen heare of it) to be as the cutting off a peece of their flesh. I speake not now of the vnreformed, for their vsuall course is ordinarily thus, neither doe they as they thinke, keepe in any good order before men, except they haue their owne minds satisfied.

For the remedying of these and such like, this is no small helpe, that they set themselves to marke their disposition & inclination better, to what sinne they are most prone: and besides, that they haue a wise care to keepe themselves be-  
 seeming the Gospell, especially in those parts of their liues which lye open to  
 greatest dangers, that therein they be best furnished: and if they take a foile and  
 sustaine a checke to their conscience, yet to seeke the curing and ease of it by  
 due humiliation speedily. But this will not much preuaile, except their owne  
 hearts haue beene brought to take sound delight in the christian course, and  
 waine themselves from that which they shall know to be against it, and to be  
 glad to be aduised and directed how to recouer. But of this second kind of lets  
 thus much.

Notes

## CHAP. IO.

*Of worldly lusts: and namely, The loue of carnall pleasure, and the inordinate desire of riches.*

**B**Ut further, as he findeth best oportunitie, he deceiueth vs many other wayes; and namely, in taking vp our hearts in endlesse, foolish and vaine desires of things, which we neither can nor ought to enioy; as the lust of the heart, of the eye, & the pride of life: and so feeding vs with the ayre, euen with most vaine and deceitfull dreames, besot-  
 teth vs with too much pleasure-taking in transitorie  
 liberties & commodities of this life; which pull our minds as much from god-  
 lie duties, as they carie them after such vnsauourie follies. About many dan-  
 gerous fantasies he occupieth our heads, that wee may neglect the seeking of  
 better things; especially in the time when we should be best occupied.

Notes

I meane by these, all sorts of worldly lusts, which are more noysome and dangerous than the euill affections mentioned before: though (one would thinke)

**A** thinke) we had little neede to be shaken & distempered with greater than they be, but rather studie how they may be weakened and subdued in vs. These worldly lusts, are lusts of the flesh which belong to, and are occupied about the present state of this life and world: as the exceeding loue and desire of pleasures, riches and estimation, or honour, &c. For if hee can fasten our delights on these, we are caried headlong, as the chariot by wild horses is ouerturned. I will shew the danger wee are in by meanes of these worldly lusts in two kindes: in the lusts of the flesh, properly so called; and in the inordinate desire of riches and cares of the world. How a true Christian may possibly be disguised by these, (I say) that hee shall be thereby as another man, and sometime grossly overcome of them, I will first shew, and then adde some remedies against them.

The first is, when he shall be drowned in sensualitie, and the sottish pleasure of the body, so that he is blind and impotent; and hath no power to consider, what the Scripture saith; *Favour is deceitfull, and beautie is a vaine thing.* And what is the cause of this? for it would not easily be beleueed, that a true Christian should fall so farre. The cause is this; that he hauing giuen his heart libertie to desire stolne waters, and to count them sweet, when hee should rather haue loathed and cast them vp as a vomite; and haue made a firme covenant against the nourishing of such delights; and further, that hee hauing giuen his eye leaue also to feede it selfe with such sights: he is made vtterly blind, impotent, and imbondaged. And that being done, his prayers become feeble and weake (though sometime attempted) to expell and driue out such sottishnesse; but it lodgeth in him, and maketh him a slaue vnto it. Which cannot be plainlier scene than in *Sampson*; a man of great gifts, (as may be gathered by the storie) but made so impotent by the looke of a woman, that he yeelded himselfe to her lure most reprochfully: and being caught with that which was precious in her, became a foole in Israel, who had beene wise enough before to keepe the whole land in safetie. And to this bondage doth a man, indued with grace, bring himselfe, when he will not see the danger, which he cannot

*Carnall pleasures.*

*Pro. 31, 30.*

*How it cometh to passe, that Christians fall thereby.*

**C** but know is readie to meete with him: *For can a man take fire in his bosome, and his clothes not be burnt?* No more may such an one, who will be caried of his raging lusts, looke to be free from great euill and danger. But behold further, what goeth with it? euen this, that he is sencelesse at the sight of it, when hee should rather tremble to behold in what estate he is. For besides that he knoweth hee doth euill, (which makes his sinne the greater) his prayers are lost which he bestoweth about it, his burden of conscience is importable, the losse of grace thereby is vnspeakeable, the griefe of the godly that heare of it, vnutterable; and the reioycing of the wicked, vnsatiable.

*Jud. 14, & 15. Example thereof in Sampson.*

*What an heauie estate it causeth.*

*Pro 6, 27. Note.*

*Iam 4, 17.*

**E** And yet this is not so to be taken, as though it could be no otherwise with any of Gods people; for many are free fro that slauerie, who yet haue the same allurements: but they giue not place to their vnruely desires, beleeuing that which is taught them; and beside, they know how deare it will cost them. Oh subtilties of Sathan, hardly to be discerned! and deceitfulnesse of the heart, not to be trusted! so soone to let loose, not a filthie man or woman onely, giuen ouer to euill desires, (who can doe no other but fulfill the same to the vttermost) but a sonne and daughter of *Abraham*, who doth at another time

*Note.*



Beware of the lest  
occasions especi-  
ally where we  
are weakest.

No precisenesse  
to beware of sin.

A simile.

Pro, 17, 10.

Note  
If the warieſt  
be ſometime de-  
ceiued, much  
more the ſecure.

How to auoid  
the danger.

Ioh, 15, 10.

Note.

Mat, 11, 29.

Col. 3, 5.

Gen, 39, 10.

The 2. Worldly  
luſt. Cares of this  
world, or world-  
lineſſe.

loath and abhor ſuch wickedneſſe: and yet to be taken in ſuch a time, that they ſhould be readie to venture vpon that which muſt needs worke their vndoing; and to wiſh that, by the enioying whereof they were better be dead! But I muſt ſay, ſuch do purchaſe to themſelues the iuſt fruite of their labours: for though they may be ſealed vp by the ſpirit of God to ſaluation, (for of ſuch onely I ſpeake) yet what then? Ought they not therefore to be more holie, and beware of the leaſt occasions of emboldening them to ſinne? And of all other ſins, to be moſt ſuſpicious and fearefull of thoſe, to the which they know that they are moſt prone and inclined; and by the committing whereof, they are ſure, that their ſhame and ſorrow muſt needes be greateſt? which two, when they are by their iuſt deſerts, once brought vpon them, they will confeſſe with vs then, that we cannot be too circumspect and warie: and that it is no preciseneſſe to beware of the deceitfulneſſe of ſinne at anie time, or in anie place or companie; the which grace (yet) & care was thought to be too much auſteritie, till they ſmarted ſo bitterly for the want of it. But euerie one can tell that this is true: He that ſtandeth furtheſt from a raging flame, is freeſt from burning; and he who goeth farre off from the brimme of a riuer, is ſafeſt from drowning: *A word to the wiſe is more, then an hundred ſtripes to a ſoole.* And I pray God, that numbers of them who mocke ſome for their preciseneſſe haue not oft times iuſt cauſe to bluſh & be wounded for their bold ſinning, I meane, as well the ſin which I now here ſpeake of, as other kinds; and all for this, that they were no more preſciſe. For if they may be deceiued and ouercome who are thought to be ſtriect; namely, when they will at ſometimes be too ſecure: what may be thought of ſuch, whoſe vſuall courſe is careleſnes and a truſting to their owne wiſdome, who count it their diſgrace and ſhame to be affraide of ſin?

But to returne to the godly, how good is it to learne and be able to hold in theſe fleſhlie luſts, as it were, with bit and bridle; that no ſuch wofull things befall them at anie time, neither that they make themſelues fooles in Iſraell, nor ſpectacles to the prophane world to become their paſtime? All which they ſhall auoide, if they make their greateſt reckoning to abide in the fauour of God from day to day, and hold faſt the aſſurance of it, and not count it too baſe a thing for them to do ſo. Secondly, if they continue vnder Chriſts gouernment, to be willingly ſubiect to him, and to put on his yoke. Thirdly, if they giue not libertie to their wicked luſts, to range after the cogitations and deſires which may ſooneſt poiſon them; but follow their particular callings diligently. And laſt of all, if they will ſhunne and auoide the occasions and obiects of ſuch miſchiefe; and namely, thoſe which we read that holy *Ioſeph* did eſchue in the like caſe who being tempted by his whoriſh miſtreſſe, yet he would not hearken to her, nor come in to her companie. And thus much of the firſt of theſe worldly luſts: I proceed to the ſecond.

Another waie which the diuell layeth open to obſcure and weaken the godly life in vs; and that, by another of theſe worldly luſts, is: to fill vs with noiſome cares about the things of this life. A common euill vnder the Sunne; and not the ſin of the poore man onely, (which yet is not allowed of

**A** of God, no not in him for euen he is taught to depend vpon God, being commaunded to pray in faith, Giue mee this day my daily bread) but it is rather more common to the rich, as *Salomon* speaketh: *I haue seene a rich man, as if he had nothing*: And againe; There is one who hath neither sonne nor brother, yet there is no end of his trauell, neither is his eye satisfied with riches, neither doth he once say, For whom doe I labour, and depriue my soule of goodnesse? This thome where it groweth, it suffereth no good thing to grow by it, but choaketh it, and ouersadoweth any other gifts of God whatsoeuer. For a worldly minde is a monster of many heads, and infecteth the vnwise with her poyson, that not onely the common sort, who haue small practise of religion; but euen the best sort of people are made drunken with the dregges of her golden cuppe: and this is reached out so secretly and subtilly, that hardly shall one perceiue the danger of it, vntill he haue taken hurt by it. Which worldlineesse where it fasteneth vpon a man, it deuoureth godlinesse, as if there had beene none before; and so chaungeth the best men who are not aware of it, and who feare not the danger of it, that they shall become most vnlike themselves.

Heb. 13. 5.  
Pet. 4.

Prou.  
Eccles. 4. 4.

Note

**B** But in describing of this, I cannot vse the like breuitie as in the former. Nay, I must needes confesse, that it troubleth me very much, how to lay open this packe, it is stuffed with such store of contagious and infected wares; and yet men are so greedie to catch them vp hauing respect onely vnto the gaine, and therefore vnfit to be dissuaded from the trafficke thereof: so that few may be noted for examples in vsing the world aright. *S. Paule* setteth out this sinne which is compact of so many, this roote which hath so many branches, when writing to *Timothie* & charging him to make this his text in preaching to such as haue riches, he saith: *The loue or desire of money is the roote of all euill: which while some lusted after, they erred from the faith, and pierced themselves through with many sorowes*. Again: *They which will be rich, fall into temptations and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction*.

Note

1. Tim. 6. 10.

**D** By the helpe of this Scripture and some other, I will first lay out some of the branches of this roote, and some of the heads of this monster which deuoureth pietie and religion so fast; and the deadly danger that cometh from thence, and the remedie against it: that all these considered, wee may see what iust cause there is that men should be circumspect in this behalfe, in a more especiall manner throughout their dayes, besides the generall care which they haue ouer their liues. And first a little, of the sinnes of this kind committed in and about the affaires and dealings of Christians, (for my purpose is to awaken such as are willing to be directed, not to shew all the sorts of euill which are practised in the world:) and secondly, I will say somewhat of the sinnes committed by the occasion of riches, without respect of mens dealings; and the dangers that accompanie both. To these two, I will referre that which I meane to speake of this point.

**E** In dealings, some of the sinnes which good men are like to fall into, are;

Greedinesse in seeking and getting their commodities, when they consider not who is hurt thereby, so they may get; nor what daunger they purchase themselves in thinges which are more precious: with the which as a daillie

Dangers in  
worldly dealings.  
Greedinesse;



Rashnesse in co-  
uenants is ma-  
king &c.  
Notes

When riches in-  
crease, the heart  
is on them.

Loosenesse and  
lightnesse.

Notes

Earthly reioy-  
cing.

Pride, &c.  
Iob. 31, 24, 25.  
28.

Fretting when  
we thrive not.

Deut. 7.  
We depend not  
vpon God for  
the issue.

We ouerlay our  
selues with  
worldly dea-  
lings, and no  
time left for  
better vses.  
Prou. 23, 3.  
Our folly here-  
in.

companion goeth hastinesse and rashnesse, when couenants and promises are vnaduisedly made, and afterward seldome performed and kept; being as fast repented of as they were entred into, because rashnesse doth nothing well. This way, in and about the world, many abuse the peace which they inioy. But if there be any shew or hope of profit set before vs, (with what hard conditions so euer) we are commonly so moued and tickled therewith, that it may be seene apparantly, we be much vnsetled and almost made drunken thereby; as when we first enter vpon our inheritance and commodities, and when they come in more roundly by the rising of prices, or by great gaine in our bargaines and dealings, or any such like.

Another euill of this sort, is the deceitfull loosenesse and light-heartednesse in our affaires, which shaketh off all reuerence and feare in our actions; and admitteth no suspicion, much lesse question, whether we walke safely in the meane while; or, as though our commoditie-seeking were our heauen & happinesse; and as though, because we haue some libertie giuen vs of God herein, therefore we may cast off care of better things, and passe measure in them without checke or controlement: hereby, we sensibly feele our desire abated to the Gospell and heauenly things. To this is annexed (as a familiar companion) foolish, excessiue and earthly reioycing, when wee haue successe to our liking, and gaine comming in. And from this ariseth reioycing in our wealth, (which Iob durst not doe, but said; That had been a denying of God) and pride of life, as also a lifting vp our hearts aboue others, liuing in pleasure and wantonnesse, excess in diet and apparell, and nourishing our hearts as in a day of slaughter, disdaining our inferiours, repining at our betters, with a greedie and hastie seeking to goe beyond our equals; and infinite others like; for euen in these may Gods seruants be drowned.

And so on the contrarie, if wee thrive not, nor attaine to that which wee looke for, what commeth from vs but fretting and vexation of heart, for that we obtaine not our desire, that is, the good successe which we hoped for? So that before the issue commeth, we doe not with contentation rest vpon God, and meekely commit the successe to him: no, but rather vnquietly & distrustfully carie our selues vntill we see an end. Besides these, there are other kinds of offending, which a Christian man may fall into, as when hee shall ouer-lay himselfe with such multitudes of worldly dealings, that there can be no place, nor time giuen to holy exercises of prayer, or regard had of christian walking in his ciuill or common actions; but all the wisdom which God hath giuen him to farre more excellent purposes, is bestowed this way, euen to berich: then the which folly, what greater may fall into one who thinketh himselfe wise? For what hath he provided for himselfe, but care, toile and miserie couered with iolitie while he liueth; and the fruite of his folly at his death; that he being turned out of all here, he is much vexed and disquieted; and being hardly brought to cast off this burthen, and heartily to repent this his disguised estate; is as hardly receiued into euerlasting habitation after; but hath worse provided for himselfe, than the meanest godly person which liued vnder him?

I graunt it is to be alowed that *Salomon* saith, A diligent hand maketh rich: and, The sloathfull commeth to pouertie. But that none may be deceived with

**A** with mis-vnderstanding his words, let him be the interpreter himselfe, what diligence it is which he alloweth to grow rich by; euen such and no other, as will giue him leaue to seeke wisdom as gold, and to lay it vp as treasure, and to labour for vnderstanding about all things: such also, as in the midst of his diligence to become rich, he be afraid to offend; and such, as that may not be his trauell that hee doth most looke after. Such an euill is to be seene in the world, (I meane, euen amongst men otherwise well to be hoped of) that they doe not marke, when the sweetnesse of gaine comming in, is felt, how godly duties grow as bitter and vnfauourie to them, which was wont to be otherwise with them. Last of all, besides these before named, in christian mens dealings, worse things for the getting of this worlds good, may come to passe; that is, *Other ill kinds of dealing.*

**B** that vnlawfull meanes may be practised, as iniuring one of another, whiles either by deceit in bargaining or otherwise it be offered; or whiles violence be shewed, oppression and rigour, and there be none against them able to resist it: more particularly, whiles men, contrarie to Gods commaundement, doe put their money to vsurie, that is to oppress and hurt one another.

If in this sort or the like, wee should be prouoked in our affaires and dealings to goe to worke, (as it is the manner of the most to doe) wee should so blemish, yea deface the christian life, whatsoeuer graces of God should be in vs, that we lying open to our aduersarie but in some of these for want of a particular regard had against them, we should neede no other occasions to make

**C** our liues irksome, reprochfull and vncomfortable. But I haue hitherto laide forth onely some of the diseases that grow out of a worldly mind in mens dealings: but there is no lesse euill incurred of an earthly minded man, though otherwise religious (euen whiles he is free from all affaires) whereby his profites and substance are increased. For hee who doth not yet see the deceitfulnesse of riches, how they blindfold the heart that it cannot clearely behold the beautie of christianitie; alas, how is he led about of his fantasies, (like a foole) to dreame of the happinesse of his outward estate? Oh, what pleasure is it to him to think of that which he hath? How is his heart made drunken with the fleshlie reioycing in his wealth and welfare? How doth it delight him to think what

**D** libertie he hath in the world by reason of his abilitie, to please himselfe in that which his heart carieth him to, or his eye lusteth after? when yet he is so much the more miserable, because he hath nothing to restraine him from such libertie. How doth he cast in his head what he will doe hereafter, and within some few yeares how conueniently hee will haue all things about him, (I speake still of a Christian, for euen so may such an one be beguiled for a season;) and before the time be expired he is taken away from all, like the foole in the Gospel, *Luk, 12, 20.* and laid in the earth.

And thus his spiders webbe, which with much care and long time and toile was in working, is now suddenly swept away in one moment. It were infinite to say that which might here be vttered, and to very good purpose; how many waies and how farre the poore soule may be led to deceiue it selfe; and finally to be vtterly vndone being altogether bereft of heauenly furniture, through the foolish & sottish dreames of earthly felicitie, which do oftentimes fasten euen vpon good men sometime vnawares, through the corruption of the heart and through the commonnesse of this euill which they see in the world.



*Men, slaues to  
their riches.*

*Note.*

*Philom, 7.*

*Luke, 21, 34.*

*Great heed to  
be taken.*

*Some of the bet-  
ter sort, not wil-  
ling to heare how  
to use riches a-  
right.*

All which how cleerely doo they proue, that riches are commanders & F  
maisters, and men slaues and seruants to whatsoeuer they will force them;  
and get such secret loue and liking in their hearts, that it will be a matter of  
great difficultie to breake their fellowship, and yet a greater vexation of  
the heart when it must be broken? There is such a neere agreement and li-  
king betwixt our nature and them, that we can talke with them as with a  
friend; and are led by them to manie euill purposes and ends. So that wee  
may possibly be brought to abuse them to the satisfying of our lusts, both  
in excesse, licentiousnesse, pride, and the iointing of our aduersaries; and  
what not (that I say not much of the deceiptfulnesse which there is small  
hope to make men see: that is, to be made verie slaues and droiles for the  
aduancing of their children, neglecting for that cause whatsoeuer oportu- G  
nities God offereth them of doing much good)? For it may be seene, that  
manie rich men haue seemed to liue to no other end, then to leaue great  
wealth to them, whom (yet) they laboured not to make fit to vse it aright,  
and therefore that they prouided it to the vndoing of them. And yet to  
comfort the hearts of their poore brethren with them, or to apply them to  
any such ends, they are backward and slow, yea too pinching, sparie and ni-  
gardly, as if all were too little for a few bellies. And as they hardly come  
from vs to good vses, so are we as much pinched & vexed with feare of lo-  
sing & forgoing them: that it is not in vaine commanded, That we beware  
we bee not surfeted with cares of this world, and that we make them not H  
thornes and choakes to hurt and annoy vs.

By these or anie of them, or the like, as euerie Christian is most prone to  
offend, so if he shall not wisely and circumspectly preuent the same by this  
Christian watchfulnesse through the day, besides other helps before set  
downe, auoiding all occasions and weaning his heart from all noisome  
loue thereof, learning also contentation, and nourishing a mercifull heart  
to the necessities of the poore, with such like remedies as shall be set downe;  
he shall be constrained to complaine of grieuous distractions of mind, dis-  
quietnesse, and vnsetling himselfe hereby, besides the hurt which others  
shall take by him. And thus it may appeare by this which hath been said I  
of this matter, how needfull it is besides a generall watchfulnesse in  
and throughout the day, to be more especially affraide of some especiall  
weakenesse which wee carie about vs, and to bee armed against fundrie  
discouragements and hinderances which arise by occasion of worldly  
goods.

Thus I haue laide foorth some of this second kinde of worldly lustes;  
which trouble men both in their dealings and out of them: the dangers  
that accompanie them who knoweth not, without anie large laying out  
of them, seeing they follow them, as the shadow doth the bodie. For  
though I speake not of them who are drowned in the World, whose K  
god is their bellie, and their wealth, their chiefe glorie, it is too appa-  
rent, how honest and good Christians haue (for the most of them) no  
heart to heare how they should vse their worldly wealth, how manie dan-  
gers they are subiect vnto thereby, and how their loue is glued to the  
same; but they thinke themselves able to guide themselves in vsing and  
disposing

- A** disposing of their riches and commodities without any great feare or suspicion of offending, therefore doe they fall into no meane or common dangers. That whereas they might haue libertie about others, to leade a sweet and godly life, and to draw many to the same; yet they get little knowledge, faith, experience, comfort and other grace, themselves; neither are many of them prouokers of their neighbours to a religious course, to loue and to good workes, by word and example. And beside this, that if they sinne as other men, they are sure to meete with the punishments of other men; in iust reproaches and an ill name deseruedly, in an euill conscience and many vexations, beside many bad dealings which they find at the hands of wicked persons, which they might haue beene voide of: beside these, (I say) what a iudgement is it, that they being borne to honour, haue deprived themselves of it?

Note.

CHAP. II.

Of the remedies against worldly lusts, namely, Couetousnesse and excessive loue of riches.

- C** **B** Ut to set downe somewhat more clearely and distinctly for helpe and redresse of this sinne of couetousnesse and worldly lusts, because I haue somewhat largely spoken of the same; I could wish that the remedies and reasons to redresse these many and dangerous sinnes, (and to preuent the same, where they haue not as yet broke our in many of Gods people) that the remedies (I say) and reasons against them, which I purpose in this chapter to set downe, were well marked, and also the direction how to vse them both, (as followeth) duly regarded. And to begin with the remedies, they are foure, euen as the reasons also are. First, he that desireth to be free from great blame and offence by the vse of worldly goods, and consequently to hold fast his peace with God thereby, (as I know not what morall action is more to be desired) let him looke to this as he would to the auoiding of the collicke or stone: That no man be hurt or sustaine losse and danger by him; but let him throughly be perswaded of it indeede, that he ought to doe thus; as we are straightly charged by the Apostle: *See that no man oppresse or defraud his brother in any matter?* So that, as we will be sure that none shall wrong vs, so farre as we be able to resist it, (and therefore we neede not be bidden to regard our selues:) so because few of vs will be carefull to see others with whom we deale, to inioy their right, but will be readie rather to plucke from them; therefore is this charge giuen vs towards others, which will be no small foiling to this sinne of worldlinesse, if it be regarded.

The second paine about this matter, how to redresse it.

The first remedie.

1, Thes. 4, 6.

The benefit of this remedie.

For then wee shall be free from all the sinnes against our neighbour, condemned in the eighth commaundement (as far as we can discern them) both in bargaining, (which are not a few) & also in other dealings with men, (which are almost innumerable:) neither shall wee desire it in our hearts, to iniurie them, seeing the law that bindeth vs is spirituall, and commandeth the affecti-

ons



ons to be subiect. And what a treasure were it, so to minde this charge in all our dealings with men through the day, that wee might haue the blessed and sweet fruit of it at night, when we are to lie downe? Oh, what libertie may such haue, as looke faithfully to this? In like manner, on the contrarie, doe not sorrowes inough abide them who restraints not their hearts, with full resolution from such iniurying of men? Againe, he who will be subiect to this charge of the Apostle, and will couenant holily, to vse this first remedie throughout his life, namely, that none shall sustaine wrong or hurt by him; shall be free from many branches of couerousnes: yea, he that is armed to do no euill this way, or if he haue; doth correct & redresse it, shall shew himselfe to be a man that hath strugled comendably with the world and earthly goods, and also to haue gotten great victorie thereby. And therefore are there few such; because few doe tie themselues to such couenants. Which kind of men, if they could be free from blame in many other things, yet should they sufficiently be branded for worldly and couerous, if they be found carelesse, and not well fenced and strongly armed against this one.

Note.

The second remedie.

To doe good to all.

Rom. 13, 8.

The first sort to whom we should doe it.

Princes.

Rom. 13, 7.

The second: Gods ministers.

1, Cor. 9, 14.

Gal. 6, 6.

Note.

The poore mans duty in this case.

The third: Our family.

1, Tim. 5, 8.

The second remedie is; not onely that we hurt them not, but also that wee doe them good. Which is to be vnderstood of all with whom we haue to doe. Euen as that Scripture teacheth, confirming this rule; namely, That we should owe nothing to any, but this, That we loue them. And this reacheth (and is of vs to be performed) to foure sorts of men: (1) to Princes; (2) to teachers; (3) our owne families; and (4) to others, our poore neighbours and brethren; to all which, we owe a seuerall dutie not to be neglected. For breuitie sake to our Christian Prince we owe tribute and other dutie by our goods, as we see it to be required of vs both in peace and warre. About which I say no more but this, that as all drawing backe and vnwillingnesse to performe duties necessarily imposed, is euill: so this is not a small blemish, when such as goe for good Christians, doe commonly contend and raise strife about their payments, and doe not rather proportionably discharge the same with willingnesse. The next is, to the vpholding and maintaining of the Ministerie and the Gospell preached: which due, they who being able, are not readie to discharge, but draw their neckes out of the collar; besides that, they shew they are neither friends nor fauourers of that holy ordinance of GOD; so they prouue, and that too trulie, that they reape small benefit by the preaching of the glad tidings of it. So that euen the poore who are able to giue nothing, are in no better case, if they be not in affection and good example with the best and forwardest; in token, that if they had abilitie, they would not be behind others in that dutie.

The third sort to whom we owe this, To make the partakers of our goods, are our owne familie, as wife, seruants and children: who must haue this performed by vs, to haue all good necessities provided them at our hands, as foode and rayment, with what soeuer else conuenient for them; that they may be the better encouraged and more inabled to liue christianlie, and to walke in their callings diligentlie and chearefully. And if wee be occasions to them of neglecting their duties, by pulling from them anie of their necessarie helps, yea if we haue not a care to see that they inioy them; we in so doing, shew our selues worse than Infidels. And yet on the other side, will not the

**A** the Lord allow vs to fall into any other kinde of ill dealing, as coueting that which is anothers, or irreligious seeking to increafe our owne for the maintaining of our charge: but that care and trauell of ours, in our particular calling, which auoideth both these; (that neither religious worshipping and seruing of God be neglected of vs, nor our neighbour wronged nor iniured by vs) that is the manner of prouiding for our families, which is befeeming and meete for vs.

*Notes.*

The fourth and last sort of them which ought to haue a part in our goods, (so that the giuing of that to them which we owe them, may helpe to hinder and abate couetousnesse in vs: ) this last sort, I say, are the poore, whom *we shall* *alwayes haue among vs* (as our Sauour saith) *that we may do good to them.* Therefore much more we must take it as graunted, that wee may in no wise hurt or wrong them, which wee may not offer to any other: though with some, all is fish that commeth into the net (as they say;) and they care not who forgoe it, so that they may haue it. We must know further, that to these we owe mercie and compassion: and that, in this manner, namely, to giue them for their present neede; to lend to them for their vpholding in their trade; to beare with them when they haue it not to pay at the due time; and to remit it to them altogether, when they cannot, and yet faine would discharge it; and to helpe them vp againe who are decayed: Alwayes looking to this, that the subtil and sloathfull be excepted. And for the performing of these duties, let somewhat be laid aside as God blesseth vs, either quarterly as we receiue it, or otherwise, as God bringeth it to our hands; not thinking the tythe of our gaine and sauiings in the yeare to be too much for them. The Apostle willett men to be rich in good works and not niggardly; and God calls Giuing a grace. And know we, that the Lord loueth this, that wee doe it with chearefulnesse, and (where much is not) that the widowes mite is highly accepted. And thus I haue shewed who are the persons, and in what manner our hearts should be enlarged towards them. And this briefly be said of the second remedie against a worldly & couetous heart: which being laid with the first, shall not be found a small meane to disfigure and maime such a sinne; especially, when they shall

**B** both goe with the other two which follow.

**C** And these doe concerne our selues, as the former teach vs how to deale with others. The first of them is, that they hurt vs not: that is, that they be not meanes to draw vs to sinne, which will as poyson in the body, worke vs much euill. And this they may doe, as well in those that haue them, as they may in them who seeke, and cannot come by them. In those who haue & inioy them, the danger is to be feared, which *Salomon* speaketh of: that they be not to vs as they be to the most, our strong holds. The *riches of a man*, saith hee, *are his strong holds*: and make him, as the Apostle saith, *to be high minded*. For thus he writeth to *Timothie*; *Charge them who are rich in this world, that they be not high minded*. For if they putte vp our minds, and make vs swell, they will draw vs on to any sinne: as licentiousnesse, idlenesse, vanitie and boldnesse in euill, whiles we thinke we haue that which will beare vs out, and hold vs vp against any which might rise against vs; vntill the fruites of them breake forth in vs more bitter than gall or wormewood. Againe, they will make vs worldly, prophane, nigardly, discontented: for hee that loueth siluer, shall not bee

*The fourth.  
The poore.*

*Deut. 15, 11.*

*Ioh. 13, 3.*

*Not to hurt  
them.*

*To shew compas-  
sion to them.*

*Iam. 2, 13, 16*

*Notes.*

*Lay somewhat  
aside for this  
purpose.*

*1, Cor. 16, 1.*

*1, Tim. 6, 18.*

*2, Cor. 9, 6.*

*2, Cor. 8, 7.*

*Rom. 12.*

*The third reme-  
die.*

*To take heede  
that riches be  
not meanes to  
draw vs to sin.*

*Prov. 18, 11.*

*1, Tim. 6, 17.*

*Riches puffe vp  
the mind.*

*What comes of it.*

satisfied



Eccles, 5, 9.

satisfied with it : and he that loueth riches, shall be without the fruite of them. Also they will fill vs with flauish feare of losing and forgoing them: and what will insue of this bondage, but a wearisome and tedious troublefomenesse? that they will not suffer vs to rest; (but as the flies of Ægypt, which with no beating off, did cease to disquiet the people) with care and pensiuenesse will torment vs waking, and with fearefull dreames sting and wound vs sleeping, yea breake off our sleepe altogether when wee should take and enioy it: till, as a moth, which taketh awaie the beautie of a garment, they consume and eate vp all the spirituall grace that was in vs?

Eccles, 5, 12.

This is some part of the hurt that riches may do vs, euen as they do procure and bring all these with manie other to the men of the World, that which I say, is agreeable to *Salomons* words: *I haue seene an euill sicknes vnder the Sunne; riches reserued to the owners thereof, to their euill.* The sinnes therefore, with their like, and the woe that they bring, if we will wiselie and carefully preuent and auoide, (as who doth not see, that great diligence must be vsed for the shunning of the same) we shall helpe in good sort to breake the necke of this coueteousnesse; which otherwise will beare swaie in vs, howsoeuer the name of it be odious to vs. Now such as haue not riches in anie plentie, but are poore, may yet, haue worldly minds as well as the other; and are more like to couet, to be discontented, fret, and to vse vnlawfull shifts to come out of their wants; whereby no small hurt doth insue vnto them. All which, true Christians must learne to resist and withstand, and to see what allowance God affoordeth them, and not what their greedie appetite would desire. And besides other meanes by which they resist, let them labour in their calling diligently, both they which want, and they who haue much: for that becommeth vs all well, so as with it we prouide, that we be not hurt by the worldly goods, that is, by diuerse sinnes which they cause, whereby we should vtterly disgrace our profession. and thereby and by no better waie, wee shall proue that wee are not coueteous, while we arme our selues against all such euils as riches do cause men to commit for the excessiue loue that they beare to them; a great number of the which I haue set downe. And this of the third remedie.

The 4. remedie.  
That we prouide,  
that we be bettered  
by our  
wealth.  
The wealthie  
haue more helpe  
to godlinesse,  
then others.  
More time and  
freedom to reli-  
gious exercises.

The fourth and last is this; that wee not onely prouide that we bee not hurt by them, but also that we looke to it carefully, that we be much bettered by them towards Gods seruice, yea much more than if we wanted them. For although poore and rich are commanded to consecrate themselves to God, yet they may best doo it, who haue most helpe thereto. And who can deny, that in the wealthie estate there are manie more helps hereto, then are to be found in the needie and poore, this being graunted, that both sorts feare God, with whom onely I haue here to deale? For first, they haue more time and freedom than these, to all exercises of religion & the worship of God, both publike and priuate: I meane, they may offer enioy the preaching of the Word, haue recourse to reading, Christian conference in good companie, meditation also and prayer: (which how great helpe they be to the keeping of a settled course in godlinesse, hath been

A been before set downe: ) whereas the poore, ( besides that they shall looke to themselves commendably, if they be not discouraged and made impatient by their wants ) cannot for the most part, take the benefit of the afore-mentioned helps in any such sort as the other may.

Now if any heere will object and say, ( as indeed he may, if he marke the course of the most wealthie at this day, yea euen of those who will seeme religious: ) That these benefits of God do rather draw men away from seruency and forwardnesse in a godly life, than further and helpe them thereto; I answer, that if it be so, it is the sinne of the persons who are so vnthriftie vsers of Gods blessings, and their grosse vnthankfulnesse to him, who doe thereby

*Obiection.*  
Most are worse  
for their wealth.

*Answer.*  
Such are bad  
vsers of good  
things.  
Note.

B prouoke him to take away his bountie from them, or to giue it them in his wrath and heauie displeasure. For I am sure the Lord teacheth them the contrarie, namely: that where much is bestowed, there much shall be required: and that this is the end of the abundance of all good things which he giueth vs, that we should *serue him with ioyfulnesse and with a good heart*. Indeed, as men go to worke in the world who haue receiued great riches at Gods hand, it is hard to prooue, that they be most fruitfull, in good works, who are most wealthie, but let such know that their account shall be the greater. Therefore, the obiection being thus answered, it remaineth cleare and without controuersie, that men who haue receiued greater outward benefits of God than others, may and ought to be the better for them to God-ward, ( as from whom iust cause of care and thought taking is remooued ) than the poorer sort, who lie open to them both.

Deut. 28. 47.

This good therefore we must see that we do to our selues, who haue receiued of him the commodities which many of his deare seruants do want, that we hold the profession of our hope with ioy from day to day, that we may say it truly, that our soules are much more well liking by the abundance or necessities of this life which we haue; or else, we shall neuer be able to free our selues from the blemish of worldlinesse. But if this grace accompanie the three former in vs, we shall well declare that we nourish

*As we prosper  
outwardly, so see  
that our soules  
thriue.*  
Note.

D an heavenly minde, and labour against this great sinne of coueting and worldlinesse.

But to go further, our riches should doe vs other good, beside that which I haue spoke of. For we should make them our friends to helpe vs into euerlasting habitation. So our Sauour counselleth vs saying: *Make you friends of your riches*. And that is, by laying them vp in the Lords hands while we be carefull to bestow them on Gods poore Saints. For thus, we giuing them to the poore, do lend them vnto the Lord, and do ( as it were ) put them in his hands: and so whatsoever we lay out, shall plentifully be payed vs againe, *euen an hundredfold*, in peace ( which passeth vnderstanding ) *in this life,*

*What further  
good our riches  
may do vs.*  
Luke. 16. 9.

E ( though not alwaies in riches againe ) *and in the world to come, eternall life*. Yea verily, such acts shall not be forgotten, but shall be witnesses and testimonies of our faith: ( for why do we giue, but because we beleue in the liuing God, *who is a plentifull rewarder of all that seeke him*, and the sauour of all that beleue in him? ) *and the works of such shall follow them*. Euen thus should we do our selues good with them, and therefore we must not thinke all too little for our selues and those which are ours. And it will one day be

Mar. 10. 30.

Hebr. 11. 6.  
Reuel. 14. 13.  
*Men make them-  
selues drugges  
for their children*



Note.

Eccles. 5. 15.

wished, that we had thus done good to our selues by them, rather than to be F  
seruants, yea slaues to our children in prouiding greedily for them, ( for it so  
falleth out with the most ) while we dare scarcely take any part of our goods  
to honest and necessarie vses, least we should thereby pluck from them : ther-  
in verifying the saying of the wise; *This is an euill sicknesse, that in all points as  
we came, so shall we go: and what profit haue we, that we haue trauelled for the  
winde,* that is, in vaine and for nothing? Oh the good that many might doe  
with their goods, ( I say not, to others, but euen to themselves ) if they were  
maisters ouer them, and if they were carefull to bestow well that which they  
haue, to their owne vse, and the benefit of others as I haue said.

The fruit of all  
these remedies.

But this is no place to bewaile such cases : neither haue men almost any G  
cares to heare, or hearts to lament such neglects of dutie. To conclude there-  
fore this last remedie against coueteousnesse and worldlinesse, the monster of  
many heads; euen this good, which I haue said, we might doe to our selues  
with our riches ( euerie one in his seuerall estate, who is able to giue and hath  
no need to receiue : ) which if we did carefully looke to, who seeth not, how  
it would chase away the grossnesse and danger of this foule sinne? And ther-  
fore much more if all these forementioned remedies be vsed : (1) that we do  
no man hurt : (2) but good, as occasion shall be offered : (3) nor hurt our selues  
by them, but (4) benefit our soules, we may be bold to assure our selues that  
we shall disgrace coueteousnesse in vs, one of the greatest mischiefes that the H  
diuell can worke vs. For if we did take heede, that no man in any dealings  
might charge vs iustly with vnmercifulnesse or iniustice; nor our owne con-  
sciences : if our hand and our heart did go where we are bound to relieue and  
discharge duty, and if we did wisely shunne the sinnes which by riches we are  
prouoked vnto, ( as needlesse spending, and nigardly sparing, and their affini-  
ties ) and take benefit to our soules, and more religiously looke after the life to  
come, we should binde this sinne in bands and chaines, which will other-  
wise breake our hearts with griefe, and drowne both soules and bodies in vtter  
destruction.

Direction for the  
poore.

Phil 3. 20.

Note.  
Pro. 1. 17.

And the poore ( whom in this argument I haue little mentioned, who are I  
not therfore free frō coueteousnesse, though they haue no great store of riches )  
shall best testifie, that they be not ( as the most of their condition ) tainted with  
this sinne, if they hold fast innocencie, contentation, yea thankesgiuing : that  
is, if they hurt not others by ill seeking goods, but be content with their e-  
state, though it be meane, and thankfull to God for it, seeing they deserue not  
euen the poorest. For of both, this may be said : *If their conuersation be in  
heauen,* that is, gouerned by heauenly rules, then may they well go through  
their dealings on the earth. And seeing *the snare is in vaine set for that which  
hath wings,* therefore, they flying and mounting with the wings of watching,  
meditation and prayer, ouer the snares which are laid for them, shall safely K  
auoid the deceits of him who seeketh to intrap them. And this be said of  
the remedies against worldlinesse and coueteousnesse : the reasons follow brief-  
ly, which should dissuade vs from the same.

The first reason.  
We cannot inioy  
our wealth long.

The first is, because we cannot inioy them long, but either they shall be ta-  
ken from vs, or we from them : and yet this short time is also vncertaine, as  
in the parable of the Steward is declared, to whom it was said, euen as it  
were

A were vnlooked for: *Come, giue an account of thy stewardship, for thou mayest be no longer steward.* This is the slipperie estate of all things heere below: as by Scripture is prooued, *all to be vanitie*; and by experience which teacheth what alterations and changes there are euerie where, both by death and otherwise: which while it is laid to heart, and seriously thought on, doth much quale the pride of life in vs; and therefore also will weane vs from the loue of the world; and inure vs to the contempt of it. Luke 16. 2.  
Eccles. 1. 1.

The second reason is, seeing the riches of this world are not our owne, but borrowed, as our Sauour Christ saith; *If ye haue not bene faithfull in another mans goods, who will giue you that which is yours*: where he likeneth them to things that a man borrowes of his neighbour. Now we see, that no man maketh reckoning of that which is another bodys, as his goods and substance: if hee valewe his estate, he counteth himselfe neuer the richer for that which he oweth, and is euer about to pay it backe; and the honest man will be the more carefull to restore it: but to flourish and beare it out with another mans goods, and occupie with them when they are required and called for, it is neither the part of a wise man, nor of one which loueth quietnesse and peace. Now then, for vs to busie our selues endlessly and gripely about wealth, as though it were our proper heritage, when the owner is euerie day calling for it, what madnesse is it to be counted? 2  
Riches are not  
our owne, but  
borrowed.  
Luke 16. 12.

C And yet if it were our owne, it were the smaller riches; *godlinesse is the great*: and though we were occupied about many things, yet that one is None.  
1. Tim. 6. 9 necessarie.

And if he that goeth to warre, *doth not intangle himselfe with the affaires of this life*, ought not we much more to be free from snaring of our selues with the goods of this world, when neither they are our owne, and when we are called to another manner of battell, where they are sure to get no victorie who are intangled in the world? But these words (mine and thine) are so commonly in our mouthes, that we giue manifest prooffe thereby, that although we know that our goods be borrowed, yet we do not greatly remember or D thinke vpon it, and that wee are tied with such loue and liking to them, that wee price them farre above those which are our owne proper goods. Knowledge and  
grace, our proper  
goods. indeed, I meane, knowledge and grace. But let this be inough to the wise, that for this verie cause they should loue them little, because they be but borrowed.

The third reason, which ought to perswade vs to vse the world soberly, that so we may not be tainted with worldlinesse, is this: For that if we be not faith- 3  
If we be not  
faithfull in the  
smaller, much  
lesse are we in  
the greater. full in this, (which is but little in respect of the great and pretious treasures of saluation and happinesse) we will not, neither shall we be faithfull in them; but shall shew our selues not to meane as we beare the word in hand when we E professe, that wee seeke eternall life by the Gospell preached; but shall proue that all our praiers, confessions of our sinnes, and hearings are in vaine, and that we shall be neuer the better for them. And what a point of madnesse were that? And yet our Sauour affirmeth it to be so, saying: *He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.* And who doth not see it to be so? For he that will wound and trouble his conscience for a little commoditie, will he not much easilier Luke. 16. 10.



do it for a greater? and he that will icopard his saluation for a pennie, will he not much more do it for a pound? and he that will hazard it for a pound, will he not do as much for an hundred?

Obiection.  
Answer.

The abuse of riches, a heauie witnessse against men.

Note.

We shall giue an account.

Matth. 25. 14.  
Luke. 16. 14.  
How it shall be demanded.

Neither let anie obiect this: That some will indanger themselues by a great robberie: who will not haue their hand in small pilftring. For, as that is no prooue of faithfulness in the persons: so it cannot ouerthrow Christs words which cannot be resisted, hat is to say; if a man will make shipwrack of conscience & credit for a small benefit, he wil do it much more for a greater. A great and maine reason doubtlesse, why a man should be true and trustie, plaine and simple in and about worldly things, and commit no vn-righteousnes, neither offer anie iniurie to enrich himselfe therby; whē that shall be an vtter discharging him of the fauour of God, & a frustrating of all his hope of heauen aud happinesse. Therefore if we look for anie benefit by Christ, anie comfort by the Gospell, anie cōmunion with the Saints, and in a word if we look to reap anie fruit of our holy profession; looke we to it, that we be reformed in this part of our conuersation; & if we desire to vse well & rightly things spirituall which, are the chiefeest, let vs not be loose or (which is worse) vnconscionable in these earthly things which are the meanest.

The fourth and last reason to perswade hereto, is this, that we shall giue an account, as of other things which we haue done in our life, whether they be good or bad; so especially of our getting, vsing and forgoing of our goods and commodities; as appeareth by the parable of the talents, deliuered to be occupied, till it should be demanded, how they were imploied; and by that of the steward, who was called to giue an account of his stewardship. The account which shall then be demanded, shall be according to the doctrine which haue been set downe in the foure remedies: namely, whether we haue not vsed them to the hurt & iniurying of others, and how long, and wherein. And secondly, whether we haue done good with them to our neighbours; as we in conscience haue seene our selues bound to do, & as occasion hath been offered. Thirdly, whether we haue not our selues yeelded to commit some noisome and fearefull sinnes, for and by occasion of them, which we should not otherwise haue been bold to doo. And lastly, whether we haue been furthered by them to euerlasting life.

By this we see, we may not deale & behaue our selues about these earthly commodities, as we shall think good, for we are but stewards and disposers of them, as the owner our Lord and maister hath appointed. Wherein as we haue failed, we shall haue little cause to reioyce, considering that whatsoeuer we haue gotten and gained, yet the worst is behind; euen our account giuing, which we shall not bee able to yeeld, no not in one of a thousand. And though I denie not, *but there is mercie with the Lord, & plentifull redemption; yet it is, that he may be feared of vs for the time to come,* in occupying our goods and talents as he hath commanded: and it is also for them that in feare and trembling, when they remember and think how ill they haue vsed them, do say penitently within themselues, *What haue we done?* But to the rest shall be tribulation and anguish, when they not wisely

**A** casting their reckoning before, shall be vrged to it by the Lord, they being utterly vnreadie for it. In this regard therefore, as in all the former, we see good cause to withstand carefully this sinne of worldlinesse.

These are the remedies, and reasons which perswade to giue a foile to this couetousnesse: now heare the direction in few words, how to vse them both. For although we know them, yet if they do but swimme in our braine, and be talked of now and then, they shall be so farre off from doing vs the good they may do, that we shall the rather deceiue our selues with a false conceit of practising them, when yet we remaine drowned in some grosse point of worldlinesse still. Therefore it is necessarie, that we nouriish and retaine a mind wil-

*Direction how to vse the remedies and reasons.*

**B** ling to see and find out what is amisse in vs this way; and then, as the sinnes of this kinde are most dangerous and many, that therefore we force our selues from day to day to stoupe and submit our selues in an honest and good heart, to vse these remedies, and be perswaded by these reasons, till we find ease by them, through practise of them: that is, a readie minde to vse the world soberly & a right, and desirous (least we should deceiue our selues through selfeloue) both to learne by the publike ministerie, and by our priuate reading, as also by the helpe of any faithfull brother, (which can shew vs) what blemish remaineth to annoy and hurt vs. Thus vsing both remedies and reasons from time to time, (for this must be no worke of a daies or a yeares continuance) with seruent prayer to God both to see and cast out such excrements, wee shall not neede to doubte, but that we shall be blessed in our worke.

And yet this I will add, (because I know that the matter which I haue set downe for the redresse of couetousnesse, will sauour but harshly in the tast of worldly minded Christians) that I do not in all that I haue said, speake or except against any libertie that God alloweth his people, about the vse of the world (for some will be readie so to gather.) For concerning skill and wisdom in mens trades, dealings and occupyinges, I am so farre from counting them points or properties of couetousnesse, that I hold them for comely or-

*A preoccupation.*

*This forbiddeth the vsing of no lawfull liberties.*

**D** naments, if they be not choaked and ouer-growne with the weeds of their corruptions. Yea I say more, that ignorance and vnskillfulnesse (if ye except the contrarie extremities, subtiltie and craftinesse) is one of the greatest occasions of euill dealing among men. Also I denie not but that forecasting and thrifte prouidence in a familie, is both lawfull and meete, and that no more be spent, than for necessarie and comfortable vse; to make prouision also of things needfull in the fittest time, so as it be without fraudulent dealing in forehead bargaines; also good husbandrie, warinesse in their doings, sure bindings of men in their contracts and couenants, and sufficient securitie (for mortallitie sake) euen betwixt the best, by writings or witnesse, and a taking heede of suretiship (as *Salomon* willet) that one be not vndone by another; diligence also in mens callings, with such other like, religion I say, and Gods word alloweth them all. And all to this end, that the more outward dangers a man can auoid, the more free he may be to liue Godly.

*As in particular Note*

*Gen. 41. 33 36*

*Prou. 6. 1.*

*Note.*

But seeing it falleth out commonly, that the wisest are the worldliest, and these fore-mentioned liberties are much abused of earthly mindes, and such do too easily passe their bounds, and much nigardly nipping go vnder the



cloake of frugalitie and honest sparing; therefore these fore-mentioned liberties (which being well used, are also commendable vertues) grow into ill report among the ignorant and stayed, which otherwise are not reproachfull neither deserving any blame. And this I have spoken to mee with an objection, which might arise in the mindes of some by occasion of that which went before. And if this content them not, they shew themselves fully to be suspected of worse meaning, than in their objection they pretended. As for them who say, If they had riches they might ioyne their enemies, and stand against them; and do many other things which now they cannot for want of them; it is not worth the answering. For God doth not give these blessings to men to bestow them on their lusts, but to profitable and necessary use. And where men do not make that reckoning of them, and let them be to be maisters over them rather than to be seruants and slaues to them: what but among a thousand is the better? But the worse for them? And therefore to a reasonable man I would say: What if we could in diet and apparell, countenance and controlling of others, flourish and please our selves, also in other iollitie, liberty and exercise? what were we the better? All men see, that we may want these better than the pairing of our nailes, and that we may please God better without them; and that we shall not haue so many things to leaue and hinder vs, if we be free from them. We haue promise of sufficiency, if we desire to liue vnder his government; and without that, cursed is all plentie. But heere an end of this matter.

Iam 4.4.

Titus 3.14.

Note.

## CHAP. 12.

*Of the third kinde of generall lets: whereby the beleuer is hindered from going forward in a godly course.*

The third kinde of generall lets.



Now followeth the third kind of generall lets, which doeth much hinder a Christian from fruitfull and cheatefull walking through his pilgrimage, as becometh him. And to this I referre all the outward occasions, whereby Satan draweth vs to offend, & by the which he stirreth vp most poysoned thoughts and affections in our hearts, though the things themselves, whereby he vnterleth vs, be not euill: as, by afflictions & chastisements; by prosperitie and aboundance, or varietie of Gods blessings; by family matters at home, by our worldly (yet lawfull) dealings abroad; by that which we see and heare, by change of our estate, place, acquaintance and other our affaires; by seeing the deepe secutitie, and bold sinning of others, who feare no iudgement day; and the hard handling of those which liue godly, by such as are mightie and in authoritie, who (yet) ought not to be terrors to such as do well. And to be short, by other things innumerable, yea, to say the

Which are outward things, not euill of themselves.

Note.

Mat. 24. 13.

Rom. 13. 3.

**A** the truth, we goe about nothing in the world how lawfull soeuer, no not our prayers themselves, and hearing of Sermons, which are the holiest actions of our liues, but from them all, doth he take occasion to hurt and wound our soules: as I will for the better instruction of the Reader, in as few words as I can, set downe and shew; to rouse and stirre vp such as haue care to do well, to become more vigilant against his sleights and snares when they shall better know them; and be more warie in all their waies; and that they may see, that there are causes sufficient, why they should daily be settled in a godly course, when they haue so many occasions on euerie side to hinder them.

**B** And to touch these in order, First, how iustly is this to be complained of almost vniuersally: that for all the encouragements we haue to the patient and well bearing of our afflictions, yet rare is the man, who is not made worse, and whose heart is not hardened against God by them, rather than the person more meeke and humbly minded. For if they be heauie and grievous, they do oft times raise bitterness and impatience: and if they continue long, they will commonly worke a feare of Gods wrath for some finnes, although repented of, yet comming a fresh into remembrance. The Lord hath taught vs in many parts of his word, that his corrections are sent from him to all his beloued ones; as from a most louing father, and for their great good, that they may not perish with the rest of the world, but haue triall of their faith and patience thereby, and so most sound ioy. So farre is it off, that hee taketh pleasure in hard handling of vs; but doth all for our good: yet how many are so wise, as to make these vses of their afflictions, as God would haue them; but contrarily, are led by the diuell to impatience, fretting, frowardnesse and most painefull pensiuenesse: all which do vexe them more by many degrees, than the troubles themselves. For this doth he often ring in their eares, how can it be, that he loueth you, and yet afflicteth you thus? Again, God hath taught them, that he hath many waies to deliuer his, and promised, that their afflictions shall not be aboue their strength, and also that he will

*Afflictions illused, great occasions of vnfeeling of vs.*

Note. Heb. 12. 11.

*The right vse and end of afflictions.*

Heb. 12. 7. Psal. 119. 71. 1. Cor. 11. 31. 1. Iam. 1. 2, & c.

*Abuse of them.*

Iud. 6. 13. Psal. 34. 1. Cor. 10. 13. Rom. 8. 27.

Note

**D** send a good end of them which being weighed, were enough to yphold them: but Satan washeth away all such encouragements, and carrieth them headlong from resting vpon Gods word with peace, and yet for all this his preuailling against them; they see not themselves to be made his bondmen. And thus it may easilie be seene, that the diuell doth vsually take occasion by the chastisements of Gods children, to turne them aside from their stedfastnesse in a godly life: neither can it be otherwise, if they will not prepare themselves for them before they come, that their virtuly passions may not breake out so impatiently against God, as there is little cause why they should, when he telleth them, that of verie loue and faithfulnessse he afflicteth them. This

Psal. 81. 75

**E** the diuell had experience of in the daies of Job when he said: Lay thy hand vpon him, and thou shalt see that he will curse thee to thy face: and although he was deceiued in Job, yet he hauing had long triall of the nature of man, spake the truth in the generall, as hauing long proued, how readily it is caried to vnquietnesse by occasion of the crosse.

He therefore who hath learned in prosperitie to want and be abased, and to looke for a change before it commeth, that he may not in the same be

*Remedies.*



Note.

Ioh. 16. 33.

Rom. 8. 4. 5.

The diuell hurteth vs much by prosperitie.

Note.

Prou. 30. 9.

Prou. 10. 15.

1. Ioh. 2. 12.

changed from a godly mind; he it is that shall be deliuered in the time of affliction from manifold disturbances, yea although they be fore and great. But if our troubles bee manie and grieuous, (as no man can warrant himselfe to be free from either) it is to bee knowne, that all the priuiledges of Christians, and their whole armour will be little enough for the enabling of vs to stand safe and vpright in them, and to keep our hearts in the peaceable and faithfull seruing of God. And otherwise, our froward nature being sodainly prouoked by losses, iniuries, heauie tidings, disappointings of our hope, or other such molestations whē we looked for no such thing before, will passe her bounds in a moment, and carrie vs into sundrie vniquietnesses. And when we are vnsetled in such a manner, we do easily fall into further degrees of impatience and fretting, whatsoeuer we thought of our strength before. And therefore our Sauour said, I haue given you manie comfortable instructions, *that in me ye may haue peace* when tribulation commeth. But where such great encouragements of his be not regarded, I haue not maruailed when I haue often heard, that manie vexations and bitter anguishes of mind haue possessed the liues of some Christians by reason of their crosses: who hauing manie commendable parts in them, haue not for all that, such wisdom to provide for themselves better shelter against the time of need, (God yet ministring such varietie of helps to thē) to the end they might not be destitute. These therefore if we enioy not the benefit of daily, to make the heavenly life sweet & pleasant vnto vs in the middest of so manie crosses as we meet with, & namely, hope which experience bringeth; it can no otherwise be, but that there shall arise many vnsetling, discouragements & vnchearefull times, euen vnto them which haue receiued some good fruit by the Gospell: so far off shall it be frō them to learne experience of Gods helpe in their need, wherby they might hope for the like afterwards.

But to say somewhat of other occasions by which the diuell hindreth our proceeding in a godly life: if we liue vnder aboundance and outward blessings of God, enioying health, peace, sufficiencie of all things for this life, are wee then free from danger on his behalfe? Nay rather, then is our perill greater, when we haue so manie more strong allurements and deceiueable prouocations to set our delight vpon the things of this world, then when we were holden vnder of afflictions: for he worketh vpon our hearts by occasion of these commodities (which manie other do want) to pusse vs vp with pride, and high-mindednesse, and so imbolden vs to say, (because we haue much) *Who is the Lord?* and to forget our selues to be mortall men, when we be not in pouertie, wants and sorrowes, like the common sort of others: and to make onr riches, peace, health and such like, *our strong hold*, euen as the wicked doo. But these are not the one halfe of his flie practises, by the which he maketh prosperitie (as much as in him lyeth) to be our bane, euen as it is to men of the World: for he subtilly maketh drunken our hearts with the loue of our goods, and so holdeth out the loue of the christian life and the true loue of God from vs; for the one of these cannot stand with the other. The particular infections which from these generall diseases, the diuell seeketh to bring vpon our soules, and all by

A by occasion of wealth and worldly pleasure, who so weigheth but indifferently, shall easily be brought to confesse, *that happinesse consisteth not in the things which a man possesseth*: neither that the rich man is the happie man, but is most commonly the miserable, the wofull man, and hee, whom the diuell doth so much the more easily draw to grievous iniquities because of his prosperitie; and when he hath rocked him asleepe, then he secretly murdereth and woundeth to death his soule, no lesse palpably than *Iael* did the bodie of *Sisera*. Iud 4.21.

For who doubteth of this, that as prosperitie it selfe is Gods blessing, and commeth neither from the East, nor the West, much lesse from the diuell: so

B yet, that all the mischief which commeth therby, is his procuring and subtil and secret bewitching of them who haue this wealth, and liue in this prosperitie? According to the saying of the Apostle: *It is the prince of this world that blindeth mens eies, who beleue not the Gospell*; that being in darknesse (whether they be poore or rich) they may not be able to see how to vse their estate aright. And our Sauour saith; *It is the diuell, who stealeth the word out of mens hearts, when they haue heard it*, (whether they be poore or rich:) so 2. Cor. 3.4.

C poore and meane in his owne eyes, and daily exercised in doing many duties, and in bringing forth much fruit, (seeing the diuell so watcheth and hindereth him) *can no easilier enter into the kingdome of God, than the camell through the eye of a needle*. Mat. 13.19.

Neither let any man obiekt, that the diuell deceiueth not a godly man thus: for except he haue learned to vse his prosperitie aright, as in Gods word he is taught; as, not to *be high minded*, but to be more plentiful in good works thereby, (as I haue said) than otherwise he could; to loue it little, seeing it is not the great riches, which Saint *Paule* speaketh of, but the meane and small, and except he haue learned to want also, as God shall trie him: if (I

D say) he be not thus armed, euen he who is otherwise the child of God, may be haled by the diuell to dangerous euils, and to a grievous ouerthrow, and that by the occasion of his prosperitie and welfare. And therefore it is an especial point of wisdom while God giueth vs peace, health, and a safe enjoying of our outward commodities, to take heed that we rest not in them, neither make them or any other to be fleshly holds or propps to leane vpon: for full easily they will be cast downe with verie small blastes of aduersitie and trouble: and howsoeuer we went for zealous persons before, yet full faintly shall we performe our duties, being readie to be led about by the diuell so many waies, by occasion of our prosperitie, and yet (perhaps) most of all, when

E God shall send a change.

But let Gods louing kindnesse shewed to our soules, (because it is renewed vpon vs euerie day) prouoke vs in all estates, to be true and faithfull to him: and let vs not serue him for his outward benefits, although I deny not, but that we may haue more libertie thereby, both to doe our duties to him and to our brethren, and that more plentifully than in wants and necessitie. And as it behooueth vs thus to vse prosperitie, as that we may not abuse it: so

if

Notes.



Luke. 19. 8.

Another let, is by  
family matters.  
Note.

The better sort  
overtaken this  
way.  
Note.

A cause thereof.

Another cause.

if we haue (by any occasion) beene turned out of the way, let vs suspect our false hearts the more afterward; to withdraw them further off from the loue of the world, and in token of our repentance and pardon obtained, to reuenge our selues, yea, if there be cause, to make restitution as *Zachens* did.

But to proceed, another occasion the diuell taketh of quenching grace in vs, by family-matters: about the which, he so busieth and occupieth our heads, that right good Christians do perceiue themselves sooner to take hurt thereby, than they can espie it; and see themselves vnsetled thereby, before they are aware. And that is, in the varietie and multitude of worldly affaires, when eyther they are more than with the practise of Christianitie we can looke to; or being not so, yet they being fundrie and diuerse, our hearts are wholly taken vp with them, and so they become vnsetled and vnprofitable, especially because we are wont to deale rashly, loofely and vnadvisedly in the most outward things we go about. For otherwise, we taking our lawfull workes in hand aduisedly and watchfully, and walking circumspectly in our diuerse affaires, the diuell cannot so easily preuaile against vs, whiles we are carefully taking heed to our waies, and confidently perswaded, that God alloweth vs and is pleased with vs in the doing of them.

But (to say the truth) the most part euen of good Christians, attaine not to this grace in household affaires and matters about their maintenance, thereby so moderately and warily to carrie themselves, as that they auoid the common hurts which most men do sustaine, that is: an vnquiet minde, distracted or vnsetled with some corruption by occasion of so many dealings. In which case they make themselves (as I haue said before) vterly unfit to do any good for a time: yea and so abide for a long space, if they haue not the more tender consciences to call them backe the sooner. For both they themselves haue beene wont through custome, to be hastie, forgetfull and vnwatchfull in these matters; and haue seene it so common a thing with others to do the same, that although they come euen from prayer, or from a Sermon, yet can they hardly speake or do any thing about their businesse and dealings, but they shall too easily shew and bewray, how farre they be from hauing their conuersation in heaven, while they are occupied heere on the earth; & that because it is a thing so common to be vnsetled, wounded and sore shaken by earthly dealings and commodities.

And another great cause there is of this sinne, and that is; a perswasion rooted in them, that no man how godly soeuer he be, can go about them with an heauenly mind; and that a Christian is not ryed to measure and square out his earthly and domesticall affaires after the rules of Scripture, but that euerie man is to do heerein as he seeth good; and that he can do such things of his owne head, without helpe of the word of God. Which opinion is so deeply settled in mens minds through Sathans craftie beguiling of them, that the most euen of those who be of good hope, are both at home, and about their dealings in the world, with wife, seruant, neighbour or stranger, oftentimes more like brute beasts or franticke persons, than sober and religious Christians. And it may be easily gathered, that they tie all religion for the most part, to the publike place: that is to say, to go to the Church once in a weeke, and

**A** and to do as others do there; and to order other matters after their owne discretion. So little do such consider what the Apostle hath taught; *Whether we*

*1. Cor 10. 31.  
1. Cor 7. 29.*

*eat or drinke, &c.* And againe: *Do these things, as though ye did them not.*  
Now when men giue this libertie to themselves, not to be directed by God in their most common dealings, and when the diuell hath brought them to this point; who seeth not, how euerie thing which they are occupied about, is made a let and a snare to them, and becommeth a blocke in their way which they stumble at? A man shall not speake to his wife, but he breaketh into forwardnesse: one neighbour contendeth, falleth out with, and raileth at another for a matter of nothing; and one is vnquiet with seruants, vexed at children, yea cursing them that euer they were borne, impatient and wayward at euerie thing which goeth against him; fretting, if anie man saue a pennie by him, though it be by good and lawfull dealing; and reioicing, if hee can pull ought to himselfe from anie; with infinite other such. And this is the life of many; yet, who is wise to see and marke this, but that the diuell may lead the most (as it were) blindfolded, whither soeuer he will?

*Fruits of the  
heart vnsettled,  
by occasion of  
family-matters.*

**B** A wise man will therefore (I hope) better consider this, and learne to disburden himselfe of multitudes of worldly dealings and businesse, seeing they suffer not the minde to be free: and to subdue his affections, so (as I haue before taught him) that he may haue them ruled and vnder gouernment, in one part of his life as well as in another, and about family-matters as well as those which are most weightie. Other remedies cannot be set downe: but seeing this euill riseth from the heart which is stuffed with sundrie corruptions, (as distrust, too great delight-taking in the world, rashnesse, desire of getting, feare of loosing, &c.) therefore let it be carefully kept, and purged from these, and he be well armed, (as I haue counselled before) and particularly with that part of the armour which is requisite against this point of Sathans deceiuing him (righteousnes, patience, and such like:) as, seeing he who is thus bewitched by him (as hath now beene set downe) highly dishonoureth God, and reprocheth his profession: but faith must banish distrust, and hope

*Note.*

**C** must chase away doubtfulnesse & feare: and he must know, that whatsoeuer he wanteth of them and such like graces, to suppress the said noysomenesse of the heart, so much the greater ought his trauell be, till he attaine vnto them, and yet when he hath them, to stand fast in holding them: and if he know not his sinnes to be doubtfulnesse, distrust and feare, &c. let him take to him the sword of the spirit, euen the word of God, which may clearly shew them to him, more particular remedie must be sought according to any particular sinne; by well obseruing these in generall.

*How to reme-  
dier.*

Furthermore, the diuell taketh occasion by change of companie, dwelling and acquaintance, to steale away mens hearts from goodnesse, (as he did thus deceiue *Lot*,) and causeth them to neglect the vse of good meanes publickly and priuately, as the manner of many is, and to change religion (as they say) with the place. And no maruell, when neither the word of God meeteth with them where they become, to awaken, instruct and admonish them, neither good neighbours to obserue and prouoke them to loue and to good works, nor to admonish them, when they haue turned out of the way: but continually, euill talke and companie is found in stead of them, and such force

*Change of com-  
pany an other let  
Gen. 19. 13*

*Good companie,*

*Note.*

*1. Cor. 15. 33.*



we reade to be in them, that they are able to corrupt euen good manners. **F**  
 but although they meete not with these, yet the diuell taketh occasion by  
 the verie change of place, to make them change their maners: which  
 mightily ouerweigheth euen with good men, that they sooner gather rust  
 therby, (as coldnesse, loosenesse, &c. from other, than they shall be able to  
 season others with goodnesse: and when they liue not with such as know  
 them to haue been forward Christians, who might be instead of watch-  
 men vnto them, it is a strong prouocation to them, and a tempting of them  
 to be like others, and to become more backward than they were before,  
 as we may heare it to be the case of manie: for they shall be set vpon by the  
 wicked traine, till they haue found out what is in them, that if they cannot  
 draw them to euill, they may leaue them with despite and reproch, to the  
 vtter discouraging (if it be possible) of them for euer. **G**

Godlinesse not  
 set by in the  
 world, but con-  
 temned.

The godly by  
 this occasiō sum-  
 ble.

Psa, 73, 8, 9. &c.  
 Note

For when we see how little account holinesse and Christian practise of  
 dutie is in the world, either in high or low, for the most part; yea, and that  
 wise men are growne to count it meer foolishnesse and nicenesse, to make  
 conscience to do those duties, whereunto our knowledge leadeth vs; is it  
 not (thinke wee) a strong cord to draw vs after the multitude, especially  
 when they who boldly contemne goodnes, shall yet be seene to be merrie  
 and lustie, and without feare as though they had done nothing, but that  
 which they can iustifie, and as if there were no feare of the iudgment day  
 at all? How mightily he preuaileth euen against the godly by this occasion, **H**  
 the example of the Prophet doth plainely declare. For when I saw (saith he)  
 the wicked, licentious, and to talke presumptuously, and set their mouth  
 against heauen, &c. yea (and more than this) to vtter it boldly: (How  
 doth God know it?) and for all this, yet they prospered in the world and  
 increased in riches: *Certainly, I (saith hee) haue clesed my heart in vaine,  
 and washed my hands in innocencie.* So that the licentious course of bad  
 men so commonly continued, and oft without plagues, (as to GODS  
 seruants they seeme to bee:) and contrarily, their owne life to bee  
 (as it were) a continuall mourning and a sowing in teares; it is (no  
 doubt) through Sathans malicious subtiltie, a fore weakening of the  
 courage of Gods people, that they do not grow forward daily from grace  
 to grace. **I**

Beware of fami-  
 liaritie with the  
 wicked.

Amos, 3, 3.  
 Prou, 14, 7.

But how much more (thinke we) shall we be imbondaged and kept backe  
 from beautifying the Gospel daily in our conuersation, if we shall be so vn-  
 wise as to like of, and ioine our selues to the companie and familiaritie of  
 such? For then must we grow to be one with them, for two cannot walke  
 together (as the Prophet speaketh) but they must be of one mind: therefore  
*Salomon* aduiseeth vs, that we should *depart from the foolish man, when we per-  
 ceiue not in him the lippes of knowledge.* As though he should say, if he declare  
 his follie (that is, his wicked state) by shameful sin, and by his speech bewray  
 that he hath no sauour in good communication; but despising & scorning  
 knowledge and instruction, and hating to be reformed. And againe: *He  
 that walketh with the wise shall be wise, but a companion of fooles shall be afflicted,*  
 that is, take part with them of their punishment. We read of *Ioseph*, when  
 he was importunately vrged from day to day by his whorish mistresse to  
 adulterie, **K**

Prou, 13, 20.

Gen, 39, 10.

**A** adulterie, that he not only consented not, nor hearkened to her to lie with her, but would not so much as be in her cōpany. And that was a speciall cause, why *David* would not go home with *Saul*, when he reconciled himselfe kindly to him, and bad him come againe, the second time: for he knew his Court was full of flatteries, lyers, slanderers, and malice-bearers. But the allurements to ill company are so forcible, the perswasions so many, and Sathans sleights so subtil to deceiue, euen those who haue some feare of God, that they preuaile with too many to their cost, while the hope of pleasure, profit or preferment doth blind their eies in such wise, as they do not onely quench, yea and so grieue the spirit of God in thē, that therby they be left destitute of the power & effectuall working of it; but also are led captiues by the diuell into many sinnes, and are snared in them, as the bird in the net, that they cannot tell how to wind out.

1 Sam. 26. 37.

Note,

For helpe against this let, let vs be made as wise as we may, by the former counsell and example to shun it: but if we be once woond into it, common perswasions or ordinary praiers wil do vs but little good, (though euen they are farre enough from vs, when we be brought to like of such fellowship) nay, that kind of diuell is not cast out easily, but by fasting and prayer, &c. And yet this is not so to be taken of vs, as though the Scripture did not giue greater strength, than that these or such like temptations should ouercome vs. For if we enter into the Lords sanctuarie, and weigh vpon what slipperie places the vngodly stand, and how soone they are cut downe, (when yet Gods promise standeth fast for the safetie of his:) euen this one part of armour, well handled for our owne defence, and wisely vsed against the aduersarie, doth set them at great libertie, which were so deeply plunged into danger.

The remedie.

But it were endlesse to set downe all occasions whereby the simple who would do well, are by the diuell beguiled. Our outward senses he so poisoneth, that we shall haue no right and pure vse of them, if we be not well stayed, (and yet it shall be long before we can espie and see it;) that one shall not heare that which agreeth with his nature, though it be shamefull & euill, but he shall be tickled and affected with it, often remembering it with liking thereof, and pleasing himselfe in thinking or vttering of it, (be it a foolish iest, a secret nip, a filthie rime, a foolish tale, a grosse lie, &c.) till it haue taken such hold of him, that he cannot shake it off when he would. One shall not cast his eie aside, but it shall be as a glasse-window to let sinne into the heart, and cause it to be delighted with the beautie of a strang woman, and to be taken with her eye-lids: nor one shall not see any man earnestly following the world, or too seriously occupied about his profits with successe therein and sweet commings in, but we are drawne and (as it were) tickled with the like; and so our minds begin to be snared and intangled, and itching to be doing where we ought not. And so we are readie to be led by occasion in other things innumerable:

Many other occasions whereby Sathan beguileth vs.

- E**
- 1 We cannot see our enemy, but we haue our hearts rise against him.
  - 2 Nor hurt our foot neuer so little, but we curse.
  - 3 If a thing go not forward as we would, we fret & become impatient at it.
  - 4 If we be prouoked neuer so little, we storme.
  - 5 If we be told of a fault, we swell and conceiue ill of him, that reproveth vs.
  - 6 If we be but absent awhile one from another, we waxe strange.
  - 7 If we be merrie, we waxe light.

Note.



What go we about, wherein we may not sensibly and easily perceiue, that the diuell is at hand to hurt vs? so truly it is said, that he rangeth about the whole earth to bewitch, not the vngodly alone, (whom he hath sure inough already) but euen Gods people; as may clearly be seene and felt of vs, if we giue him neuer so small aduantage.

Note.

This I haue said of some of the lets, to stirre vp the Reader to obserue others by them, as, coldnesse, deadnesse of spirit (a neare companion to slouthfulnesse) which causeth men to say: *A Lion is in the way*, when they haue quenched the spirit of grace in themselves, which sometime made them willing and readie to their duties. Then, delay and driuing off good actions and enterprises till the season and fit time be past, wherein they should be done, this driuing of, I say, is a common euill euen among the better sort of Christians, so letting go the oportunitie; and vnder this pretence, that they cannot doe the good which they would, therefore to do none at all: whereas we are taught, that *a word in season is like apples of Gold and pictures of Silver*: so is a thing in season also, and we haue beene taught, not to driue off from day to day. To these may be added, a carelesnesse in obseruing and looking to our hearts and waies, which groweth fast vpon vs; also a yeelding too readily to our appetite, and vnto temptation; whereas we ought in such cales to put a knife to our throat, and weane our appetite, also custome and boldnesse in sinning, when yet we should feare in all our waies; and prophainnesse, which yet ought not to be among Gods seruants, and loosenesse of the eye, eare and tongue; though the holy Ghost hath commaunded, that we should be slowe to speake, and our Sauour hath willed, to plucke out such an eye, and both teach: That he who turneth his eare from instruction, (much more if he should lend it to euill words) despiseth his owne soule. Now therefore in so many assaults, by so many occasions taken against vs, and that euerie day one or other, yea many of them by so malicious and subtile an enemy, to no lesse danger of ours than the loosing of our soules, who escapeth vnlesse he be armed? What wise man will not provide carefully against these and such like annoyances? And if he know not how, yet he will count his labour best bestowed in learning, then shall he vnderstand his way aright, and know that he walketh in safetie. And thus doth *Salomon* describe a wise man, saying: *It is the wisdom of the prudent, to vnderstand his way*. This I haue said, that the Reader may see what manifold lets there are, first in our selues through the corruption that is within vs: and then without vs, by the diuell railed vp against vs, (which is not perswaded to many, as it were meete it should:) that we may see iust cause to be better acquainted with the armour of Christians and other helpe before mentioned, by the which onely God hath appointed safe deliuerance from these fore-mentioned lets and annoyances.

He who shall be found willing to liue after a Christian direction daily, shall more easily be brought to feare, and so withstand these and the like occasions, that they disguise him not, making him to seeme as other men, who feare not God. Wherein more especially, we must looke to our selues, that we wisely auoid and preuent the occasion of these, seeing we know how we haue smarted by them: and when we cannot altogether auoide them, yet to arme

Pro. 25. 11.

Pro. 23. 3.

Pro. 28. 14.

Hebr. 12. 16.

Iam. 1. 19.

Math. 5. 29.

Pro. 15. 32.

Pro. 24. 8.

**A** arme our selues by resolute couenant and seruient prayer against them; and when we haue beene ouercome by any of them, we must see it, and marke our weaknesse, and pray more earnestly, and giue not ouer; and Gods grace shall be sufficient for vs, both to quiet our mindes by hope of pardon, and to weaken our sinnes afterwards. 1. Cor. 13.

And by these impediments from the constant holding out in a godly life, it may be seene, that it is no idle occupation to be a true Christian, and to continue so: and that his worke is not a ceremonious tasking of himselfe with reading some prayers or other things, when he thinks good or when he is enjoined it; which yet (as little labour as it costeth men) would be neglected oft, What obseruations are to be gathered from this doctrine of the lets.

**B** both of minister and people, if they were not tied to it. Also we may see what need the seruants of God haue, to guard themselves strongly, and so to abide, as hath beene shewed before; and to be acquainted with Sathans crafts and pollicies, and by what meanes they be repelled and resisted. And that their temptations are sometime so forcible, that they are not subdued and overcome, but do cast them into some open sinne, (for the which cause Saint Paule admonisheth, that men quench not the spirit,) yea into the same sinne after repentance; but yet to the end they may rise againe by the remedies appointed for them by the Lord himselfe in that behalfe. Also, heere wee may see Note.  
The first.  
The second.  
The third.  
The fourth.  
1. Thes. 5. 19.

**C** how they be tossed as the ship by the waues of the sea; sometime aloft in vaine hope and confidence, that they are safe and in good estate, and yet nothing so; and at other times, cast downe and plunged into the depth and bottome of feares; yea of verie despairing: which was the estate of Peter, when neither he, nor any other (namely in the time when he forswore his maister) thought he could haue beene pardoned. And this is their miserie, that they are euer for the most part caried (when they be not well stayed and fast settled in faith and hope) into extremities. And yet (a thing most admirable) they are neuer safer, than when they are thus exercised. For as the yron that is vnoccupied, doth soone waxe rustie, and the stone that lieth still, is couered with mosse: so they, if they be not examining and obseruing themselves, considering their The fift.  
Note.  
A simil.

**D** state, watching ouer their hearts, fore-seeing dangers comming, and learning experience by things past, and in such like manner occupied for the time present, they waxe barren and vnprofitable, euen the best; and in time, do breake out dangerously.

And as they are in noe state safer, than when they are thus exercised: so would not they themselves be put out of that course, neither are wearie of it, though they depriue themselves of many liberties thereby, but desire to hold constantly in that well fenced & safe course, this being added. That they may haue the grace which is sufficient for them. Furthermore, by these impediments with their like, so many and sore, the faithfull may see what they are beholding to God, and how deeply they be indebted to him, that for all the rage and violence of their temptations, yea so sore, as sometime they may commit a sinne of presumption, and be in some kinde of despairing: yet God sendeth a calme againe, and a deliuerance out of their deepest sorrowes and feares. For as Iacob wraстled with the Angell, and when he was hurt, would not depart till he had blessed him: euen so, the seruants of God haue conflicts with the Lord himselfe, who keepeth them downe with one hand and holdeth The sixth.  
Psal 10. 13.  
Psal 77 11.  
Gen. 32. 28.



*The seventh.*

Ier, 3, 3.  
 Psal, 23, 4.  
 Iob, 13, 15.  
 Col, 1, 11.

Psal, 130, 1, &c.  
 Prou, 9, 17.  
*Note.*  
 Mathe, 7, 22.

*The great remedie against them all.*

*Note.*

Heb, 12, 11.

death them vp with the other; that so he may exercise their faith, that it may not be vnoccupied. Last of all, by this doctrine of the lets of faith and godlinesse in the children of God, we may see, that they behaue not themselues in their struing against sin and in going vnder their afflictions, as the wicked do: (who the more loadeth the Lord layeth on them, the more they murmur and rebell:) but these when they haue the greatest sufferings, they strue to trust in him, and in some measure do so; & are strengthened with greater power of Christ, & ioyfulness. Also they, though they feelee the power and rebellion of sin, as well as the other, yet they hate it with a perfit hatred, & would not be drawne with the coards of it at all, and so looke to Gods mercie through Christ: But the other, would not let goe their hold of sin, the tast thereof is so sweete to them: if they breake off, it is against their will, and for feare of Gods wrath, neither lay they hold indeed of pardon. These obseruations Gods seruants may make by this doctrine of the lets, and manie other such, to their singular benefit. And what should I say more? For it were infinite almost, to say all that might be saide to the like purpose.

Now it remaineth, that in few words they be put in mind, that they acquaint themselues better and better, with the Christian life; and daily delight & solace themselues in it, I meane, in one part or other of it, (for it hath great variety,) For howsoeuer there fall out manie difficulties in their liues; yet know they, that they shall be fewer & weaker, as they themselues grow more in knowledge, and stronger in faith and other grace. And although before they be brought to yeeld themselues to them, manie darke mists are cast before their eyes, to extenuate and make small the sins which they should commit, both by hiding the punishment, and couertly obiecting the mercie of God: yet let them know, that if they haue once committed them, they shall be aggrauated as fast on the other side, as that there is no mercie for them with God. And let it be remembred, that occasions to prouoke to sinning shall neuer be wanting, no not in anie place, but shall be ministred, rather then not at all, euen by things not euill of their owne nature (as hath been said) as shall be fit for the disposition of euerie man, yea euen in the assemblie of Gods people, that they may not be bold at any time to cast off feare of danger. But let them fight the good fight of faith, and laie hold of eternall life, and follow such good helpe as they haue receiued & learned of God: and so doing, though they find not the comfort some time, which they desire, but feare, because of their present strivings & conflicts; yet I dare assure them (the Lord hauing spokē it) that they know not the happie fruit & end of that which seemeth their greatest miserie: for they shall reap the fruite of righteousness in peace, when they haue been exercised with their trials, and haue waited a while with patience.

A

CHAP. 13.

*An example of a Couenant made by certaine godly brethren, declaring what manifold lets the faithfull haue in this world, (fit to illustrate the former doctrine:) contained in the two next Chapters following. In this Chapter, Of the first part of it, namely, a Complaint.*

B



ND because I haue shewed what impediments our vntayed affections and worldly lustes are, from a constant course in a godly life, and what remedies are to be vsed against the same: I will add an example of the practise of diuerse well minded Christians, wherein the weaker sort may see this more clearely; seeing examples helpe much to such as they are, to make better vse of rules to direct them.

C

In the yeare 1588, there met in a Christian mans house certaine well minded persons, which dwelt in one towne together, with whom also the Preacher of the place did meete at the same time. Their meeting was for the continuance of loue, and for the edifying one of another, after some bodily repast and refreshing. And yet know, that they were no Brownists; for they were diligent and ordinarie frequenters of publike assemblies with the people of God. Neither were their meetings Conuenticles, for the disturbing of the state of the Church and peace thereof; as many imagine that their can be no priuate fellowship among Christians, but it is to such ends: the contrarie may be seene by their conference. These with one consent, fell into communication how the case stood betwixt God and themselves.

D

Some accusing and complaining of themselves, that they had not vsed their long continued peace and libertie of the Gospell to the end for which God did send both; but that they had beene dim lights. The rest consenting, and by occasions offered among them all (well nigh twentie persons) sundrie reasons and proofes were set downe, to make their complaints more weightie, and also what euill fruit they did see to proceed from such a dead and vnprofitable course of liuing: and yet the persons spoken of, did as farre exceed the common sort of them that professe the Gospell, as the common professors do exceed them in religion, which know not the Gospell.

E

When they had proceeded thus farre, it was demaunded, whether there were no way to come out of this wearisome and vnprofitable life, not be- seeming such as imbraced the Gospell. If there were any, what might be the fittest and best remedies to come out of such bondage, for they counted it no better: and betwixt them they agreed vpon certaine, with such good liking, after they heard and conceiued them, that it might appeare that their heauie hearts were much eased, when they did but see a way how to bee deliuered from that yoke of bondage, their plentifull teares being turned into chearefull countenance. The conclu-



sion was this, they did covenant faithfully and seriously, to set vpon these remedies forthwith and speedily; thinking that such a weightie matter had need of no delay; and thereupon, desired the Preacher to set downe the sum of their conference and communication together, for the better putting of them in remembrance of it to practise it; as also that they might see what the sum of their conference was; which, seeing they agreed vnto, they called a Covenant.

Now it may be, ye looke to heare what fruite there came of this; surely euen this meeting was a great whetting them on to inioy the publike ministerie more chearfully and fruitfully afterwards: and this meane with others, both publike and priuate, did knit them in that loue, the bond whereof could not be broken, either on their part which now sleepe in the Lord, whiles they heere liued, nor in them which yet remaine, by any aduersarie power vnto this day. And this I set downe to this end, as well that godly conference may be had in more account among Christians, as principally, to shew what hinderances there are from a faithfull proceeding in a sound and godly course, and how necessarie it is, that all good remedies should be vsed to continue the same: this was the chiefe end why I did mention it. And the sum of this covenant I haue heere set downe in the words following:

*The true report of a conference, had betwixt certaine well minded Christians, (Anno 1588.) who saw that they had not liued according to the knowledge which they had, nor to haue answered to their profession, as they might and ought to haue done: containing a complaint of their coldnesse and negligence, with remedies against the same, and a covenant to returne to God by repentance, profitable for many in these daies.*

*An entrance into the matter.*

**W**E weighing aduisedly and by due consideration heere of late, the glorious and goodly beautie of a Christian life, as it is commended and set forth in the word of God, how full of heavenly comfort it is said to be vnto all such as make it their treasure, & how amiable, yea and fruitful also it is (in whomsoever it be) vnto others which truly know the price & excellencie of it, and we so dimly and darkly beholding the image of this in our selues, who yet had hope, and that not small, that we had a part therein: we saw iust cause why we should confesse, that we had beene much wanting herein, and that the patterne of our life was farre vnlike this rule, when we compared the one with the other, and therefore complained with bitterness, that we had fallen into a deepe slumber, being rather readie to thinke our selues in safetie, than carefully looking to those testimonies in our selues, which might indeed assure vs of it. Whereupon we fell into an heauie and bitter complaint in this manner, with plentie of teares: Oh, we see now, that we haue not walked with the Lord, as by diligent marking the examples of other deare seruants of his, we haue found that they haue done: nor honoured our God in the course of our life, according to the mercifull occasions and encouragements which he hath giuen vs. The seruent care and earnest zeale which we see required in the people of God, hath beene much wanting and cold, in respect of that which we might well haue attained vnto, And

*The complaint.*

as

Note.

**A** as we see now more clearely, that our blockish and vnprofitable life was not glorious to God, nor befeeming vs who should haue stood soorth among the rest of Gods people to giue light vnto others: so we did many times feare it before, & thinke, that whatsoeuer vnprofitablenesse and coldnesse is to be seen in many other weake Christians who behold and liue with vs, it might rightly be imputed to vs, from whom and such other they commonly take direction. This and the like we complained of, and least we should seeme to make it a matter of course, and to shew no manifest cause heereof, we considered and called to minde such prooffe of the same, as our wofull experience yelded and afforded, in such sort as followeth.

**B** That this complaint therefore may iustly be made, we said each to other, it appeareth in all those duties pertaining either to God or man, our selues or other. For in all we haue failed manifoldly, whereas yet by meane or indifferent heed-taking, in great part we might haue done better. Concerning God, we haue not purchased such glorie to his name, and shewed forth his louing kindnesse to the sonnes of men, as we ought and might haue done; neither glorified his Gospell, as, if it should haue beene taken from vs, we would haue promised to do. Further, it may appeare heereby, that we see we haue not profited in the knowledge of the will of God answerably to our time, and to the helpes which we haue inioyed for that purpose. For many of vs are as yet but

*The first prooffe of the infirmitie of this complaint.*

*The second prooffe.*

**C** weakly settled in the chiefe points of Christian religion, much lesse are we fit hearers, with readie minds to put in vse any doctrine which shall be necessarily, soundly and faithfully deliuered vnto vs. Nay, we must needs confesse to our shame, that the meanes to come by knowledge, haue beene verie negligently vsed of vs: as, seldome reading, and in hearing, not vsually preparing our hearts before we came, with casting off the sinnes which might hinder vs, and comming with meeknesse; neither in hearing, haue beene diligently attending and hearkening to the voice of God, neither after our hearing, haue vsually meditated or communed with other of that which we haue heard. So that this hath not beene our delight, but with much vnreuerence (for so holy and

*Seeing the diligent seeking of knowledge by studie, is one meane to come by knowledge, we must not cease, till we haue de- light in studie and reading.*  
*The third prooffe.*

**D** heavenly a seruice) gone about. Moreouer, we haue not so tamed our corrupt nature, and so set our selues against the same in many particulars, so as we haue preuailed ouer it in our temptations: (for we haue thought it too tedious and irksome for vs:) but we haue fauoured exceedingly and giuen too much libertie to our selues in our sinnes; not readie to mislike and withstand the same, as either some of vs sometime haue done, or as we haue seene other of Gods seruants to haue done as *Ioseph* (*Gen. 39.*) did in one time; *Moses* (*Hebr. 11. 24.*) in another. Yet the meanes which we vse sometimes to obtaine grace, if they were continued, would bring to passe some effects this way not to be complained of: therefore seeing we thus faile

*Gen. 39. 9. 10.*

*Hebr. 11. 34.*

**E** heerein, we must needs complaine bitterly. And what is like to be a greater hinderer of true godlinesse in vs, than this tender bearing with our selues in our sinnes, as being hardly brought to offer any violence vnto them: when yet we know, that the smallest euen of our euill lustes, do fight against our soules, are ranke poyson vnto vs, and haue need to be driuen out with most strong medicines?

*The desires accomplished, doth (without great grace) make a man more secure and in great danger.*

And as concerning the daunger of fauouring our selues in our sinnes,



*The dangerous  
fruit of fauour-  
ing our selues in  
our sinnes.*

though secret and smaller than manie sinnes seeme, these fearefull effects **F**  
haue followed; that hauing winked at the smaller, we haue rushed and been  
plunged into greater: and not chasing awaie light and wandering desires,  
we haue fallen into deeper and more dangerous delighting in them, which  
hauing once taken hold of vs, could not with ten times so much adoo be  
remoued; yea, by this sleight struiuing against some, we haue been some-  
time overcome of them and other. Some haue taken great hurt by world-  
lines, decaying as fast in grace & goodnes, as they haue gone on with too  
much intemperancie and excesse in that deceiueablenesse: some haue  
growne into great coldnes, and in apparant securitie haue not espied their  
estate once to be changed; but haue kept a kind of perswasion, that they **G**  
haue been in as good case for all this, as euer they were when greatest care  
was in them: some haue been readie with conceitednesse and froward iud-  
ging to breake off their course of Christian walking sometime, and their  
fellowship and communion with their brethren. Oftentimes such an ac-  
quaintance hath growne by this fauouring of our selues in some one, with  
falling into manie, yea and those verie perillous, (as strangeness betwixt  
neighbours, hollownes, vntrustines, iarrings, a growing after the common  
fort, slow growing on in that which yet was our profession, with manie o-  
ther such annoyances) that it may wel be said, that feareful effects haue fol-  
lowed this bearing with our selues, euen in vs who haue been thought to  
be of the forwarder sort. Now when these and such like vnfaourie fruits **H**  
haue come from vs, & that we haue in such like manner (as hath been said)  
walked in the world, what hath been our estate & conditiō, but that which  
might well enough be seeme such as haue in no carefull sort beene profes-  
sors of religion?

Note.

Our comfort hath been flatterie, and deceiuing of our selues; our fer-  
uencie and zeale, which ought still to haue increased, hath been benum-  
med and turned into senselesse blockishnesse: our companie vnprofitable,  
if not hurtfull and dangerous; and when we haue in anie manner looked  
into our selues; wound of conscience and terror hath beene found within **I**  
vs, shame and reproch hath been without; or (which is worse than both)  
hardnesse of heart for the time, hath ouergrowne vs. As for the Lord, nei-  
ther could we, neither durst wee haue our recourse vnto him, and from  
anie besides him, we knew no sound comfort could be attained. To forget  
this our miserie, was impossible; and to be still thinking of it, intollerable:  
and so betwixt the one and the other we could not be (when we were at the  
best in such a state,) but most vncomfortable. But yet we liuing through  
Gods goodnes, vnder the ministerie of the word, could not be so forgetfull  
of that which had been in vs, nor so blockish in remēbring and considering  
of that which had bin taught vs, neither all religion so vtterly extinguished **K**  
in vs, but that the sparkles of zeale which were in vs, must needs be kindled  
one time or other: by meanes whereof, we were enforced to see a mar-  
uellous deciae of godlinesse, and a change from that which had been in vs;  
and therby were driue into exceeding heauinesse, to behold from what we  
had falne, & yet vtterly vnable to recouer our selues againe for the time. If  
sometime by more earnest stirring vp of our selues, we could obtaine this  
of

Note.

Reuel, 2, 5.

**A** of our selues, to humble our hearts before God by prayer, confession of our sinne, &c. (which yet in such a case we were brought to verie hardly, when we had greatest need:) yet we may behold heere what a bitter fruit we reaped (and that also long continuing with vs) of our forenamed libertie seeking, and for giuing the beginnings of sinne such intertainment within vs.

Reu. 2. 3.

Another prooffe, that this our complaint is iust (we said) is that we haue not so growne in grace & in the fruits of godlines, that we haue been hereby amiable in the eies of God & of his good seruants, neither haue we taken vp our delight in labouring after them: as for example. In our afflictions and trials we haue not felt our selues contented, that the Lord should exercise vs as it hath been

The fourth  
prooffe, because  
we haue not  
growne in grace  
and godlines.

**B** seen good to him: we haue not overcome impatience in them, much lesse reioyced in bearing them. We haue not taken occasion by Gods blessings, of liberty, peace, health, fellowship one with another, prosperity & such like to be more fruitfull & chearfull in doing all good duties, as occasion hath been offered: lowlinesse, meeknesse, kind-hartednesse, faithfulnessse to men, sinceritie to God in the good things which we haue done, haue oft & much been wanting; very sparie and niggardly in praier, meditation, triall of our selues, & labouring to know sin better, & confessing against our selues that which we know, soone wearie of well doing, yet sometime not grieued at it; but vnwearied in things needlesse, if we should haue giuen place thereto. We so hardly & sleightly saw

Act. 5. 41.

Note.

**C** the necessity of practising many duties & precepts, which by doctrine are commended vnto vs, that we rested in that which hath been, and coldly rose vp to any new or further proceeding. Our crucifying of our selues to the world, that we might be content to be despised & of little account in it; or our crucifying of the world vnto our selues, that it might not bleare our eies with the vanity & deceiueable inticements & baits of it, hath been very faintly gone about of vs: our experience in marking the course of Gods dealings towards vs, in comforting vs after well doing, in letting vs feeble that hundred fold for the forsaking of any part of our wil, also in his chastising of vs for our security or other defaults, alas it is very small. So that neither may it be sufficient for vs to encourage o-

**D** thers to a godly life vpon our owne triall, (our growing being so weake;) neither hath our carriage been such, as ministreth any great wisdom or direction to our selues to hold on in a good course: and yet how frozen & faint our perswading & encouraging of others is, when we are not well settled our selues; it may be considered with griefe enough to him that listeth to weigh it. Our little watching of our whole life, that in our solitarinesse we might commune with the Lord & our owne hearts, in company be fit to do good or take good, that euill might be farre from vs; may iustly shame and feare vs to thinke of: our little labouring through loue (as our callings haue permitted) to be fruitfull and occupied in that which might increase our peace, and vphold our Christian estate, is lamentable. And thus by this, and such other like, it may easily appeare, that seeing we may charge our selues in this wise, we haue good cause to complaine, that it is not with vs as it ought to be.

And from these accusations ariseth another, that we haue taken too liberall an vse of lawfull things; neuer suspecting that any hurt or danger can thereby come vnto vs; as in diet, apparell, sleep, the vse of mariage, dealings in the world and talking therof: forgetting that which the holy Ghost hath taught vs; that is, that these lawfull things, namely, pleasures & profits, are called snares, and there-

The fifth prooffe;  
for that we take  
too liberall vse  
of lawfull things

fore



fore easily able to intangle men and hold them fast; so as it shall be hard for them to runne the race of Christian dutie required of them: and that they are said to presse men downe, that by means of them, they cannot with such chearefulnesse and fruit liue vnto God. Wherein to be directed, this may serue vs for a rule, that as euerie one of vs can see what is sufficient, so we bestow no more time about the world than we needs must; neither in talke nor other dealings, fearing withall, lest we should be caried to loue it too much: wherein the more that euerie man laboureth to ouercome himselfe, that his chearefulnesse in good duties may not be hindered, so much the more he shall haue to reioyce, that he hath beene content to abridge his owne delight for better things.

*Note.*

*The first prooffe, little feeling of the wants and miseries of others.*

Another prooffe of this our iust complaint, is: that we haue had little feeling of the wants and miseries of others. To see how many thousands walke ignorantly, other many, in securitie, hipocrisie, superstition, &c. many to haue fallen away vtterly, after they had receiued a tast of the Gospell: Oh who should not be moued at the beholding of it? and pitie them, as much as in him should lye? and not to be content, that we our selues should do well, whiles we see so many in calamitie? But it cannot be denied, but that their estate, eyther of the desolate beyond the seas, in many countries, or of the distressed ones amongst vs, doth little touch or come neare vs: whereby as our prayers are weake which are made in their behalfe, so are the other fruits of our compassion small and few. For as liberalitie is cold in respect of the abilitie which many haue, so few of vs are grieued at their euils, or go about to call backe and reclaime such as we may: we haue not much set our mindes on this, how we might best preuaile with, and draw our kindred, acquaintance, familiars, families, &c. neither of purpose sought to order our waies so, as we might by our holy conuersation winne either these, or straungers to God, neither to strengthen the weake, and helpe forward such as haue beene at a staggering. And that which is more, if we haue don any of these, yet we haue done it more houerly and coldly, whether with our families, or other with whom we haue had to do that way, not in meeknesse, loue, compassion, bearing as there hath beene cause with them, or heartily seeking to winne them vnto God.

*The causes of these defaults. The first, an euill heart.*

*Note*

*Particular corruption of it.*

*What corruption may be rooted out: and what are so hereditary that they cannot be.*

The cause heereof was no one, but yet chiefly our euill hearts, which for all the tast of holy doctrine, and light which we had of the life to come, yet being cleansed and renued but in part, were euermore in respect of our corruption prone to euill, and vnapt to goodnesse: so that, not onely after good meanes vsing, they caried vs to a forgetfulnesse of that good which was offered vs, eyther in prayer, conference, or the ministerie of the word, and to a sensible desire at least of some declining, but euen in the time of our enioying of them, our hearts deceiued vs, that we could not make (I speake of the most times) any great vse or profit of them at all. But that the euill of the heart may the better appeare, and so the cause of our vnprofitablenesse the more clearly be seene, it shall be good to set downe some of the particular corruptions of it, and how easily they commonly breake foorth and shew themselves by the smallest occasions. Now the heart is deceiptfull, whereby when we are towards or in the way to great danger, yet we are not willing, or not able to see and decline it. It is hardened in great part, so that it is not easily brought to relenting, nor to be touched, and to melt: and so, good meditation and the fruitfulest doctrine doth hardly affect vs. Frowardnesse, which disquieteth and distempereth

**A** distempereth the whole life, pccuifhnesse, when we cannot abide any word vttered, but it is taken in ill part, and most ranke poyson gushing out against them that displease vs, and impatience and vnquietnesse vnder our afflictions and crosses, are in it with much hypocrisie. It is also idle and sloathfull in going about dutie, yea and vntoward in the same. It is fraught with selfe-loue, which is, when we fauour our selues too much, and please our selues in our sinnes, when yet the smallest prouocations thereto, should displease vs.

Earthly-mindednesse is another streame running from this fountaine, when we are drawne to the loue of the commodities of this world, and are led with a desire of growing rich, which snareth vs, and calleth backe our minds from  
**B** liuing holily, and causeth such as wisely resist it not, to haue their treasure in the earth. In prayer great coldnesse and wearinesse possesseth (as it were) this heart of ours, when by any occasion we haue attempted it, anger, malice and reuengement, in degree one exceeding the other, do easily appeare to haue their abode in this heart. Pride, though sometime priue, is one among the rest, which poysoneth our best actions, and soone ariseth when any good hath beene done of vs, the repining at the gifts of other, doth many times assault vs: and what barrennesse and emptinesse of Gods grace is too commonly found in vs, our wofull experience doth cause vs to remember. Vncleane desires (among the rest) are heere; an innumerable rabble of other vnsauory, dangerous  
**C** and carnall thoughts do swarme in vs: and temperancie and moderation is so meanely reached vnto, that we can hardly be merrie without lightnesse; sad without vnfruitfull dumpishnesse, beleeuing God without presuming, or feare him without some doubtings and inclinings to despairing. These heere set downe, with others many like vnto them, hauing place in our hearts, and long continuance, without any occasion offered do set themselves a work in vs, but especially by occasions do fearefully breake out from vs, we being (if we could marke it) not long without some of them one or other to prouoke vs, whatsoeuer we go about. What maruell, though other causes did not go with them, if by meanes of these corruptions we should haue our best actions blemished,  
**D** yea poysoned, and our behauiour and course of life to be made vnholly?

But now, when these shall be let loose in vs, when they are not holden in as it were with bit & bridle, when they shall gouerne vs, & not we them, but we become slaues and seruants vnto them, how can it be otherwise, but that our liues should giue little light vnto men & glorie to God, & for all our professiō of the gospel & the account that we make of it, yet that the fore-mentioned offences should be found in vs? And this is the second cause why we bring forth no greater fruits of amendement. For when our hearts which in themselves are too euill, shall wander where they will without checke, & feed themselves by occasions without controulment, little watching ouer them, or keeping in of the with  
**E** diligent care & obseruing of them, full easily & right soone is this vnserlednesse & vnprofitablenesse, which we cōplained of, ingendred in vs: and so bringeth forth fruit accordingly, euen like vnto it selfe, as hath been said. Now for our owne parts, we cannot but confesse and remember against our selues, that we haue either not known many of these forenamed corruptiōs, & therefore could not vse any violence against them, or if we haue seene them in our selues, yet haue we made light matters of them, dallied with them, & delighted in them,  
and

*The second cause  
the heart loose,  
of our hearts.*

*Note.*



Ima. 4, 7.  
A cause of the  
former cause.

Prou. 1, 32.

Mat. 20, 21.

and if time or other dealings haue not brought vs into the forgetfulnesse of them, yet with some sodaine sighes and weake mislikings, they haue beene beheld of vs; which hath been no decaying nor cutting off of so rank corruptions, but that they haue budded forth againe immediatly, and so haue sowed our actions with their bitter leauen most dangerously. Whereas, if we had beene iealous ouer them, if we had first clenfed and purged our hearts of them; if we, knowing that the greatest offences before men, are first nourished in the heart to the prouoking of God, and therefore had set our selues against them; we should haue seene, that with much comfort to our selues, in sound practise of duty; we should haue proceeded in our christian course, as being hereby at libertie from such bondage to our lusts, according to that which is written. *Resist the diuell and he shall fly.* And in this estate we haue pleased our selues most commonly, because we haue sought ease to the flesh, & haue bin loath to take such paines as to abridge and cut off our manifold vaine delights and fleshly liberties.

Oh, it hath beene a death to vs, when we must be rowzed out of our luskishnesse, and be enforced to graunt, that such a life as we lead, hath been but meere securitie: and when wee must confesse much against our selues (which hardly we haue been brought vnto;) and yet not rest there, till we haue also obtained of our selues to cast it vp as an vnfaourie gorge. For when in our decaie in grace we haue feared secretly, that all hath not been well with vs; and yet for all that, because we should feele no smart, it was irkesome and tedious to vs, to thinke that we must enter into a streighter course: we haue lyen still in it as long as we could or durst; so truly is it said, That ease is a sweet poison and slaieth. We dreamed like the Apostles in their foolishnesse, of an earthly happinesse that it was the sweetest life of all, to thinke what riches and treasures we had already, & more hoped to come vnto daily; to feed our appetite with thinking on our outward peace, in hoping (though without warrant) that it should be continued: to imagine how we might here be settled after our harts desire, though we neuer perhaps should attaine vnto it; & not weighing, that although we at anie time might; yet how rotten a foundation we had laid in so doing, which could not abide the wind & tempest. This ease it was which would haue slain our soules, and was the cause of our so great loosenes. An estate of life full of danger, & full of deceiptfulnesse, with which (yet) none haue euer so besotted themselves, (being holden captiues of the diuell at his pleasure) but they who haue escaped the danger of it, haue as highly reioyced; and, as from a bottomlesse dungeon, haue kept themselves with all care, from falling againe into it.

Now we falling into this fond ease, loathed to take such paines in running the race of Christianitie, and in labouring to keepe in, our selues vnto dutie. When we had been anie time vnexercised with crosses and afflictions, it was bitternesse to thinke, that againe we must come vnder them, (so little did we hope for anie comfortable or fruitfull vse of them:) and when we had been prooued with them, for the most part we were vncomfortable in them. Whereby it appeared, that whatsoeuer we thought of our selues & of our great profiting, that our strength was neuer great, because

we

A we were found weake in trials. Hitherto it belongeth, that wee were so vntoward to the vse of any good meanes; I speake not of the loose and negligent vsing of them, which was a fruite of this vntowardnesse, (for that hath beene spoken of before) but of our great vnwillingnesse to breake off our luskish and fottish course of life. As for example: to priuate prayer vterly vnapt, when we should yet see much necessitie of it; as being loath to awake our selues out of our spirituall sleepe, and loathing the painefulnesse of going about it. Against publike meetings we felt sensible rebelling, as seeing that the loosenesse and libertie which we delighted in, must be made odious to vs, and our selues thereby disquieted: we feared, and were in a ieaousie of our good brethrens companie, by reason of an euill conscience, thinking that wee must be of one mind with them; and that could not stand with our vnsauourie liking. And what a slauerie is it, that wee should bring our selues to such a point, that wee must obey our filthie lusts, and become seruants to our vile rebellions? What madnesse is it, that we should deprive our selues of the best things, & yet contented to abide so still? And by this it may appeare, how many defaults are like to breake out from our liues, when such dangerous ease and loosenesse haue their harbour in our hearts.

Prou 14. 12.

And yet another cause why so little good hath beene done, wee may remember to haue beene, that we haue looked so narrowly to the liues of others, to gather hurt thereby; not remembring that we should follow none further than they follow Christ: of which, some being of the better sort, and others of the common, we haue taken exceeding great hurt by them both. For these latter, when we saw how they haue many times continuance in outward peace and prosperitie, so that they are merrie, and take no thought about providing for the iudgement day, neither are withholden from any intemperancie of liuing; though we become not like vnto them, yet as men not so fully perswading our selues of their miserie, we begin to thinke that it is but vaine for vs, to labour greatly after innocencie, and to shine as lights, which (we see) is little regarded. And so wee haue growne to iustifie our owne course of life, as very sufficient, and well liking to the Lord; yea and besides this, we gathered some rubbish and scurfe from them, by beholding, by dealing, and being too conuersant with them. And if of these, some be lesse euill than others, and retaine some points of honestie, and of better behauiour in them; yet what a grosse bewitching of our selues is it, to compare our selues with those, of whose happinesse we haue no perswasion? Now as the liues of this bad sort of men were laid too neare vs, and we may see that we were weakned in our course by them: so the liues of the first sort, euen right good men, wee either little or not at all profited by; or (that which more is) we many times tooke hurt by them.

The third cause,  
looking too narrowly  
vpon bad  
examples and  
neglecting good.

Psal 73. 12, 13.

For as concerning their best actions and most commendable duties, wee had them not in reuerent admiration, especially if the persons were daily amongst vs: but we counted them common things, and meeter for them then for vs. Yea, and we thought, that we had some other gifts and parts of our liues comparable to them: so that we could be content to goe without those graces, and to lose the benefit of such good examples; which yet for this cause God setteth vp as lights amongst vs, that wee might neuer please our selues in our liues, till we had wonne this at our owne hands, to frame our selues after their

Yy

examples,



examples, which are most gracious and godly amongst vs. And further, wee F  
thought that euen such men haue also manifold infirmities in them; though  
we know them not. But if we did, it was enough to perswade vs, that euen then  
when many things ought iustly to haue beene remoued out of vs, yet we were  
to be well thought of, and to be accounted commendable.

*The fourth cause,  
no care of our  
companies.*

And these are the speciall causes, that so much fault may be found in our  
liues; vnto the which briefly these may be added: that wee haue not beene  
carefull to be strangers to such companies, where we might be easily corrup-  
ted, or cooled and discouraged: neither taken occasion to be in good com-  
panie, or to haue made profite of the same when wee were in it, but in a com-  
mon manner spent such times, either in endlesse or needlesse worldly talke, or G  
some other way vnprofitably; rather framing our selues to their humours,  
and to approue of their euill custome, than bethinking our selues how to stop  
them.

*The fift cause,  
not nourishing  
our delight in  
the benefite of  
our redemption.*

A fift cause hath beene, that we haue not laboured to nourish our delight  
and ioy in the benefite of our redemption, but diminishing the price of it, as  
though it were nothing so great and precious as it is commended to be: or  
soone forgetting it, for that it is of small account and little reckoning in the  
world; fed vpon vaine and deceiueable pleasures. And so taking part with the  
world, did also with the world grow vnseasoned in grace; whereby, euery one  
after his manner became vnprofitable. For when wee begin to make a com- H  
mon thing of that assurance of our saluation, (which without comparison is  
the chiefest and most precious treasure of all other) and did not maintaine and  
preserue the preciousnesse of it by all good meanes, wee must needs in stead  
thereof, make account of other vaine reioicing, and so the care of godlinesse  
must needs waxe small.

*Notes*

*The last cause,  
idlenesse.*

And last of all, wee hauing sometimes felt our selues unfit to be well occu-  
pied, haue fallen to much idlenesse, and therewith acquainting our selues too  
farre, haue (for the time) neither espied it to be a fault, and so resisted it in the  
beginning, by mislike of the same; neither haue betaken our selues to our cal-  
lings to the hindering and breaking of the same; as being Ministers, to attend I  
to reading; or being priuate men, to labour euery man as it hath beho-  
ued him, And thus much for the prooffe of the iustnesse  
of our complaint, and of the  
causes thereof.

CHAP.

K

A

CHAP. 14.

Of the second part of the Couenant; namely, The remedies against the complaint mentioned in the former Chapter.

B



Ow forasmuch as in the weighing of the truth of these things, wee could not but be grieved heartily, (as who can behold so great depth of corruption and the fruite of the same, so many wayes with deadly vncomfortableness threatening his confusion, but must needs seeke and vse all possible meanes, speedily to pull himselfe out againe?) and therefore immediatly after the due consideration of our wofull condition, wee turned our selues

to bethinke vs, what remedies we might apply to this fall, if thereby we might possibly recover our selues againe: and also make them helps for hereafter, that wee may as well continue in a fruitfull and chearefull course vnto the end of our liues; as at all, to returne into the right way againe. First therefore, we thought thus, & tooke order as followeth: that such of vs, as did find our falls to be so great, and our offences so dangerous, that either for our too too great

*The first remedy fasting and prayer.*

C

delight in them, or long lying therein, we could not by our vsuall prayers and humiliation, or by helpe of any ordinarie & daily practises of repentance, (as by hearing the word and preparing our selues for the Lords supper;) come to peace of conscience, by the remission of our sinnes, and obtaine confidence and godly boldnesse with the Lord; such (I say) should humble our selues before him with fasting and prayer, without which meanes such diuels are hardly cast out. Especially, because we had let goe the hold of our faith, and had suffered the same to faile in vs; (which when it commeth to passe, what can there be in our life but meere vnsauourinesse; to speake of the best?) our fasting tended to this, that we might more forcibly pray for the recouerie of our faith, and cleare beholding of Gods louing kindnesse restored to vs againe. That in such manner we being abased in his presence (as there is iust cause that such should be) and beleeuing againe his old accustomed mercy, we might in some good measure be purged from our former vnsauourinesse, yea noysome vncleannesse: and so made fit to renue our couenant with the Lord againe, concerning more holy walking with him. And if wee should finde, that our hearts might be brought to vnfained displeasure with our selues for our former defaults, without fasting; then we determined to turne vnto the Lord with all our hearts in sinceritie, so as we might obtaine comfort and release at his hands, as if fasting had beene adioyned thereunto.

E

After this, our couenant was to know our hearts better, how euill they are; what falshood, sicklenesse, lightnesse and such like naughtinesse, and varietie of corrupt affections we carie about vs; that thereby we may be enforced to take more paine to weaken them daily. For wee saw, that if wee be not diligent to search them out, as by occasion we shall be moued to doe, we shall both walke in continuall vnserlednesse, and in an vncomfortable estate, because we can go about nothing, but some one of these or other shall be espied

*The second remedy, that wee know our hearts better.*

*An euill heart marreth all.*



Note.

to carie vs some waie amisse in the same. And thus we purposed to note **F**  
 and finde them out in vs, by a diligent view of and taking heed vnto our  
 waies, that so wee may bee in daily combate with them. A worthie  
 worke therefore and commendable we saw it, to take knowledge of them,  
 and not to be content to be blind in the beholding of them, (because wee  
 are neither easily brought to confesse and see them; and yet that he which  
 hideth them shall not prosper): that so we may behold more filth and ve-  
 nome in them, than we would haue thought could haue been in vs. And  
 we agreed, that if we should be vnwilling to discouer this packe, that euen  
 this willingnesse to hide them, is one of the most daungerous euils among  
 the rest.

The 3. remedie.

Now further, because the knowledge of our hearts, (if we stay there) I **G**  
 meane, of the manifold euill lusts of them, doth make vs the more headie  
 and greedie to fulfill them, when we know them by the law of God to bee  
 condemned in vs: wee haue further faithfully determined to watch ouer  
 them with all diligence, that neither anie of those which haue alreadie  
 been mentioned, neither anie other (as far as we may know them) may  
 lurke or haue their abode within vs with our liking, but that we may purge  
 them out; and not those only which are apparantly grosse, but euen such  
 as are more secret, being not yet come neere their ripenesse: and therefore  
 wheresoeuer we become, or in whatsoeuer we haue to do, not to neglect  
 this part of Christian dutie; but especially there to be most vigilant, where **H**  
 we suspect or see cause to feare more danger thereby: as in vehement and  
 strong temptations, and grieuous and long continuing afflictions, there  
 to stand the more vpon our watch, &c. So that whether we be in compa-  
 nie or alone, in dealings abroad or matters at home; by one occasion or  
 by other, yet still to haue this purpose fixed in vs, that as farre as our fraile  
 memorie will suffer vs to remember it, we may go forward in the watching  
 and obseruing of them. Which must the rather be done, because, as  
 the heart is the fountaine of life, and from thence we haue it, that we liue;  
 so from thence we must fetch the beginning of well liuing: for from an e-  
 uill and vncleane heart, commeth no part of good life, no more than good **I**  
 fruite from an euill tree. But all the abomination of the life, euen the most  
 odious and vile, (as adulterie, murder, idolatrie, heresie, &c.) they haue  
 their beginning there; they are conceiued and nourished there, they haue  
 their proceeding from thence; and God is long and grievously dishonou-  
 red there for the most part, before man by the fruite of it can be or is of-  
 fended.

Luke, 8. 45.

So that as by the Romains law, it was streightly enacted, that their  
 springs should be carefully preserued from all filth which might attaint and  
 poison them, that their riuers and water conduits might be sweet & whol-  
 some: so it must necessarily be, that the heart of man being once renewed **K**  
 and made cleane, it should be kept and continued so; that beeing a good  
 treasure, good things may be brought out of it continually of all sorts; as  
 occasion shall require. For here we take it as graunted, that all which  
 shall haue their part in this couenant, or haue alreadie desired to haue,  
 must be renewed in their mind, and haue their hearts purged & made cleane  
 by

- A** by faith in the Sonne of GOD; whereby their sinnes may be defaced, and all their old conuersation pardoned, their soules through the same with most comfortable and sound peace enlightened: and so their hearts purified, both to will and also to liue well and godly. Of the which making cleane and purging the heart, as this is no fit place to speake, (I hauing hand ed it before in the second Treatise,) so they must haue learned it and haue attained to it who are heere mentioned, that is, such as haue couenanted vnfainedly to watch and obserue the same. Therefore (to returne) seeing the heart is a deepe dungeon and pit, full of all vncleane thoughts, and yet deceiuing men; so that they shall thinke farre otherwise, and suspect no such thing, and seeing Ier. 17. 9.
- B** in all their actions some one corner or other of it is readie to corrupt and staine euen the best of them, so that not the best parts of Gods worship can purely and holily be fulfilled without the carefull holding in of it; it is worthily and for iust cause, made one part of this wholesome remedie of the well ordering of our liues. So that, if any be giuen to seeke the libertie which God hath not alowed him, to let loose his heart after any folly and vanitie, and counteth it too great streightnesse and precise curiousnesse, to keepe a dominion and a superioritie ouer it, so as he might thereby bring it into subiection; he is iustly to be pitied, if he cannot be otherwise perswaded; but if hee thinke that way to build vp a godly life, vntill the Lord call backe his word, (which now standeth for a perfect direction of well liuing) he shall neuer attaine to that which he seeketh.

Note

Now this watching ouer the heart, that it may be with the more fruite, must haue accompanying it a suspicious and iealous feare, least at any time it breake forth into such delights as are worldly, carnall, &c. Of the which feare, for the great good that it doth those who are led by it, the wise man saith: *Blessed is the man that feareth alwayes*, that is, his euill heart in one point or other, and therefore taketh the more paine about it. This being so farre to be vnderstoode and practised, as our weakenesse will giue leaue, (i. so as wee doe not willingly nourish idlenesse and vnprofitable libertie and loose-

*With watching, there must bee feare of offending.*

2. Cor. 7. 2.

Deut. 5. 29.

1 Ro. 28. 14.

- D** nesse in vs) we are to take view of the fruite which it bringeth vs; and to measure by dayes, by weekes, and so forward, what ease to our consciences, what chearefulnesse to our soules, and what better fruite in walking in our callings, more than wee were wont, is reaped of vs and inioyed. And when wee shall see that there is no comparison betwixt the one and other: that is, betwixt a wandering heart, and betwixt a circumspect care, wee may more fully be resolued to hold out in this course still: because although much foolish and fleshly licentiousnesse is forgone of vs, (which is naturally most desired) yet it frameth and maketh vs fit for the Lord, and weaneth vs more and more from the world, and is a meane by which with great ease and readinesse wee
- E** goe on in our Christian course. For this is that which wee hope for thereby. And there shall be no doubt, but when the meditations of our hearts shall please the Lord, that the wordes of our mouthes, and the practise of our liues shall also be acceptable in his sight. To conclude this point, it is againe to be remembered, that wee weane our heart from earthly delights, which oftentimes tickling it with a pleasant sweetnesse, doe steale it away from heauenly things, and hold it here below: and so by little and little bring it to finde a

Plal. 19. 14.



contentation here, and breed a wearisomnesse in that godly life. And further, **F** that we be very wary that our hearts be not stolne from a liking of good waies; neither brought out of frame by loathing our duties, and so deprived of their peace: especially, that we be not hurt nor wounded that way; where there is greatest cause of feare and danger, nor brought into subiection to those sinnes, to the which by nature wee be most inclined, as to the loue of the world, vncleannes, breaking off of brotherly affection, &c. And here, if at any time wee should be overtaken, (which is not to be doubted of, no nor of the most circumspect and best aduised) wee resolutely purposed not to sleepe nor slumber in our sinne, neither promise to our selues forgiveness too easily, but first to awake our selues, to be amazed that wee should let goe the strength and hold **G** which once we had; and to rebuke & checke our selues sharply, till shame and sorrow for so offending, may humble vs; and then we may be bold to assure our soules, hauing an aduocate with the Father, Iesus Christ the righteous, that we are receiued of him againe.

*Note*

*The fourth remedie, compounded of many.*

And to the end, that in this worke we may more happily goe forward, and this watch be the better kept, our purpose was to auoide carefully all outward hinderances, and occasions of quenching Gods spirit in vs, as we shall haue wisdom to see them: as, too farre entring into dealings or talke about the world, to call our selues backe from all excessse that way, also vnprofitable and dangerous company and acquaintance, any vnnecessarie and idle talke, and whatsoeuer else like vnto these. And contrarily, to be carefull to continue with diligence and delight, not onely the exercise and vse of such holy meanes of meditation, prayer, reading, hearing and conference; &c. but also to doe it with mindes to reape fruite by the same; which is not alwaies intended, nor sought for so oft as the things themselves are vsed. As for example, seeing the readiest and best way to nourish and continue this holy desire, and carefull watching ouer our hearts, is increase of knowledge, by the helpe of hearing and reading, (for zealous and holy affections are like a flame of fire, which without the adding and putting to of wood, as new matter, will soone be quenched and extinguished; so will our looking to our hearts, & obseruing of them, be loose- **I** lie and lightly continued:) it is our purpose to stirre vp our selues with more earnestnesse hereunto, because we know that wee shall otherwise frustrate and make vaine our whole covenant.

That is to say, as followeth: Wee doe acknowledge, that our negligence and vnreuerence in these, haue so greatly deprived vs of fruit in vnderstanding and iudgement, as well as other wayes, that before our hearing wee trust wee shall prepare our hearts by casting off that which would hinder vs: namely, rebellious gaine-saying the truth, securitie, hardnesse, worldly affections, &c. that with meekenesse and teachablenesse, we will bring honest and good hearts to the hearing of the word; and in the action it selfe, be attentue, and marking **K** that which shall be taught, so as it may worke in vs, and raise vp answerable affections to that which we shall heare; as ioy by comfortable doctrine, feare by that which moueth feare: &c. and after we haue heard, wee will beware that it perish not in vs through our owne default or negligence, in minding other matters more than that which we haue heard, (whereby we should burie it in forgetfulness:) but carefully seeke oportunitie to mize vpon it by our selues;   
or

**A** or commune of it with others, as our small abilitie will suffer vs; or both. And when we shall haue learned to put in vre this part of the remedie, we intend to marke how this with the former doth bring our minds better in frame: that we may both take encouragement (in beholding any fruite) to continue it; and in seeing the contrarie, to marke where the fault lieth, that it may be removed.

And to sharpen our desire to heare and reade the more willingly, seeing there is much vntowardnesse in our nature to such exercises, & we haue strong temptations to perswade vs that it is as needlesse, as we feele it irksome: wee haue seene it necessarie for vs to stirre vp our dulnesse, not onely by the commaundement of God, that we should search the Scriptures, (and so, read them) and that wee should giue care daily to the Apostles doctrine, (and therefore heare the same in season & out of season, that by both the word of God may dwell plentifully in vs;) but also to haue in fresh memorie the power of the Scriptures: which, besides that they are able to saue our soules, so they can fill vs with goodnes and comfort euery way, as we shall haue need, and haue done so often in times past vnto vs. For many times we haue beene brought so low in feeling of any present comfort; to such a barrennesse and emptinesse of all good instructions; sometime (which was worst of all) to such an vnfauourinnesse in the good things of Gods word, and so vnapt and vntoward to them; that wee thought in our weakenesse it would neuer be otherwise with vs: yet when we haue come againe to the ministerie of the word, the Lord hath scattered our darknesse, raised vs out of our deceiueable dumps and drowinesse, and shewed vs ioy and comfort againe: so that we haue beene taught thereby, that this is the fountaine which refresheth vs in our vnvariable thirsts, and coolleth the heate of our sinne; and finally, giueth greater grace, than Sathan for all his subtilties and tyrannie can extinguish.

Nota

The first reuerdis.

And further, because experience hath taught vs that we easily loose that in the world amongst the manifold incombrances, discouragements and dealings thereof, which wee learned of the Lord by any good means; wee haue faithfully covenanted for the better keeping of our hearts watchfull, and safe from euill, once in the day (if it be possible) to set apart a time from all other lawfull and necessary duties, for meditation and priuate prayer, to the seasoning of our hearts with grace, and to the stablishing of them against all temptations, afflictions and other hinderances. Not to free our selues hereby from other times of communing with the Lord, as occasions shall be offered, and necessitie shall require: but because our vntoward hearts would otherwise draw vs altogether to breake off this dutie, if we should not determine of some speciall time; therefore one quarter of an houre, or as euery one shall finde himselfe able, we haue seene meete to appoint hereunto, if we can haue good opportunities; that is to say, if God giue vs minds firly disposed thereto, and minister profitable and plentifull matter accordingly, or if wee faile in both; so much the more to take occasion by our present wants and infirmitie, to repaire vnto God.

And because the morning when wee arise, is both meetest to be employed that way, as wherein our mindes are best able to thinke vpon heauenly matters, when wee haue not yet beene about our worldly affaires; and for the most



people which are at their owne hand, the best time that may be spared : F  
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part of the daie. And although at the first we shall see some vntoward be-  
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shall come euen of small beginnings, being faithfully entred into. And if  
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**A** brother, with whom we may freely and faithfully open and impart our whole course, as what meanes we vse, what we see cause most to complaine of; and what is more required of vs, then that which we doe: that thus wee may be set forward, counsell'd and confirmed; and seeing what course we ought to take for the bringing of this to passe, we may be stablished in a Christian life. For it doth not a little helpe to haue this communion with some. Also, that wee our selues should be helpers of others, where either any doe require the same duty of vs, or through bashfulnesse dare not be bold, or through simplicitie cannot doe it: yet we seeing that they stand in neede of such counsell and direction, should through loue shew them what we can, and what we haue learned in this behalfe. And here we purposed for the hope of the great fruite of

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**C** Now hauing set downe remedies, by which we may raise vp our selues out of any declinings from a godly life, wee added some reasons to perswade vs thereto, for as much as we may be sure that hinderances and discouragements inough shall meete with vs to withhold vs. First this, that by such a course and seeking to walke with God, as the former remedies doe direct vs vnto, we are brought to a most sweet and holy communion with the Lord; in comparison whereof, nothing is to be desired. For it is an honor & prerogatiue which the world neither knoweth, neither can attaine vnto, to get principallitie ouer him, who is the prince of the world, that is, the diuell; and to obtaine grace against our owne euill hearts in well ruling them; which is a greater honour, than to subdue kingdomes. Also that hereby wee haue libertie, with godly boldnesse to come before the Lord in our complaints and prayers; being assured, that whatsoever wee shall aske of him according to his will, it shall be graunted vs: and that our peace & comfort hereby is so great, that none who hath but euen tasted of it, would change his estate for any other. In this case a man neede not feare malicious accusations, because he hath been circumspect in looking to his wayes: and therefore (deseruedly) euill speeches can take no hold of him; seeing he that is carefull to please God, cannot iustly incur the rebukes of men. As for euill tidings, he is free from the feare of them, because he hath armed himselfe to looke for the hardest. And they who like not this state, (which all things considered, shall be found to be the richest part & best portion) they must feed themselves with folly, and take their fill in vanitie, till their miserie ouertake them in the mid way, and destruction meete with them when they little thinke vpon it.

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An admonition  
or cautiō.

Note.

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Note

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presse them downe. For although our temptations be strong and many, yet  
may none of them preuaile thus farre, as to make vs breake off this our happie  
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our best purposes, and frustrate all that we haue taken in hand. Here will in-  
ward lets come in our way; and those, of many sorts: as, to thinke it more  
than needeth to liue thus; also that many who are godly, doe not thus; the in-  
ordinate loue of some speciall sinne may withhold vs; and much dulnesse, vn-  
profitablenesse and rebellion, may make vs vtterly vnable for the time, to hold  
forth this course. Many outward discouragements also and hinderances will  
be readie here to stand in our way; as household troubles, and disquietnesse by  
them, disorder in seruants and children, vntowardnesse and ill successe in busi-  
nesse, want of blessing sometimes where it was hoped for, and losses, in stead  
thereof, with fore discouragements to see so happy a course so meanly set by,  
yea in so great disgrace with many, &c. also much toying and occupying our  
selues about these things below, with neglect of our heavenly & christian cal-  
ling. These are some of a great number, and the commonest whereby holy  
duties doe most easily grow out of place and vse with vs. Let this rule there-  
fore (said we) be well regarded of vs, and that which followeth shall be the ea-  
sier: for many loathsome wearinesses will in short time arise, which (if it be pos-  
sible) will breake vs off from this enterprise.

After this, we said: that if we with diligence continue it, wee must beware  
wee make not a common thing of it; so as, though we vse it, yet no fruite nor  
blessing returne to vs by it. The which as it falleth out most vsually in the do-  
ing of good things, so in this the best of others, it is most to be feared. In the  
first setting vpon many duties some chearefulnesse may be seene in vs, & some  
time and trauell bestowed: but alas, within a very short time, we grow full of  
them, they become irksome and tedious to vs; and though we doe not vtterly  
breake them off, yet wee may perceiue, that without any great sweetnesse and  
delight we goe about them. The reason hereof is, that our fleshly hearts can  
like of no good thing long. If therefore either of these two wayes, we deprive  
our selues of the benefit of growing forward by these fore-named remedies;  
that is, by the negligent vsing of them, or the leauing off of them; yet the fault  
must be quickly espied, and not long lyen in; for that is more dangerous, than  
can easily be beleued.

To the better attaining hereof, we may vnderstand, that we may grow to a  
commonnesse in a good thing two wayes: either when we be in prosperity, or  
when some sore and greuous calamities befall vs: in the first estate, it will be  
very hard to see any great neede to vse seruencie and zeale in holy duties  
and seruices, of GOD, when varietie of earthlie delights is set before vs to  
enjoy; and wee without controulement of any person, may take our fill of  
them.

- A** them. Therefore if in this estate, we perceiue any loathsomnesse of well doing to grow vpon vs, wee must charge our selues with ficklenesse, inconstancie, falshood against God, secret dissembling, vnfaithfulnesse, &c. If wee should be content thus to fall from the Lord; yea, and if wee be not readie without contradiction to stirre vp our selues to a fruitfull & chearefull vse of christian meanes againe: and if we be the worse for Gods benefites, we must looke that he will take them from vs, and cause vs to yeeld him other manner of fruites by the want of them. Also we must here call to mind, whiles with delight we seru-  
*Not.*  
ued the Lord, what comfort and godly boldnesse wee found thereby, which now, if we begin to decline from him, we can enioy no more, but may looke  
**B** for some such recompence as shall be meete for reuolters: yea, and wee must tell this (we said) to our owne hearts without flatterie, that if wee waxe wearie of the Lord at our pleasure, it is to be feared, and that iustly, that he will shake vs off in our feare and necessitie, & we shall not dare to set vpon this christian course againe, if once we be glutted with it; and though we doe, yet shall we not find it easie for vs to goe forward, although we set vpon it againe, but that one time or other wee shall be like to be driuen backe; which iudgement is fearefull aboue many, and next vnto despaire. Vve must thinke that the Lord dealeth tenderly with vs, if wee may haue libertie to glorifie him by manifold encouragements, in outward blessings: whereas many haue thought it a singular priuiledge and great kindnesse of his towards them, that they may doe  
**C** it in imprisonment, in bonds, in pouertie, in reproch, &c. And generally, we ought to thinke, that if we thus vse his benefites, that we grow more vnduti-  
full towards him than many which want them, it is time for him (as hath been said) to take them from vs, and to bestow them vpon such as will yeeld & render vnto him better fruit of them. And if this should be any occasion of licen-  
tiousnesse to vs, that many, yea, the most of such as haue a great portion in earthly commodities, do delight in them, and take them not to be giuen them of G O D to the end that they should liue more holily, or be the fruitfuller in christian duties by them: we must answer to our selues thus againe, that we ne-  
**D** uer were taught it of God, to follow examples, no not of the best men, contra-  
rie to expresse rules of Scripture; much lesse, the euill examples of the multi-  
tude, and common sort of such as reiect the Scripture.

Now though wee fall not this way by meanes of our prosperitie, (for that were very grosse) yet if we should more conertly deceiue our selues by thinking thus, that we haue sufficiently profited by this direction now, and therefore may cease; neglecting to see our wants, dangers, infirmities and discouragements which are in our way (as in time past) and so cast off this trauaile: a-  
gainst these deceiuings of our hearts, wee must resolutely be perswaded of the manifold perils outward and inward, which our liues lye open to, which full  
**E** soone (if we grow cold and remisse in a godly life) doe begin to take hold of vs; and therefore to keepe our selues well whiles we be well. And thus we must be-  
haue our selues, as hath now been set downe, that we may not vse the practises of godlinesse after a common manne<sup>r</sup>. But many, whiles the Lord reacheth  
foorth encouragements to them, and filleth their liues with outward bles-  
sings, doe accustome themselves to some commendable course: who when  
God chaungeth their prosperous estate, doe immediatlie chaunge with it; that



1, Sam, 7, 4.  
 Heſter, 4, 16.  
 2, Chr, 20, 4, 6.  
 2, King 10.

that is to ſay, whiles dangers and great afflictions take hold of their liues, **F**  
 they are ſo diſtreſſed & grieued for them, that they grow forward, impatient  
 and diſquieted thereby, and are vtterly vnfit to continue ſuch godly  
 meanes as before they vſed, for the growing forward in a godly life. Here-  
 by is great danger to be feared: therefore if poſſibly by anie of Gods cha-  
 ſtiſements we ſhould fall thus far; yet we muſt confeſſe ſuch ſlippes with  
 grieve, and with ſhame and aſtoniſhment behold our falles, and ſettle no  
 peace in our hearts, till we haue returned and recovered our ſtrength, and  
 ſo returne to our firſt eſtate againe: which alſo moſt certainly we ſhall, if  
 with the ſeruants of God in all ages (as the Iſraelites *Heſter* and *Mardocheus*,  
*Iehoſophat*, and others) we confeſſe our ſinnes with melting and broken  
 hearts, yea our particular ſinnes of murmuring, impatience, fret- **G**  
 ting and ſuch like; that ſo we may be receiued of our hea-  
 uenly Father for his Chriſts ſake, to mercie and  
 forgiueneſſe.

The **H**



**I**

**K**

A



# The sixth Treatise sheweth

B

WHAT PRIVILEGES BELONG TO  
EVERIE TRUE CHRISTIAN: AND HOW  
he may haue his part in  
them.

## CHAP. I.

*Of the summe of this Treatise: the reasons why it is set out: the order of it:  
and of the diuers kindes of priuiledges.*

C



D

He next thing which commeth in place to be spoken of, is, concerning the priuiledges and liberties, which God hath bequeathed vnto and freely bestowed vpon his people and beloued seruants. I doe not meane any of his benefits which he suffereth the vngodly to enioy, (which yet are farre more sweete & sauourie to his children than to them) but I meane thole which are peculiar to his beloued ones, whereof the other haue no part nor portion. The which, although all the faithfull enioy not, and therefore seele not so great contentation in their liues as they might doe, yet they haue free graunt and liberie of the Lord so to doe, if they knew the will of God in that behalfe; or if knowing it, they be not holden backe through vnbeliefe, as being stronglie perswaded that they doe not belong vnto them. I know that of those many gifts and great blessings which the children of God partake, some are peculiar and proper to some, in respect of their callings, offices & places, as to the ministers, which are not comon to all: but I intend to make mention only of those, which one may possesse (although not in a like measure) as well as another.

*The wicked haue no part in the priuiledges of the faithfull.*

*Some of them proper to some of the faithfull in respect of their calling.*

E

And this I doe for fundrie and diuers causes; partly, that the godly may see their riches in some sort as well as other men know theirs; and knowing them, may enioy them to their great contentation, which few of them doe as they might: and that if by any occasion they should be, either by the baites of this world, by their owne forgetfulnesse, faint-heartednesse, distrust or other weaknesse of their owne, or by Sathans malice, put out of the possession of them, or any of them; yet by considering and remembring this, that they be theirs, euen their proper goods, they may in reuerence recouer their right againe, and

*Three reasons why this doctryne is handled.*

*The first reason.*

*Note,*



that more easily and willingly than many doe, or thinke it possible for them to doe by any meanes: especially when they shall see that they haue cast their delight on other things that cannot profit them, but yet they shall be driuen with wearinesse to say at length, that they find no where so good liking & safety, as at home; I meane in Gods house, that is, vnder his nourture & gouernment.

The second reason.

Notes

Another cause why I set downe these priuiledges of Gods seruants, is, that the wicked which wander from God, and are not in his fauour, may see, what they goe without, and what great good things they deprive themselves of, by their sinnes. By forgoing of the which, (to say nothing of the deceiueable and miserable estate wherein they liue) if they should but weigh & consider what they lose & forgoe, which others enioy, and they likewise might, it would deepe-  
lie vexee their hearts as oft as they should thinke of it: euen as in hell the reprobate shall find this not the least part of their torment, to see others in so happy condition, which they are vtterly cut off from all hope of attaining to.

The third reason.

Note  
Pro. 8. II.

Lastly, that I may hereby (if possibly) helpe to bring the Christian life into some better credit & account, both with the one and with the other: which to my no lesse griefe than admiration, I see to lie as dead wares little asked after, in the world. For many, euen of the godly, doe not esteeme of the Christian life, and of the wisdom which should gouerne vs, as they ought to do, that is to say, as of a treasure more to be desired than any earthly thing, be it honour, wealth, pleasure, and that at all times. And as for the vngodly they haue no liking of it, but the most of them scorne, deface, abhorre, and dissuade from it, counting it precisme and puritanisme; truly and conscionably to goe about to practise it; and throughout their liues to set themselves to bring forth the fruits of it, when yet there is no happinesse in any other estate; for into it alone, (as hath beene said) doe all the heavenly and excellent priuiledges fall.

If any, on whom this rebuke doth iustly take hold, shall contrarily answer, that they doe honour the Christian life and delight in it, although they doe mislike indeed (they say) that men should be too precise in vrging others to dutie, and in framing themselves to a certaine kind of excellencie and singularity aboue others: I say; let such cleare themselves from fault by this, that they acknowledge that God hath bequeathed to his deare children better things than the world hath; and therefore that such as beleue this, and haue a part in them, cannot content themselves to honor God so sleightly as they doe which haue them not, but acknowledge that they owe much more than they can performe, when they haue done all that they can: also let them indeuour to haue in common these priuiledges with the rest of Gods seruants, and let them thus prooue, that they delight in godlinesse indeede: so shall they cease from their speeches, and agree with them, and haue good warrant of their safetie and welfare; and otherwise, I meane vntill they doe so, they shall but bite them who are in better case than themselves. This shall suffice in generall, to haue spoken of the priuiledges of the faithfull, and of the reasons why I make this Treatise of them.

Now particularly I will set downe some of the chiefe, (for who can mention all?) of the which though some haue beene made mention of by occasion in other places of this booke; yet seeing they haue not beene handled of purpose, and some of them not at all, and that euery Reader can not gather them together,

A together, nor know them to be so, nor haue them before him in view at once, except they be set downe together, & spoken of to this end, to shew the beautie and price of them; therefore they being so necessarie to be knowne and inioyed, I count it no lost labour to doe it. And for more ease and lesse tediousnesse in reading of them, because they are many, I will bring them all to these two heads.

The first kinde of our priuiledges and prerogatiues, which true Christians haue alowed & allotted to them of God, are such as be inioyed in this present world, wherein they haue many things to encourage them to a chearefull honouring of God. The second sort, is of those liberties and peculiar blessings, which God hath in store for them in the life to come: which with the former being daily weighed and duly considered, doe in marueilous manner set before them and commend to them the singular loue of God, and make them see themselues so beholding to him; that they are set forward with exceeding cheerefulnesse in their christian course and warfare.

*The kindes of the priuiledges.*  
Hosm

CHAP. 2.

*Of the first priuiledge: That the beleeuers may know in this world, that they haue eternall life.*



F the first sort, this is one (which the rich men of the world, who want it, cannot purchase with all their substance:) I meane, that they may know and be perswaded that they are beloued of God, and that their names are written in heauen, and therefore although they be strangers here for a while, yet that they shall vndoubtedly be saued; whiles in the meane season, others who are farre from it, do please themselues with laughing at their

D folly, saucinesse and madnesse (as they count it) for that they fancie such things to themselues. Whereby they declare (in thinking there are no such to whom this secret is reuealed) what a priuiledge it is, to know so much of Gods will and mind, to be partakers of so great a treasure, as the mightie ones do confesse is vterly hidden from them. Now for prooofe of it, that God aloweth them to know it, what is more manifest than this which is written by S. Iohn? Behold, what loue the father hath giuen to vs, that we should be called the sonnes of God. And againe: As many as receiued him, to them he gaue prerogative to be the sonnes of God, euen to them that beleue in his name. Also: These things haue I written vnto you that beleue in the name of the sonne of God, that yee may know, that yee haue eternall life, &c. But this matter hauing beene largely handled in the first Treatise, may with fewer proofes satisfie such as desire to heare more of it.

Luc. 13, 42.  
Luc. 10, 20.

1, Ioh. 3, 1.  
Ioh. 1, 12.  
1, Ioh. 5, 13.

E Therefore as this is not to be doubted of, that true Christians (euen the weakest) know themselues, or may by some euidences to be beloued of God, & that they shall be saued: so how great a priuiledge this is, let them learne (who see little by it) of Christ himselfe, who hath valued it at a greater price than all the world, laying: What shall it profit a man though hee should winne the whole

Mat. 16, 24.



Rom, I, 17.

*A Christian may  
haue better assu-  
rance of his sal-  
uation, then any  
man can haue of  
the things he hol-  
deth in this life.*

*This priuiledge  
is the greater, see-  
ing the longer we  
enjoy it, the bet-  
ter we know it.*

Note.

*1, Ch'on, 28 7  
God requireth  
nothing more,  
then an vnfeigned  
care to please  
him.*

*Obiectio against  
the sure holding  
of this priuiledge,  
answered.*

*One cause of  
doubtfulnesse is  
the neglect or  
carelesse vsing*

the whole World, if he loose his owne soule, or what shall a man giue for recompence of his soule? Now if the knowing of this secer, that God loueth vs be a priuiledge of so great account, yea, though a man should know it but dimly, and if hee should know it but once in all his life: what a manner of priuiledge then is this to be accounted, that we may grow from faith to faith, & from a darker knowledge of it to a cleerer from day to day, & that, with better assurance than we hold anie thing in this life by seale, writing, witnessse, or anie other waie that law can deuise? For indeede the benefit of knowing this so great a treasure to be befallen vs, were by manie degrees lesse, if it were, when it is once knowne to vs, afterward to be doubted of and called into question againe, (though it be so, through our weake faith) and that our assurance might not both grow greater, & daily continuance of the same be obtained.

But thanks be to God for his vnspeakeable mercie, who hath prouided, that the longer we liue, the better we may know it. For the longer that we haue beleueed Gods promise, & been acquainted with it, who doubteth, but that we may much more cleerely be perswaded of it, than in former times when we first beleueed, and when we had not as yet so often considered it, nor so deeply weighed what might hinder and weaken our faith, or come against it? For at the first enlightning of our hearts with the sunshine of faith, we haue many mists & clouds cast before our eies, to dim & darken it: manie doubts arising from our owne weaknesse, vnworthinesse and feeling of our sins, when we haue had as yet little experience of Gods tender compassion and care ouer vs, or at least little marked of vs; much feare troubleth vs then, because we see many things to accuse vs, & for that we doe not manie duties which we heare taught vnto vs; but when we are better acquainted with him, we more easily beleuee, that he will forgieue them all vnto vs. And as the young child is not able to stand and go alone till time hath brought more strength: euen so it fareth with vs. But when we haue after longer time seene the will and mind of God to be constant and vchangeable, our owne care to please God to be vnfeigned though vnperfect, (more then which nothing is required of vs) and that the best of Gods seruants haue had the same infirmities as well as we, & that we haue libertie, when we see our weakenesse, to seeke pardon of the same at the hands of our good God; these & such like considerations after longer time, when we haue oft weighed, God hath giuen vs greater strength of faith, & strengthened vs to wax more confident, euen as we haue with all become more humble and obedient. So farre is it off, that this assurance the longer time we haue inioied it, should be further off from vs.

And as for that manie object, that sundrie of Gods children, after they haue knowen it, doe fall to doubt of it after, this gain-saith not that which I affirme. For that it may be and is thus, I denie not, the devils subtiltie and malice being stronger then men haue faith to resist it. But the truth is, that as the godly are renewed but in part, so through corruption they may wax wearie oftentimes of that care which should procure their welfare, and may (as no doubt but manie do) neglect to nourish their faith daily, and flake their delight in vsing reuerently the best means for the confirming of the

A the same; and therefore, such doe the oftner tast of the hard dyet of other men, because they will sometimes choose to follow their waies. of the meanes whereby faith is confirmed.

Besides, there are others which though they offend not that way, yet they giue too much place to distrust, hauing no iust cause, by an euill conscience; which is the greatest enemy to faith: and heereby they depriue themselves of the benefit of this faith and confidence. Which kind of people must labour to stay themselves by the perswasion of such Scripture as is written of purpose for their comfort, as: *Take my yoke upon you, and yee shall find rest to your soules.* Also: *A contrite heart God will not despise, &c.* But to returne, seeing they may hold and abide in Gods loue, and hold fast this knowledge of it, the longer they liue, they see this must be graunted them also, That none shall take them out of the Lords hands or custodie, but that hee will care for them vnto the resurrection day. A second cause is, distrust. Psal. 77. 9. 10. Math. 11. 29. Psal. 51. 17. Math. 12. 20. Psal. 43. 5.

B ger they liue, they see this must be graunted them also, That none shall take them out of the Lords hands or custodie, but that hee will care for them vnto the resurrection day. Ioh. 10. 28.

Wherein this is a further degree flowing from the former, that this loue of God being shed into their hearts plentifully by the holy Ghost, it maketh them more quiet, ioyfull and better satisfied, than all that can be desired of them besides, according to that which Saint Peter saith: Though wee see him not, yet we beleue in him, and we reioice with ioy vnspeakable and glorious. For what is there in the world, that can raise the like ioy in our hearts, as this, that we know that we shall see the good pleasures of the Lord in the land of the li- Rom. 5. 5. This priuiledge is the greater for the ioy it bringeth. 1. Pet. 1. 8. Note. Psal. 15. 1. 2. Cor. 5. 1.

C uing, (that is, in his militant church heere) and haue an house not made with hands, but eternall, in his triumphant heereafter? But who doeth not see, as the former ages haue found and felt, and they who yet remaine on earth shall finde, that to all other things, euen the best; there is an appointed end? And therefore the ioy that men conceiue for them, is but flitting and momentanie, not vnspeakable and euerlasting. So that the peace and ioy which arise from the certaintie of our saluation, is worthilie reckoned as a singular priuiledge, in as much, as it doeth not onely exceede all worldly treasures; but also, because it is proper to the children of God, and the other haue no part in it. Reu. 14. 3.

D And further, this should better appeare, how great a priuiledge it is to be beloued of God, if we could possibly conceine the dreadfull feare of the reprobate in desperation, and how little comfort such an one taketh in all his wealth and delights which he hath in this world, (in whatsoeuer price and account they are with fooles:) but would giue them all for one quarter of an houres feeling of Gods louing kindnesse and sweete countenance towards him, if it could be inioyed, and the sound peace and comfort that commeth with it. And therefore if any will know the benefit and greatnesse of this priuiledge, let him aske of them, who hauing hardned their hearts through vnbelieve, are growne into despaire: who with wearisome sighs and groanes, that cannot be This priuiledge is the greater by considering the woes of the reprobate, who want this.

E expressed, doe thinke with themselves and speake many times; Oh how happy are those which are saued? yea, and what would they giue, (they say,) if they had it, how many thousand worlds, for a part in Gods kingdome? Or if the damned soules in hell could speake, they would tell you, whether this be a prerogatiue, to be kept so safely from the torments thereof, and honoured with the assurance of heauen and happinesse; as partly may be gathered by that which Saint Luke writeth of the Epicure in the Gospel, saying: Oh that Note. Luc. 16. 14.



For want of the  
joy of this priu-  
iledge, the vaine  
delights of the  
world are hunted  
after.  
This priuiledge  
is yet greater,  
seeing it may be  
enioyed daily &  
to our end.

Zach. 23.

Notes

the tip of a finger were dipped in water to coole my tongue; for I am tormen-  
ted in this flame. And without it, (I meane, where this is not inioyed) I doe  
not maruell, that vaine, deceiueable and transitorie, yea loathsome and filthie  
pleasures are so hunted after, as they be: euen till they iustle out all remem-  
brance and regard of heavenly things altogether. And this sweete libertie pe-  
culiar to Gods children, which I now speake of, is so much the greater by this,  
that wee may inioy it all the day long, and so throughout our life, and that wee  
are not stinted nor tied to one houre or time wherein we may possesse it: and  
also because the longer time we be partakers of it, the sweeter it is vnto vs, see-  
ing we doe the better know the benefit of it, and that none hath power to de-  
priue vs of it. And thus much of the first priuiledge; namely, The certaintie  
of our saluation, whiles we are in this life; which, if we weigh thoroughly what  
we haue beene and what we haue deserued, will (I thinke) be thought no small  
nor meane gift, but great and wonderfull, and yet proper to the beleeuers: so  
that all people which shall vnderstand it, may worthily & for good cause com-  
mend the Christians life, to the which it properly pertaineth, and with and  
trauaille to imbrace and be partakers of it most willingly; euen as we read, that  
in ages past it was said by the Lord, that ten men out of all languages of the  
nations, shall take hold of the skirt of him that is a Iew, (which name then, was  
all one with the name of Christian now) and say. We will goe with you, for  
we haue heard that God is with you. And if there were no other priuiledge,  
but this one to be inioyed, whiles wee liue here; yet were our portion excee-  
ding great, seeing so many thousands who heare of it, would think their estate  
right happy and good, if after many yeeres paine and heauinesse in seeking it,  
they might inioy it.

But, glory be to God on high, these are not all the precious benefits and  
prerogatiues, which God hath willingly bequeathed his seruants, besides all  
other outward blessings which they haue in common with the vnbeleeuers.

Of these therefore, or some of them, which either they doe, or may enioy daily  
in the seuerall actions and parts of their liues, to make the same well

pleasing to God, acceptable to men, and more easie and sweet

to themselves than the most doe finde them; of

these (I say) it followeth next to say

something.

CHAP.

Of the second priuiledge, which is the communion of the saints.

THE second priuiledge, which is the communion of the saints, is that

we haue with all the saints in heauen and earth, who are in the

communion of the same God, and of the same Christ, and of the same

spirit, and of the same life, and of the same glory, and of the same

kingdom, and of the same inheritance, and of the same salvation, and

of the same life, and of the same glory, and of the same kingdom, and

of the same inheritance, and of the same salvation, and of the same

life, and of the same glory, and of the same kingdom, and of the same

inheritance, and of the same salvation, and of the same life, and of the

same glory, and of the same kingdom, and of the same inheritance, and

of the same salvation, and of the same life, and of the same glory, and

of the same kingdom, and of the same inheritance, and of the same

salvation, and of the same life, and of the same glory, and of the same

kingdom, and of the same inheritance, and of the same salvation, and of

the same life, and of the same glory, and of the same kingdom, and of

the same inheritance, and of the same salvation, and of the same life,

and of the same glory, and of the same kingdom, and of the same

inheritance, and of the same salvation, and of the same life, and of the

same glory, and of the same kingdom, and of the same inheritance, and

of the same salvation, and of the same life, and of the same glory, and

of the same kingdom, and of the same inheritance, and of the same

salvation, and of the same life, and of the same glory, and of the same

kingdom, and of the same inheritance, and of the same salvation, and of

the same life, and of the same glory, and of the same kingdom, and of

the same inheritance, and of the same salvation, and of the same life,

A

CHAP. 3.

Of the second Priuiledge: namely, That God is with his alwaies after he hath assured them of his fauour.

B



Vt to passe to the second, if they might only know, that they shall be saued after they depart out of this world, and should in the meane while be neglected and left as orphanes, desolate and exposed to all iniuries and discomforts, the priuiledge, which I haue spoken of, should be the lesse (although nothing is to be compared vnto it:) but God hath promised ouer & beside that, to haue

C

a fatherly care ouer them, euen in this life also, and to testifie his loue plentifully vnto them many other waies: which speciall care he hath not of other, though he suffereth them to liue, according to the saying of the Apostle, *God is especially the Sauour of the beleeuers*. Also he is their shelter from tempests & stormes of troubles; and keepeth them safe vnder his protection, as the Hen doth the chickens vnder her wing: yea, he keepeth them as the apple of his eie; and counteth them his friends, communicating with them his secrets, and declaring & making knowne to them the hidden treasures of his kingdome, and in every estate will saue and vphold them by his prouidence: so that they may prosper and be well liking in respect of other, though they haue all outward abundance. And if God who is rich in all good things and hath all power in his hands, be their shepheard, what can they want? if he be with them (as hee is) who can be against them? if hee honour them, whose disgracing of them can hurt them? yea, if he make them blessed, who can deprive them of it?

D

But when I haue said what I can of their estate, I must confesse I haue said little, so great & precious are the particular prerogatiues which they haue bequeathed vnto them. And yet behold, in this high account they are with God alwaies, when his anger is kindled against other which are his enemies. And what comfort may be conceived by the beleeuing, considering and applying of all these vnto the faithfull heart? And that I may the easilier perswade the weake Christian, that these things are not little, consider of any one of these commodities, which I haue said, doe, by Gods free graunt, pertaine to the beleeuers, that by some one thou mayest value and esteeme the rest: consider therefore, first the honour that they haue in being called the seruants of God, (than the which title and name the Angels haue no greater) to declare the honour that goeth with it, which partly may appeare by another comparison, and that also more familiar to vs. For looke, how high and honourable the office and place is, that is inioyed vnder a Prince (whither it be L. Chancellor, Treasurer, or the like) more than the same is vnder an inferiour person: euen so by many degrees, the honour of being seruant vnto the most high, is farre greater than all other which here may be attained.

E

And yet as though this were not enough to be called The seruants of the Almighty, Christ himselfe setteth out their estate to be yet more glorious, when he saith: *I haue not called you seruants but friends, to whom I haue commu-*

*God hath speciall care of his euen in this world.*

1. Tim. 4. 10.  
Rom. 8. 5.  
Psal. 30. 6. 7.  
Luke. 13. 34.  
Deut. 32. 10.

*Nos.*

1. Tim. 4. 10. &  
Mat. 10. 30.  
Psal. 1. 3.

Psal. 23. 1.  
Rom. 8. 31.  
1. Sam. 2. 30.  
Psal. 1. 1.

*And in this sorte they are, while his anger is kindled against others.*

Psal. 2. 12.

*Behold the greatness of this priuiledge in one part of it.*

Hebr. 1. 14.

*Namely, the honour that they are in thereby.*

*The greatness of this priuiledge is set forth also by this title that Christ giueth them, of being called no seruants but friends*



Ioh, 15, 15.

Also in that we  
are sonnes, heires  
& fellow heires  
with Christ.

Rom, 8, 17.

Exod 19, 5.

Furthermore the  
godly are the  
treasure of the  
Lord, & there-  
fore the delight of  
his heart.

The godly are  
also called kings  
for their honour.

Exod, 19, 5.

1, Ioh, 5, 4.

Now

God will conti-  
nue this honour  
to them.

2, Sam, 34 15.

The wicked  
haue no part in  
it.

Luke, 1, 28.

*eated my secrets and mind*, vnto the which a seruant is not commonly admit-  
ted. And yet euen this is not so admirable, if it be laied with that which in  
another place is written: That *God hath adopted vs to be his sonnes and heires,*  
*yea fellow heires with Christ himselfe.* Not much vnlike herunto, is that which  
is written in another place: *If ye will keepe my commandments, ye shall be to me*  
*the most pretious of all the earth, though all the earth be mine.* If the godly be his  
pretious treasure, how can they but be delighted in of him, safely kept also,  
& preserued from all that might annoie them; and being so deare vnto him,  
how will he suffer them to want anie thing that is good? And therefore  
Kings for their honour they are called, though not earthly, inferiour to the  
Angels indeed; but yet, through hope, the most pretious people among all  
nations, though all the earth be his: whereby they rule ouer Satan the  
prince of this world, by faith, and tread vnder their feete the kingdome of  
darkenesse and sin, & so become conquerors ouer him and the world. For  
the Scripture teacheth the this wisdom, the spirit giueth the this grace, &  
witnesseth this to be true, that he which hath faith, ouercometh the world;  
that is, maketh that, which is in it, as the lust of the flesh, the lust of the eie &  
the pride of life, to be subiect to him. An honor which kings & Princes, for  
the most part, attaine not vnto; for many of them as well as of others, wor-  
ship the beast, and offer to him their crowne, and willingly submit them-  
selues to his slauerie. And this honour which he bequeatheth to his faith-  
full ones, is one commodity and fruit of his prouident care and fatherly re-  
gard that he hath ouer them.

And yet in that there is no end of this, but that he will continue it to-  
wards them throughout their life, and that in more certaintie & assurance,  
it is so much the more to be had in admiration, whereas in the meane while  
they who are none of his, nor noutrted in his familie, which is his Church,  
cannot enioy the least part of this libertie, they cannot beleue nor be per-  
swaded of anie such thing at anie time, neither dare they promise to them-  
selues, that he will be with them, and be a shelter vnto them; (but do feare  
oftimes rather, that he hath forsaken them, as *Saul* crying out complained)  
and for want thereof they smart being hardned in their hearts, and let loose  
after their owne desire, to commit anie sinne that their heart lusteth after,  
euen with greedinesse, and that, because the Lord hath not that especiall  
care ouer them, that he hath ouer his owne beloued ones to keepe them  
from it.

This prerogative (I say) the wicked men of the World, and vnregene-  
rate, not onely haue not while they remaine in that estate, neither do so  
much as feruently and constantly desire it, nor connot; being no more able  
then the blind man is to see, or the new borne child to walke: and therefore  
instead of these liberties they are still in bondage, & for the most sweet dain-  
ties of Gods children, they are fed with drasse, euen with fancies, dreams &  
deceivable pleasures. But contrariwise, that which was spokē to *Mary* the mo-  
ther of *Iesus*, thou being freely beloued of the Lord, he is euer with thee af-  
terward, to preserue thee whom he hath loued: the same may be verified of  
all Gods children; after he hath once receiued them into fauour, forgiuing  
them all their sinnes (he is with them euer after, to watch ouer and care for  
them,

## Of the second priuiledge.

525

**A** them; that so they may be presented safe before him, when hee shall appeare for their euermlasting deliuerance.

*Whom God once  
looueth, he loueth  
vnto the end.*

By which it may be seene, how excellent and how much to be desired, the estate of the poorest of Gods children is, aboue the flourishing youth that liueth at hearts ease, or the mightiest monarch or prince that is vnreformed. It might seeme therefore, that euen this honour that God giueth to his seruants, which I haue alreadie spoken of, were enough. And I confesse, that if I might haue had my choise, when I was in the depth of hellish anguish and miserie, I should not haue asked the tenth part of it; the Lord hath therefore giuen more, than wee could haue asked or thought: yet these are not all the priuiledges,

*The estate of the  
poorest child of  
God, is farre bet-  
ter than the best  
of the vngodly.  
Experience tea-  
cheth the truth  
of these things.  
Eph. 3. 19.*

**B** which God hath bestowed vpon his beloued ones, as shall be seene. For hereby they walke in greater safety, than if they were guarded with an armie of men: yea, if whole armies of enemies came against them, as against *Elisba*, yet haue they more with them, than against them. For the Angels of God do pitch their tents about them to keepe them. And how great a prerogatiue this is, they can best tell who beleue it, although they must needs commend it who doe but heare the report of it. For they know and haue experience of it, who receiue these promises into their hearts by faith, and beleue that God will performe the same vnto them, who are not at any time depriued of them but onely through their vnbeliefe.

*2. King. 6. 16.*

*Psal. 34. 7.*

**C** I graunt, that all Gods children inioy not this, neither say I any such thing: but this I say and affirme freely, that to euery age in Christ, both the weak, the strong and the middle age, there is more granted by God, than is inioyed of them: not that God doth in words seeme to offer that, which hee meaneth not to performe, but because men either know not, or beleue not through satans malice, what their liberties are: or if they doe, yet it is so faintly beleueed, that they are holden backe by euerie occasion almost, to forgoe and be dispossessed of them. Which all must graunt to be through their owne fault, which may easily appeare to him who is willing to see it, thus: whereas the spirituall riches, which beautifie the soule, are the greatest riches, and therefore

*Why they inioy  
not this con-  
stantly.*

*Note.*

*Men not know-  
ing, or but faint-  
ly beleuing the  
liberties of the  
children of God,  
deprive them  
selues of much  
comfort: but they  
might constantly  
enioy.*

**D** should most be sought after, esteemed and delighted in: many euen of good hope, which will grant this with vs, will not yet bestow any more trauell for the same (be they neuer so great priuiledges which God offereth them) than they did in times past; that is, with lesse delight and seruencie, than they shew in following and looking after their earthly commodities. They cannot (I say) be brought to set an higher price vpon the graces of God, and the heavenly liberties, which belong to Christians, than vpon transitorie things, which soone passe away.

And this in few words is the chiefe cause, why not only earthly minded men attaine to nothing, but euen some such as haue receiued the first fruite of the

**E** spirit, grow not to any great experience what the excellent estate of a christi- an is, and how great priuiledges God granteth many of them to inioy. Alas, if men tast but a little of beliefe that their sinnes shall be forgiven them, they hardly goe anie further to daily proceedings in their faith (though they are taught that they should grow from faith to faith) and so to liue by it, but stand at a stay for the most part, euer readie to call into question, whether they haue it or no. What are such the better for the infinit good things, which God hath

*Note.*

*Rom. 1. 16.*

in



in store for his, which also diuers of their brethren inioy alreadie, in respect of **F** that which they may attaine to? but rather as though they were no such, they walke either heauily, nothing able to beare off the discouragements which they meete with, by spirituall helps and incouragements which they have not; or rather in worse case, that is, not seeing when they are hindred at all. I denie not, that the diuell doth subtilely and vigilantly seeke to blindfold them, weaken their faith, and set manifold stoppes in their way: but wherefore haue they beene taught this, that the Scripture giueth greater grace, but that they should beleue it, and finde it so themselues. And againe, *that greater is hee which is in them*, namely the spirit of God, *then he that is in the world*, that is the diuell?

Iern 4. 6,  
Ioh. 4. 4.

*All the priuiledges of the goodly are no more than God saw needfull for them.*  
1. Pet. 1. 6,  
Note

And yet all these and other such excellent priuiledges which appertaine **G** vnto them, are no more than God did see they should stand in need of to helpe them beare the burden of tribulation, reproch & other discouragements which here of necessitie must meete with them: which would shake them so, as they would make them to faint vtterly, if they were not vpholden with props and staies most mightie. Consider this yee that forget God and aske not after him: but especially, yee seruants of his who desire to doe his will. For these things doth God indeed: I meane, he bequeatheth many goodly and sweet liberties to his, and many of his beloued ones finde them and feele them; and you that do not so, behold what yee loose and goe without. Claime therefore with reuerence that which is your due, I meane which God hath bestowed vpon **H** you; and beware, least through your default, the priuiledges of Christians should not be thought as great as the Lord in his word affirmeth them to be, whiles you inioy them not, as though they were no such.

Psal 87. 3.  
Rom. 5. 5,

Heb. 11. 6,

1. Ioh 3. 3.  
Reuel. 2. 13.  
Note

The Lord hath done great things for vs, as it is written; *Honourable things are reported of thee, O thou Citie of God.* And if it were not so, and if the loue of God were not sweetly shed in our hearts through the holy Ghost; yea, if wee were not periwaded that the *Lord is a plentiful rewarder of them that seeke him*, and that *all the afflictions of this life are not worthy the glory which shall be shewed vpon vs*; Wee might soone be caused to cast downe our countenance and be discouraged: who are not onely strangers here, and therefore not knowne nor regarded of the men of this world, but we are among professed enemies, (for we dwell euen where Sathans throne is) who, the more we differ from them, the more we are hated of them, and therefore in feare of continuall and infinite dangers by reason of them and their Captaine; and, but for that the Lord hath promised to be with vs and guide vs, we should vtterly faint and be discouraged.

CHAP. K

A

CHAP. 4.

Of the first branch of the third priuiledge, wherein (as in the rest) it particularly appeareth how God is with his, and namely,  
How he giueth grace to his children  
to liue godly.

B



Vt that it may better appeare how great this priuiledge is, (namely, that God is with his, that so I may proceede vnto the rest) let vs further heare, what worthy and singular fruits do flow from this fatherly care and most louing prouidence of God ouer his, and accompanie the same throughout their liues; which though they arise and proceed from that one, yet I will set them downe as

particular priuiledges distinctly by themselves. And because it is not so easily seene and conceiued of many, much lesse beleeued, I will more particularly lay forth the same: and first this third; the summe whereof is this, that who so are thus cared for of God, he bestoweth this grace vpon them, that they learne of him that which none can learne else-where, nor any but his chosen ones can learne, that is: how to liue, & goe through their whole pilgrimage according to his will; and how to die, and goe from this vale of misery, that they may afterwards be taken vp into glory, euen this prerogatiue he granteth them. And it hath these two branches: the one, that they may be fruitfull in good life; the other, that they may be kept from foule offences.

The third priuiledge.

Note:  
The first branch of it.

Now concerning the first, namely, the holy life which God teacheth them to lead, this is not the least, I might rightly say there is no greater treasure here to be inioied: that they need not count the Christian life combersome, vnfanorie, and an heauie and tedious burden as the most doe, but an easie yoke, an estate wherein they need neither be idle nor vnprofitable, but readily prepared vnto euery good worke. Now that they may be able to doe this, to be settled constantly in a godly course, and wise to preuent and auoide the hinderances that lie in their way, & to aime at the commandements of God as at a marke, that they may keepe them; is not this a benefit, yea a singular priuiledge, when the Prophet calleth him an happie man that is inabled of God thereto? and Christ himselfe teacheth, that it is the chiefe happinesse which can be inioied in this life, to keepe the word of God which we heare, that it may direct and guide vs? yea, that one day in his house, that is spent and passed in the militant church and as his seruants doe, is better than a thousand in any condition besides?

They haue grace to liue well.

Mat. 12, 29.  
2 Pet. 1, 8  
1 Tim. 5, 10.

Psa. 112, 1, 2.  
Psa. 1, 2.

Luc. 11, 28.

Psal. 30, 2.

E

And although it be an estate full of happinesse, yet let no man maruell that I say, Gods beloued ones may haue this liberty & prerogatiue to walk and liue in it; for the Lord inableth them thereunto by whose power only they can do all things; hee giueth them an heart not defiled and vncleane, as it was sometime, but purged and clesed in good sort, and therefore now it is able to like and loue his will which sometime it loathed: and they who beleeeue and are perswaded, that God will bestow & doth daily offer this grace of sanctification vnto

Note:

Phil. 4, 13.

Ezek. 36, 27.  
Treason.



vnto them, they receiue it, & thereby are strengthened to doo that good in **F**  
their life, which they can loue with their heart, & which they approue of  
and allow in their iudgment.

And to this the Apostle encourageth and draweth vs in fundrie places,  
to the Ephesians writing thus: we are GODS workmanship, created in  
Christ Iesus vnto good workes, which God hath ordained, that we should  
walke in them. If we be appointed to walke in them, then God will streng-  
then vs to his owne worke. And in another place he saith, our conuersati-  
on is in heauen: as if he should say, our whole carriage should be heauen-  
ly. And to the like purpose manie other scriptures might be alleadged,  
that though the vnregenerate walke in darkenesse, and be not obedient to  
the Will of GOD, neither in deede can bee, yet that GOD will guide **G**  
his, to the loue of him, and to the looking for his comming in heart  
and affection, though power bee oft wanting, which is a great preroga-  
tiue.

Nota.

Why some good  
people inioy not  
this.  
Pla, 77.7.

Now if this libertie of Gods seruants be not either knowne of some good  
Christians, or not beleueed, I denie not, but euen they (as yet) goe with  
out the benefit of this priuiledg in great part, accordingly as we may see in  
manie. But this neede not be, if they knew & were perswaded of Gods libe-  
ralitie and bountie towards them (as some others are) who is so farre from  
denying grace hereto, that he hath pleasure to see them vse it wel to whom  
he granteth it. And vntill this be, that they draw by faith daily strength **H**  
from Iesus Christ to subdue their lusts. they cannot obtaine to finde the  
Christian life easie to them, as manie doo, but goe to work by their owne  
strength in all their duties, and by the vertue of their prayers hope to pre-  
uaile against their sinnes; which indeed are not conquered by anie such  
meanes, but remaine in their old strength still. The which they seeing,  
that for all their labour and striuing against them, yet they doo not finde  
that they are weakened or abated in them, but that they toile themselues  
much, yet they profit little; they begin to be dismaied and faint, euen in  
vsing the meanes which they did, beholding how they sticke fast still in  
the mire wherein before they lay; and so they being discouraged, fall into **I**  
some great sorrow, or which is little differing, breake out into securitie &  
loosenesse. And this slauerie they are brought vnto, through the malice  
and subtiltie of the diuell, who seeing their vnablenesse to beleue the pro-  
mise of God, (which is, that he will strengthen them against their speciall  
infirmities) doth play the Lion, holding them vnder thus, with vnbeliefe.

1, Pet. 5.7.

Against the which, their remedie must be this, *That they resist stedfast in  
faith*; that is, that they yeelde not to this distrust, which long hath oppres-  
sed them, but by little and little suffer themselues to be perswaded that  
their case is farre better than they conceiue; (which shall neuer be hard  
to perswade them, who found true deliuerance from the spirit of bondage) **K**  
and that the Lord hath not taken them into his fauour to leaue them at six  
and seauen (as they say) in the world, and to make them shift for themselues  
as orphans, and to trust to their owne wisdom and strength to preserve  
themselues from Sathan and sinne: but that he as a father caring for them,  
hath sufficient power in his hand to strengthen them and require this of  
them,

God hath not ta-  
ken care of his, to  
leaue the in the  
mid way.  
Ioh, 14.18.

**A** them, that they should beleue it; which they cannot doe, but thereby they are mightily stayed and vpholden, and by the same faith shall more and more be vpholden dailie; vntill they see themselues set at great libertie, and that it was the diuell who before held them in feare and bondage.

*The beleuer shall be set at libertie from his special-  
lest finnes.*

The common obiection will heere be put forth vnto me: that they would (if they durst be so bold) beleue with all their hearts, that God will subdue and slea their sinne and lead them forward to liue godly, if they could first ouercome some particular finnes which doe most trouble them: but as long as they preuaile in them they dare not thinke (they say) that God will giue them that grace, which he doth vnto others. But to answer them, I haue said be-  
*Obiection*

**B** fore, that they haue no power in them of their owne whereby they may weaken the strength of sinne, but this they must obtaine by faith, as well as grace to liue well: and that God commaunds them so, that they may know, it pleaseth him that they should do so. And till that, they are holden from their owne right through the diuels craft, who hideth from them (as their euidence) this confidence in God; euen as, if a subtile man should keepe back from his neigh-  
*Answer*

**C** bour, any part of his land or liuing. I conclude therefore, that the children of God (who pardoneth their infirmities through Christ, & will not look streightlie vpon the) haue this prerogatiue, that they may lead their liues acceptable to him in Christ, and if they be carefull to know, what libertie he hath giuen them whereby they may obtaine ablenesse thereto, I say, they may walke wor-  
*1. Ioh. 3. 19.*  
*Psal. 138. 3. 4*  
*What the libertie of a Christian is that he may and ought to ob-  
taine vnto.*

thie the gospell indeauouring to please him in all things, and so be vnrebuke-  
able in the middest of a wicked and froward generation; although (as I haue said) through the diuels tyrannie and the vnbeliefe of their owne hearts, many euen of them, are farre from inioying this priuiledge.

The which, as it is accompanied with happinesse it selfe, so that it may be seene to be a priuiledge indeed peculiar to them, know we, that as for other it shall not, neither can be so with them, they haue no part in this treasure, no not euen they, which at sometimes will seeme more holy than the rest. The wicked (I say) haue no fitnessse nor aptnesse to receiue this grace (To liue godlie) no more than a dead man is fit to rise againe and walke, or the blacke Moore by washing, to change his blacke skin. And therefore although they like well enough of the name of it, yet that they are such as denie the power of it, heereby it may appeare, that as the worst sort of them like dogges and swine tread it vnder feete and scoffe at it, the common sort count it and tearme it precisenesse, and loue to be conuersant with those that are of their owne mindes, so the best sort of them are such as finde in themselues and know, that they haue no pleasure in it. And no better is the patched life of the best sort of papists, who liue not by faith, but please themselues in this, that their life is good if they doe the outward works which God and their Church command.

*No wicked man  
can liue godly*

**E** All of them remaine and continue in the damnable estate they were in at the beginning.

*Notes*

Neither do I maruell at this, which the Scripture affirmeth so plainly, that the vngodly are not obedient to the will of God, neither possibly can be. For I my selfe (saith *Paule*) when I was in darknesse and liued after the lustes of mine ignorance, was greedily set to commit sinne. Therefore if be impossible for a man vnrenued to forsake some particular sinne, but by infinite degrees

*Rom. 8. 7.*

*Rom. 7. 9.*



much more impossible to cleanse his heart, from whence onely good life can come; it is most certaine and cleare, that all wicked men, while they abide so, are farre off from this priuiledge, to be able to lead a godly life; and therefore that is particular onely to Gods children to do so. But of this part of the priuiledge in hand I say the lesse, seeing I must of necessitie speake somewhat of it, in handling the other branch of it, in the next Chapter.

## CHAP. 5.

## Of the second branch of the third priuiledge.



Nother branch of this priuiledge or honour, that Christians haue aboue other men, ( which doth necessarily accompanie the former, and best appeareth, when it is particularly laid open, and helpeth much to strengthen the weake, and to comfort them, is this:) that they may be kept and preserued from great and reprochfull euils, so that seldome or not at all (if it be expedient) they shall be ouercome of them: which the Apostle

They may be kept  
from great fals.  
Phil. 1. 11.  
Psal. 3. 19.  
Col. 4. 5.  
Pla. 119. 10. 11

Psal. 119. 110.

would neuer so often and earnestly haue exhorted the godly vnto (saying: See that ye walke vnblameable and without rebuke; and in another place: *Walke wisely (not offensively) towards them that are without;*) except he had seen, how they might haue attained thereunto. Therefore the Prophet saith: *I haue hid thy word in my heart that I might not sinne against thee,* and againe, *Let me not wander from thy commandements,* and againe: *I swarued not from thy precepts, for why? they are the ioy of my heart.* And the same spirit guiding Gods people, they are like misfired to him, and would not wander nor swarue from his will. And the cause of this must be considered, which is that they count preciously of Gods word, & therefore lay it vpin their heart, & are perswaded that it is the greatest gaine to follow the doctrine of it, and therefore they count it not tedious to abstaine from the sins which other cannot be drawne from, but willingly forsake them, which other men with tooth and naile hold fast, and continue in.

Examples there-  
of in the old Te-  
staments.

Ioh. 1. 2

Hebr. 11. 13

*Enoch, Abraham, Moses, Iosua, after Moses death, Samuel, Daniel, Iob,* with others many in the former ages of the world, how do stories report of them? After they had any neere acquaintance with God, they committed not any such heinous trespasses as were common stains and blots in the liues of others, (I speake not now of their vertues) but they departed and withdrew themselves from euill, euen as God had chosen them out of the world, to verifie that which is written, *All these liued and died in faith?* The Apostles after they had receiued more fulnesse and greater measure of the spirit; were farre from the scandals and offences, which before were vsuall, and daily rebuked in them, and committed of them. Yet to shew what need the best haue to be kept by God continually, sometime the diuell preuailed, as to make breaches amongst them; though we seldome finde any of them to haue bene thus deceiued.

A So, some of the Churches haue beene commended to vs to haue beene so farre off from shamefull falles ( as the Thessalonians, the Churches of Smyrna and Pergamus) that they were good examples and lights to others. So sundrie persons in the new Testament, as *Timothy, Demetrius, Priscilla, and Aquila*, who were well reported of. All which with others, as they are set forth for vs to follow; so who doubteth, but that they found in their liues more sweetnesse and delight than others, who were also Gods children as well as they, but not so free from manifest crimes & open sinnes as they? Now when they are thus kept from grieuous and shamefull falles, it followeth most necessarily, that euen thereby they be kept also from sore and great punishments,

Examples in s. 6  
new.  
Act. 16. 1.

The freer from  
sinne, the freer  
from punishments  
Psal. 91. 11.

B forasmuch as these alwaies follow them.

By this that hath beene said, it may without any difficultie be gathered, what great liberties the true Christian hath giuen him of God. But seeing such as haue not experience of that which I say, do hardly thinke it to be true, it shall be necessarie for such to know another thing; and that is this: That God hath made such a way to the performing of all this that I haue spoken of,

They may serue  
God with ioy  
and delight.  
Deut. 28. 47.

C ceeding value and excellencie: that whereas godlinesse is so vsfauorie, yea, wearisome to the most, yea, euen vnto many such as will talke much of it, and

The want of de-  
light makes god-  
linesse wearis-  
some.

preach it also; in the meane while, this liberty should be enioyed of any by the grace & goodnesse of God, that they may turne from their old sinnes; and contrarily, serue him with delight. And that the true Christian may reioyce in the doing of the will of God, our Sauour Christ, who in all obedience to the commandements was willing to be an example to vs, professing to his disciples that it was *his meat & drink to do his fathers will*, taught vs also who are his members and one with him, that we should endeouour after the same, and assureth vs, that we may obtaine to make it our meat and drinke also, to doe that

Note.

Iohn. 4. 34.

D which is pleasing to God. And although I am not ignorant, that we cannot haue the fulnesse of reioicing in doing good duties, yet if there were not much granted vnto vs in that behalf, (for all the strength of sin that remaineth in vs) the Lord would not haue said, that he hath made his yoke, that is, obedience to his word, easie for vs, and his brethren (as the flesh counteth it) to be gentle and light to vs. Which Saint *Iohn* interpreting sheweth how; saying: *All gain-saying power of the diuell himselfe is resisted by faith*; that is, while we beleue, that God will giue vs strength and victorie against the same.

Math. 11. 29.

1. Iohn. 4. 7

Againe, if we might not be able to finde sweetnesse and pleasure in this walking with God, why would the Lord himself say in Deuteronomy: *Reioice*

Deut. 12. 18

E before the Lord in all that thou shalt set thy hands vnto, that is, goe about throughout the day? and in another place: why would he reprocue Israell for not seruing him in ioyfulnesse and gladnesse? whereby God teacheth that this grace should bee laboured after in our particular callings, that the husbandman, artificer, magistrate, and preacher should walke in their vocation with chearefulnesse; who yet; if they doe their duties as it behooueth them, shall most hardly doe it of all the rest: and the same I say of the poore

Deut. 28. 47. 48

In all kinds of  
particular call-  
ings.

Note.



Col. 3. 23.

Psal. 119. 14.

Luke. 1. 75.

Mat 6. 21.

Psal. 119. 76.

Esay. 26. 9.

Can. 5. 9.

Act. 9. 21.

*Note.**The Godly  
much troubled  
with rebellion,*

man and the seruant and of all that walke in a lawfull calling, seeing they serue in Gods worke, where they are sure to haue sure allowance. Which would not a little repaire their liues and increase their comfort, ouer it is now with the most of them who goe to their worke as slaues, and as the horse and oxe onely for their bellies sake, and do not serue God at all in dooing their worke to men. So that we knowing this, that we may be merrie, and euen finde delight in the heauenly life, and in flying the corrupt behauiour & bad example that is in the world, (and that, with much more contentation and freedome from feare, then the carnall gospeller in all that his eye coueteth, or his soule longeth after) what would we desire more? Euen as the psalmist saith, what greater pleasure would we wish, or better thing desire? All the pleasures of the earth, are not to be compared with this wisdom, to be perswaded, that Gods seruice is perfect freedome, and that it is sound pleasure to walk with him. And to say the truth, our life must needs be mopish and tedious, if it were not thus: and all that we do, should goe vntowardly forward, as the froward seruant which is sent against his will, goeth awkely about his busines. But God making it delight and pleasure to vs, we may set our hearts there vpon, not by fits, but mind it chiefly & principally aboue al other matters, which yet (when we knew no better) did wholly take vs vp and affect vs. For where the treasure is, there is the heart; & looke what a man delighteth in, that will oft & euerie while come to remembrance and be thought vpon: and by that meanes it is no more tedious & wearisome, as sometime it was, but the chiefeft matter of all other that possesseth vs. Therefore the Prophet of God when he would in a certaine place speake of the delight that he had in the statutes of God, he adedeth this as a fruit thereof, that he had them continually in remembrance, and did not forget them.

And thus it commeth to passe, that manie of Gods seruants may be seen to be drawn vp vnto God, and in their speech, behauiour & whole course to bend this way more then other, & to mind heauenly things, in such wise as other maruell therat; the cause is this: they be resolutely perswaded, that their labour is not lost that way, yea rather that it is the pleasantest estate, & they find delight therein. And therefore they need not be as others, whose hearts are strongly carried after strange desires, but through Gods guiding of them, they may beset on things heauenly, seeing they haue made them their delight and ioy.

Oh weigh what an exceeding priuiledge this is, that both praier and practise of dutie, whereto we were sometime not vntoward onely but euen rebellious against it, should willingly be taken in hand now, & become pleasure in stead of deadly toile? yea, what a freedome and libertie is it, that we should make it our trade to aime at the seruing of God in all things so far as our knowledge serueth vs? And as the godly way is become easie to them & daily regarded of them, after that it once waxeth pleasant to the: euen so their old delights, I meane the lusts of their ignorance, grow loathsome which they oncer thought impossible. And yet concerning rebellion and contradiction, they are not void of them, for all their libertie and enlargement; but are holden captiues thereof in great part against their will, as shall

**A** shall be said afterwards (for else they should haue their heauen heere which may not be:) but as they espie it, they giue it not rest, but with heartie dislike, they oppose themselues and fight against it: and because they haue sweetnesse and pleasure in the Christian life, therefore the gainfaying lusts, which rebel against that course, & striue to hold them from it, are neither so forcible as they haue beene; neither do so long time, as they were wont, hold them vnder.

*though they serue  
God with ioy.*

But this which I haue said of the remainder of sinne and of rebellion of nature abiding still in the best of Gods seruants, I would haue well to be marked, for that many will be readie to take occasion otherwise to cauill and quarrell against that which I haue said, namely, that God hath giuen this priuiledge and libertie to serue him with delight. For thus they reason: If you can go forward thus easily in a Christian life that you can take pleasure in it, which to so many godly people is toile, it seemeth that you are not hindered, nor clogged with the rebellion of the old man, which is our corrupt nature, but that his force and strength is extinguished and killed: whereas the Scriptures tell vs farre otherwise, and the best men that euer were borne after the manner of men, felt it, smarted by it, and complained of it. Therefore (say they) you set before vs such a Christian as is no where to be found.

*Objection.*

*Psal. 51. 5  
Rom. 7. 23. 24*

**B** But to all this I answer somewhat more fully than I did before: that if it were not for the stirring and rebellion of the old man, and the corruption and naughtinesse that cleaueth fast vnto vs, we should by many degrees farre exceed the greatest measure of holinesse, which we can now possibly reach vnto; although we denie not, but that through the grace of God we haue attained to somewhat already. For as we serue God with delight now, and may (God be glorified) do so for the most part: so we should (but for the sinne that sticketh fast in vs) do so, perfectly and continually without intermission and contradiction, as the heavenly spirits do. And as our Saviour Christ, seeing he could neuer be conuicted of any sinne when he was heere vpon earth, (as his words prooue, *Which of you can conuince me of sinne?*) therefore when the Prince of this world (namely, the diuell) came, he found nothing in him which he looked for, namely, sinne: euen so should it likewise be with vs, but for this fountaine of spirituall leprosie, whereas now we find through the vncleannes of our hearts, that there is imperfection and weaknesse euen in our best actions, that I say nothing of those which are common.

*Answer.*

*Note.*

*Ioh. 8. 46.*

**C** And although with delight we goe forward in dutie both to God and men; and withstand the contrarie sinne; yet through weake knowledge, faith, memorie, &c. and through subiection to sinne and Sathan; euen the best estate that we can attaine to, is with much infirmity, & with iust cause of crying out as the Apostle by his example taught the perfectest in this world to do, saying: *O wretched man that I am, who shall deliuer me from the bodie of this death?* So that

**D** the old man is not killed, nor strength extinguished: we say no such thing, but abated indeed and weakened much, as well as pardoned, through the grace and power which we receiue daily from our Lord Iesus Christ by faith. And this for answer vnto the former obiection: whereby it may clearely be seen what I meane, when I say, that God hath giuen power vnto vs, if we acknowledge and beleue it, to lead a Christian life with delighting in it, and cast off the works of darknes, which though it be not without change, full and absolute;

*Rom. 7. 24*



yet, in that it is so great libertie as it is, it ceaseth not to be worthily accounted a most great priuiledge, as I haue said before. For is it a small thing to find pleasure and the greatest reioycing, in the subduing of our euill hearts, and in the forgoing of our vnlawfull liberties, which other men fight for with tooth and naile, and would count their life worse than any death except they might enioy them?

Note.

Psal 87. 3.

Psal 84. 11.

Note.

Vnruly affections interrupt euerie good course entered into.

By not curbing the old man we offer wrong not to our selues onely, but also to the Maiesie of God.

Nay, is it not an high degree of honour, that we may from day to day be admitted to reioyce before the Lord in the duties which we doe, euen all that we shall set our hand vnto; when yet others are so farre off from it, that they would chuse to lie in prison all the daies of their life, rather than they would be tied to it, and be thus yoked, as they account of it? O therefore, praise the Lord, all ye his seruants; the Lord I say, who doth so wonderfull things for his: for in this is that Scripture fulfilled; which saith, *Honourable things are reported of thee*, that is, which thy God hath done for thee, *O thou citie, or people of God*. And if it were not so, that the Lord hath done so great good things for his people, how could that be true which is said in another place, of their happie estate, that it is better to be a doore-keeper in Gods house, because we are there in his seruice & vnder his gouernment, than to dwell in the tents of the vngodly whersoever, yea though it were in the palace of princes? If it be further demaunded, Where are such as inioy this prerogative in their liues? I say, I know no cause, why Gods people, which haue an acquaintance and discharge against the day of iudgement and the wrath to come, and haue sound knowledge and assurance of their saluation, and of Gods fatherly care ouer them, while they liue heere, I say, I know no cause why all they should not haue some good and liuelie resemblance of such persons. For did they hold fast this perswasion, that God hath giuen this libertie vnto them, the diuell (who it is, which iniuriously detaineth it from them) should deceiue and defeat them no longer in the grosse sort & manner that he doth. But the common baits whereby they are snared, as earthly pleasures, profits and preferments (yea, though lawfull) would be in meaner reckoning with them, than they can be otherwise, neither would they be so eager and greedie in their worldly dealings, as now they are.

And this men must thinke the greatest libertie, to haue their hearts thus affected, and readilie framed and disposed to their seuerall duties; and perswaded, that nothing is better for them than thus to bridle the vnruly affections, which are euerie while readie to breake off the best course that can be entred into of them. And if we thinke it much to be inioined thus to curbe vp the old man which most hindereth from going forward with dilight and readinesse in well doing, we must consider what iniurie we offer to the Almighty, that whereas nothing goeth forward well that is vnwillinglie gone about, so neither should this work of of the Lord do in vs, except we should prouide so, that much vntowardnesse & awkenesse in Gods seruice (which is wont either to breake it off, or to be the greatest hinderance therein) be remooued, or at least resisted, Which shall not be hard to do, if we daile consider, that hee hath promised to make vs fit for that which he sets vs about, and that we beleeuing his said promise, shall find the truth of it in vs. Namelie, our hearts encouraged, our backwardnesse and sloath repelled or much abated, and we quickened

F

G

H

K

**A** quickned to our duties, as Gods faithful seruants haue beene in all ages before vs. Which grace if it may be obtained of vs (& who doth not see cleerely that it may?) I meane, that all true Christians may shew willingnesse and cheerefulnesse in their daily duties doing, and be much freed from the contrarie vntowardnesse, vnfitnesse, and rebelliousnesse, which is the greatest let that can stand in their way: if (I say) God haue prouided so mercifully for his, that they may with delight walk in his waies, set themselues to watch against their infirmities, & so in their common dealings and actions practise a godly & innocent life, and that they may do earthly businesse with heauenly minds, (which the vire-

*Note*  
An vnvaluable  
priuiledge, to fol-  
low earthly busi-  
nesse with hea-  
uently minds.

**B** the former; that the Lord hath in giuing this gift vnto his children, bestowed an vnvaluable blessing and prerogatiue vpon them: and let vs wait to inioy it; and when we faile most, acknowledge such weaknesse, that we may finde release of it from God. And if any of his finde it not, neither see it to be so, it is their vnbeliefe which depriueth them of such a treasure; but when they enter into Gods sanctuarie, they shall see it farre otherwise.

This were worthie to be harkened after, (some perhaps will say) if we might indeed attaine heereto. But what triumph call ye this ouer Sathan and sinne, when the best of vs are priue to this, that we are caried by them both, to do that which we know to be displeasing vnto God? For besides this that some

**C** particular sinnes do draw vs through the deceitfull inticements thereof, (the diuell changing himselfe into an Angell of light to winde vs in the more sub-  
tely) there are also strong corruptions which breake out in vs, preuailling dan-  
gerously to the hindring of vs from many good duties, and that oftentimes: as  
also in the examples of *Iob*, *Dauid* and *Peter* who were farre our betters, it may  
appeare. These two obiections (of great waight doubtlesse) I must first answere  
before I go further. And first of the formost, though they, I meane the godly,  
be not void of the sinnes which I haue spoken of, yet that hindereth not the  
honour, which God hath set them in and giuen vnto them. For there is left in

2. Cor. 11:14

**D** by the Lord himselfe in his elect, (as the Apostle teacheth by his owne ex-  
ample) not that they should perish, but partly, least they should looke to tri-  
umph before the victorie (which Sathan would most of all wish;) partly, that  
the best men being priuy to their owne weaknesse, (and that throughout their  
life) they might not rest vpon their owne strength, but alwaies depend vpon  
God: yea and further also, for this cause he doth it, that the more hard the  
combat is and their strife with sathan and sinne the more vehement, the more  
glorious might the victorie appeare. And therefore as it is in warre and battels  
fought amongst men, we do not measure the victorie by any thing done on ei-  
ther side whiles they are contending or skirmishing, for the vehemency of the

The godly find a  
strife between  
the fl. sh and the  
spirit for three  
causes.

1  
2  
3

**E** one, or the remissenesse of the other, neither will we count him a coward, who  
shall be grievously wounded, no although he sometime giue backe like one  
which is overcome, so as he do afterwards take heart and courage to himselfe  
again: euen so in this spirituall fight and conflict, when we shall see the good  
Christian to be ouermatched, as it were, & for the time, driue to hard distresse,  
by sustaining the shame & reproch of some euill action committed, or ranke  
rebellion nourished, which is no lesse than if a man should in war loose some

No Christian  
while he fighteth  
with sinne and  
satan, though he



receiue manie &  
great wounds,  
yet not giuing o-  
uer, can be said  
to be vanquished

Examples.

member of his bodie; yet must we not thinke that the spirit hath yeelded it selfe vnto the flesh, neither hath ben ouercome of it, though sore and grievously wounded, if it shall by the feeling of the smart which it tooke by the sin committed, gather againe greater heart of detestation against it, and strength and courage by spirituall armour to repell Sathans poisoned darts for hereafter.

Now of the examples: and first of *Iob*, yee will say; How could he crie out as he doth in the third Chap. against the day of his birth; crie out I say, yea howle, and charge God, but he must needs shew himselfe to be ouercome of the flesh? There is no doubt, (I graunt) but that his aduersarie the diuell did now make full reckoning, that he should fall into verie loathsome blasphemie, & vtter desperation: and it cannot be denied, but that he was caried verie far out of the waie. But yet, as he is not to be freed from all fault; so he is not to be further charged than he gaue iust cause, forasmuch as the Lord himselfe doth so determine the controuersie in the end: (whose sentence no man doubteth, but that it was most righteous:) that although he reprocue him, yet of his singular goodnes he doth not make his fault so heinous, but chargeth his three friends as the chiefe prouokers of him to that euill which he did, and crowneth him as it were, for that in so great a combat by his valiant wrestling he had preuailed. But yet for our further edification, let vs see somewhat more particularly into this action, directing our selues by that which the Lord hath said of him. I say therefore, that *Iob* sinned manie waies, but yet through humane frailtie. For his intemperate speech proceeded not from a settled and constant purpose of the mind, but was wrung from the exceeding greatnesse of his grieve and paine, which hindred for the time all sense & light of faith & iudgmēt in him. For in that he thought, he could by no other means be deliuered frō those so great euils which he suffered, but by death; it shewed that he did not thoroughly nor sufficiently weigh the power & might of God. In that he wished either that he had neuer been borne, or together with his birth to haue dyed, it must needs be granted, that it was a speech of a man little considering what he said; but which had forgottē what great mercies he had receiued, yea, what he himselfe had sometime vttered. If we haue receiued prosperitie from the Lord, why should we not suffer aduersitie? In that he earnestly wished deliuerance from his sufferings, but asked it not of God, it bewraied a mind in him sore troubled. And lastly, in that he had regard only to his owne quiet & ease, & thought at that time death to be the finisher of his sorrows; it might haue seemed to giue him place among the Epicures (who take their pleasure whiles they liue, looking for nothing after death) but that he declared himselfe at other times, to be of a contrarie mind. But all these (as I haue said) proceeded from mans frailty as we may afterwards heare *Iob* himselfe to confesse. For who doth not maruell, in that so great trouble & anguish of his, that he vttered not one word either against his Wife, or against his friends dealing so vnwisely with him, and so sore prouoking him, as furious and raging men are wont to doe in such a case? So that we should not so much maruell, that he could be mooued to anie impatience at all, beeing stricke downe with so manie & weightie blows of sorrows as that he could

The weighti-  
nesse of Iobs  
affliction conf-

keepe

A keepe any measure therein, that he neither brake out into rage against them which so vexed him, nor into blasphemie against God, which Satan laboured <sup>dered, argueth</sup> most especially to haue brought him vnto. Neither is he to be counted an <sup>his patience to</sup> impatient man, who doth not by and by resist and ouercome all vexations of <sup>be greater than</sup> bodie and torments of minde, with such strength and constancie as were to be wished; but he, who so goeth to worke, that the hellish spirit in the end preuaileth ouer him and hath the vpper hand. Therefore, most wisely and fitly to this purpose, doth the Apostle *James* admonish: that in iudging about <sup>his impatience.</sup> *Jobs* conflict, we consider not so much, what came to passe in the combat and fight, as we marke the end of the battell, that is to say, that God did inwardly

*Iam. 5. 11.*

B vphold his seruant, and pronounced him an happie man; and though he suffered him to be verie grievously tempted, yet neuer beyond his strength, which he in most fit time and season did support him with. And what one among all the Saints of God hath not proued and found this true, if we marke and consider their words and their liues? Let thus much be granted therefore, that the flesh raged in *Job*, and so, that he offended grievously; and no maruell, for he was a man: but yet (God himselfe being iudge of this matter) he neuer wholly gaue place to the flesh, but (although it was not without many wounds receiued in the battell) the spirit preuailed, and had the vpper hand in him.

C Of *Peter* likewise this is to be said: As the Lord *Iesus* had done much for him, and giuen him many priuiledges, euen as to other of the Apostles he had done; yet in that dangerous plunge of his, being the greatest downefall (a man would think) that euer any good man might sustaine, he neither sinned against the holy Ghost, neither was wholly drawen from his holde, and subdued by Satan. For although he denied in word, that he knew Christ, yea and that with a curse called for vpon himselfe, if he knew him; I say more, though his conscience did burne within him at the same time, yet did not his minde go with his mouth, neither did he change his iudgement with his speech: but he was brought vnto it, partly by that rashnesse of his, which was too readie at hand

*Peters deniall of Christ was onely in word, his heart not consenting.*

Note.

*The causes of it were two: Rashnesse and feare of danger.*

D with him in many of his actions; and partly, by the feare of that danger which was at hand, if he had confessed *Christ*. But in the meane season, that spirit which had taught him that *Christ* was the sonne of the liuing God; and so taught it him, that he loued nothing more dearely than his maister; that spirit (I say) dwelling still in him, was not caried to such outrage, but either was silent in him not consulted withall, (as in headie and boisterous affections it commeth to passe;) or else, it secretly rebuked the tongue, though no such thing appeared. And so likewise the faith, for which *Christ* praied that it might not faile nor be ouercome, was not extinct in him, nor viterly lost. For if it had beene so, then *Christ* had not beene heard in his praier for him, whom yet his

*Peters faith neuer lost.*

E father heard alwaies: and besides he would haue ioyned himselfe in familiarity with the Iewes, as *Iudas* did, & haue complained, that he had all that while been deceiued of his maister: whereas on the other side, he went forth & wept bittely, and declared many waies how deeply he was displeased with himselfe for that his offence. Neither yet do I speak this of *Peter*, as though I went about to make his sinne small and light; which (surely) I am perswaded, did deserue eternall death a thousand waies, but that if any haue sinned of infirmitie or in any such manner;

Note.



manner, as *Peter* did, (and yet, besides the vnpardonable sinne, one would thinke that none could be greater) they should not cast away all hope, and so despaire; but be perswaded, that the way is open to saluation, if they haue the faith and repentance which *Peter* had.

Of *Dauid* and others, the like may be said; but I haue stayed too long in these examples. I will returne now to the priuiledges and liberties which the seruants of God haue proper vnto themselues from other men, that they may not coldly and vnwillingly despise the world, and cleaue to the Lord without fainting. I trust, now the hardest obiection is answered which can be brought against their welfare and prosperitie, and that it cannot be taken from them by anie subtiltie or malice of the aduersarie; as it is written: *The gates of hell shall not preuaile against them*: and therefore I may be bold to affirme, that they hauing their names written in heauen alreadie, and this being testified of them by the Lord himselfe, That they shall be kept safe vnto the resurrection day, and that none shall take them out of his hands; I may be bold (I say) to affirme, that they are in great account with him, and highly esteemed of him, as was said before. And howfoeuer the world thinke and speake of them, because they know them not, yet is their estate most honourably, because they are honoured of the Almighty, and are from the greatest feare of danger deliuered. Is a valiant and noble gentleman in disgrace, because (whiles he goeth vnder great perils for his countrey, and hazardeth his life for his Prince, and goeth through many hard aduentures) he is reported of to be confederate with the enemy, when yet he is beloued and renowned (and that for iust cause) of Prince and Peeres? No more is the seruant of God to be reputed vile, and his estate contemptible, for that (whiles he goeth about to honour his God, and in his life to expresse his exceeding kindnesse) he is both then, and therefore set against by the diuell and his ministers, and by their malice and subtiltie drawn into some action, which might cause ill report and breed a doubt of his godlinesse, when yet his faithfulnessse is approoued of the Lord his God. Was *Paul*, because he was buffeted by the messenger of Sathan, that is; after great exaltation and glorie a little before, now immediatly not onely deprived of the feeling of it, but brought to so contrarie an estate, as to be tempted, to be deeply ashamed to thinke he had beene so high, was he therefore deprived of that which yet he was made to hope for? Nay, therefore the Scripture putteth it out of all doubt, saying after: That he triumphed ouer sathan in token that he had found nothing in him to ouerthrow him, as he saith himselfe: *I haue fought a good fight, I haue finished my course, I haue kept the faith, from henceforth is laid up for me a crowne of righteousness*. Therefore we see, how God keepeth his from shamefull euils, while they beleue that he will do so, and maketh an holy and Christian life their comfort. And yet all these and other such excellent priuiledges which appertaine vnto them, are no more than God did see they should stand in need of, (as I said in the former priuiledge) to helpe them beare the burthen of tribulation, reproch and other discouragements which heere meete with them: which would shake them so, as they would make them to faint vnto, if they were not vpholden with props and staies most mightie.

Mat. 16. 18

Luke 10. 20.

They that are  
honoured of God  
are most honour-  
able.

Note

2. Tim. 4. 7. 8.

This and all o-  
ther priuiledges  
are no more, than  
merie Christian  
haue need of to  
passe through  
this vale of  
teares.

A

CHAP. 6.

Of the fourth priuiledge: How the godly may rise againe,  
when they are fallen.

B



He fourth priuiledge doth most fitly goe and agree with these three former, although much differing from them, and therefore I do adioyne it, as the next in order there- to. And it is this: that if at any time his beloued ones do by any occasion fall from their settled course into any of- fence, whereby their consciences are wounded and ac- cuse them, or be by stong delusion perswaded that God

*The first point.*

is highly displeased with them; yet this libertie they haue giuen them of God, to returne to him, with certaine perswasion that he will neuer cast them of, but will receiue them into fauour againe, from which it seemed to them that they were debarred: whereas they, who were neuer conuerted vnto God, can haue no such warrant, neither desire it vnlesse it be in their feare. And yet I speake not this, as though I went about to debarre such from imbracing Gods mer- cie offered them, whom I exhort earnestly, to seeke it speedily. But as for the o- ther, there is no iust cause why they should cast away their confidence, and doubt or feare that the Lord hath forsaken them, as the most of them through ignorance & vnbeleefe do too readily conceiue and perswade themselves. For if any of them sinne, they haue an *Advocate with the father Iesus Christ the righteous, who is a propitiation for their sinnes*, to the end they may be incoura- ged to rise vp out of their falles againe.

*If any beleever be turned out of a good course, he may boldly re- turne.*

*1 Ioh 2.2.*

C

And if it were not thus, that they might be receiued againe after some grie- uous offence, what encouragement were there to any Christian, to strue a- gainst sinne and seeke to liue godly, seeing one time or other, the forwardest

D

may be ledd into that sinne which he neuer thought he should haue bene deceiued by? So that God would haue vs know, not onely that we may rise vp from our falles, and returne to him againe as to our father; but also, he commaundeth vs so to do, and looketh for it at our hands, and is offended if we do it not; as may plainly appeare by his owne words in the Prophet *Iere- mie: Doe men fall and not rise againe? or goe out of the way and not returne? I waited and looked, and there was no man that said, What haue I done? If God wait and looke for it, that such as haue penerly offended, should returne; and taketh it ill at their hands that they do not: is it to be doubted, whether they may or no?* Yet more may be said to this purpose. Me thinks that which our Sa- uiour Christ speaketh to *Peter*, is admirable; who was not contēt to teach him this doctrine among other, Of the returne of a straying sheepe, but because he would strongly arme him against dispaire, at the time when he should fall into that deepe gulfe of denying him, he saith vnto him: *Simon, Simon, Sa- than hath desired you to sift you as it were wheat: but I haue praied for thee, that thy faith faile not: and when thou shalt be conuerted, strengthen thy brethren.* Wherein most louingly and wisely, although couertly, hec forewarneth him,

*Note*  
*We offend him highly, if we doe not.*  
*Ier. 8 4.6*  
*Proofer of it.*  
*The first.*

*The second.*

*Luk. 22. 31. 32*

E

uiour Christ speaketh to *Peter*, is admirable; who was not contēt to teach him this doctrine among other, Of the returne of a straying sheepe, but because he would strongly arme him against dispaire, at the time when he should fall into that deepe gulfe of denying him, he saith vnto him: *Simon, Simon, Sa- than hath desired you to sift you as it were wheat: but I haue praied for thee, that thy faith faile not: and when thou shalt be conuerted, strengthen thy brethren.* Wherein most louingly and wisely, although couertly, hec forewarneth him,



him, that though Sathan should driue him far from his standing, and almost glean him out from the rest of his fellows, as an Apostata; yet for all that, he should not remaine separate from him, & through vnbeliefe be afraide to come home to him againe, but in anie wise thinke that he must returne: and for more sure token therof, he should afterward conuert others; seeing by his experience he should be best able to perswade them, as hauing most deeply fallen himselfe & therefore might hardliest of others haue been raised vp againe and pardoned. And to a singular end did the Lord *Iesus* speak thus to him, and in fit season, lest *Peter* after his fall should haue bin affraid to arise; for which cause also, he did encourage him; when sending to his disciples to meet him in *Galily*, he expressly named *Peter* among the rest, saying: Go tell the disciples and *Peter* that I goe before the into *Galily*, lest *Peter* should else haue thought that he had not been worthy to be counted a disciple.

Marke, 16, 7,

And if it were not so, that all weake ones falling by anie occasion, might be raised vp againe, & the poore wandring soules brought home, but must vtterly perish and be lost, as they feare in their temptation, to what end should these and manie other like scriptures serue? Brethren, if anie be fallen by infirmitie, thou that art spirituall, that is, hast more strength of the spirit then they, helpe to hold them vp in the spirit of meekenesse; that so they may be fast settled in their former faith and hope againe. And also, the parable of the straying sheepe vpon the mountaines, which with all diligence was sought vp againe till it were found, and not let goe and lost for euer? Besides, who knoweth not, that it is one vse of the ministerie of the word, as we read in the Prophet *Ezekiel*, to strengthen, confirme and stablish those, who hauing had a taste of the life to come, yet are haled and caried from their staied course by the deceitfulnesse of sin and the world; also, to heale the sicke & to binde vp the broken, &c? For the which cause, the Apostle desired to come to the Thessalonians often, to supplie that which might be wanting in anie of them: and if a man must oft and in great iniuries remit his brother, will not God who teacheth others to be mercifull, doo much more? Therefore this ought to be out of all question, and controuersie, that the brother who hath forsaken the good waie which leadeth to life, and is intangled in the world, or snared in the false and decieueable pleasures of it, or vnsettled for the time with troubles, or anie other waie is turned aside by sathan; is not yet for all that, cast off from being cared for of the Lord; but hath large libertie and great encouragement to returne, (contrarie to that cursed opinion of the Nouatian heretikes, who hold that if a man be fallne, he can rise no more.

Gal, 6, 1.

Mat, 18, 22,

Ezech, 24, 3.

1, The, 3, 13.

Note.

What a benefite  
this is.

Iob, 33, 23

Which if it be so, who dooth not see, what and how great a benefite and priuiledge it is to all that haue fallen into anie grieuous crime, (at least as they count it) and so haue their faith weakened, and their comfort appalled? For to a man in that case nothing is more comfortable, as by the words of *Elihu* in the booke of *Iob*, most liuely appeareth, saying: when a man shall be so wrought vpon by the Word of God, that for feare and inward anguish he turne awaie from his owne worke, that is, his old sinfull life, and refuse his meat which was wont to be most pleasant vnto him, & sorrow

**A** take hold on him vpon his bed, &c. if then there be a messenger of God, one that can tell him Gods minde, ( who shall be as one of a thousand vnto him ) who can certifie him of the fauour of God that he shall not be forsaken of him; behold that man is reuiued, and he is comforted as in the daies of his youth, &c. And euerie godly preacher hath experience of the same; both how many beaue-hearted Christians are raised out of their falles with much comfort; and how intollerable an estate it were for them to beare, if they had not good assurance from God about that matter.

But this which I say is wisely and warily to be heard and receiued, I confesse: that is to say, that euen as it is with all thankfulnessse to be hearkened vnto of

*This doctrine must wisely be receiued.*

**B** the afflicted in minde, and such as mourne in Sion: so likewise, that in no wise it be vsed as an occasion to imbolden any to sinne, or to gather hardnesse of heart in them, that either they dare goe forward more readily to that sinne, which they delight in, because they heare there is hope of forgiuenesse to such as haue runne from God; or seeke pardon the more sleightly and houerly, because God receiueth such sinners to mercie.

*We may not be imboldened to sinne by it.*

*Note.*

*Nor sleightly repent of it.*

Both which respectes because they are worthy to be regarded alwaies in this case, and for that an example verie fir for this purpose commeth to my remembrance, I will in as few words as I can, lay soorth the same. In the booke of *Ezra* the priest, we read, that he and many of the people of the captiuitie

*Ezra. 10. 1. 2. &c.*

**C** after their returne home, cast themselues downe before the house of the Lord, praying and confessing their sinnes with teares in aboundance, and chiefly this sinne, in that they had taken to themselues wiues of strangers; which was a grieuous breach of the Lords commaundement. *Zechania* the sonne of *Jehiel* a godly man, answered and said vnto *Ezra*: *It is true, we haue committed a most heinous and wilfull offence, in ioyning our selues to strangers, and marrying wiues out of them: but yet, that we cast not our selues into deadly despaire, (as such a transgression of Gods law might easily carie vs vnto) let vs know, that there is hope in Israell concerning this thing.* Wherein, these two points I obserue principally among many others: that as neither *Ezra* who

*Two points are principally to be obserued.*

*First, Gods mercies are not sleightly to be sought for.*

*Secondly, when God is rightly sought vnto, there ought to be no doubt of obtaining mercie.*

*Note.*

**D** had great knowledge in the law of God, nor *Zechania*, nor the people which feared God, durst in such an offence lightly and in a loose manner, heale vp their breach of Gods commaundement, although they knew that there was hope to be conceiued of pardon, but saw cause to humble themselues before God in the confession of their sinne, and praied for the remission of it with teares; and made a firme couenant to put away their strange wiues: so yet: when they sought vnto God after this holy and heartie manner, then did they encourage one another to looke for mercie aud forgiuenesse, saying: There is hope?

**E** And so it ought to be with all Gods children: that when they haue beene supplanted by the diuell (for all their care and watchfulnessse,) then ought they to imbrace this sweete remedie, and flie vnto it as an anchor; That God will be intreated of them, and so with more thankfulnessse and humblenessse to walke forward. If any therefore abuse this libertie to licentiousnesse and boldnesse in sinning, they shall beare their punishment, and let them be sure, that their sinne will finde them out. Thus we hauing seene cleerely and plainly the minde and will of God about this matter, let vs now consider the greatnes

*Numb. 32. 23.*



of this libertie and benefite; that the poore seruants of God who haue bene much distressed for want of the certaine knowledge of it, may be helped and relieved.

Experience teacheth, how such haue languished who haue wanted this benefite

Note.

Iudg. 2. 4.

1. Sam. 7. 4. 6  
Rcu. 2. 4.

I remember the daies and times (as I still see oft the experience of it) where in this glad tidings would of heauie and afflicted consciences haue bene esteemed aboue gold; if it could haue bene fitly applied to their disease, and if they standing in need of it, might haue bene assured from God of such welfare. I remember (I say) such times; and the desire of many therein, who yet for want of that, haue lien languishing, and bene filled with heauinesse for that they could not be raised vp & comforted; some, whole weeks and moneths: some others for not receiuing this message in due time, haue been cast for manie yeares into such distrust of Gods fauour, that it hath bene a matter of great difficultie to recover them at the length. And who doubteth, but that it was the estate of the people of *Israel*, and of manie generations of them? and namely at *Bochim*, when they repented by the message of the Angell? and also an other generation after them, whom *Samuel*, after long straying from God, brought home? and of some of the Churches in the Reuelation; as namely, the Church of *Ephesus*? that they stood in need of this encouragement, who hauing left their first loue, although good things were still found in them, were tolde by the Apostle *Iohn* from the Lord, that they were so farre gone, that it was time for them to consider with themselves from whence they were fallen, and to renounce their sinnes, and repent of them, and do their former works; that so they might againe receiue sound comfort? whose fore, when it should haue come to be felt, would haue turned to another manner of vexation, both longer continuing and more deeply pinching them, if by this counsell from God it had not bene preuented.

No greater comfort than this to a poore sinner.  
1. Iohn. 2. 2.

Note.

God is highly honoured by this doctrine.

The hard-hearted haue no benefit by it.

1. Sam. 28. 5.

And such as in this age are subiect to the same weaknesse, as hauing sometime laid hold on Gods fauour and mercy, yet haue afterward fallen into some sinne against their conscience, or by any occasion haue bene brought to doubting, must hold this for a singular priuiledge, that the Lord is willing to receiue them againe, to passe by their sinne, and that they, by the way that he hath taught them, should rise vp to comfort.

This doctrine where it is receiued, honoureth God highly, and causeth many thanks to be giuen to him, for that poore sinners see him so readie to forgiue them, and that so often and so many and great offences as they themselves durst not looke for, or thinke that he would: and in that many who bare shew that they are troubled for their sinnes sometime, doe not magnifie God for this truth and doctrine with all their might, it is because they are not they whom they would be taken to be, that is, sound-hearted. But then could it not be a priuiledge properly belonging to the children of God, if hard-hearted or double-minded persons might be partakers of it. But they labouring to shake off godly sorrow for their sinne, and checke of conscience, all that they can, and as long as they are able, by mirth and pastime or in continuance of time to forget it; if for all their shifting & fencig it off, the lord sometime strike them with terrour, and hold them vnder by strong hand, and cause them to quake: yet they do not seeke his face, but either bow themselves onely for a day like a bulrush, as *Ahab*, or else they are swallowed vp into vtter despaire, as *Iudas*.

Neither

**A** Neither can such haue any release at all. So much the greater fauour let others (I meane, Gods seruants) count it, that they may in their repentance for their sinne, hope stedfastly for pardon; yea, and they ought to say (euerie one) vnto their soules; *turne vnto thy rest, O my soule: for the Lord hath heard thy grones, and reiecteth not thy prayers. Why art thou cast downe and disquieted within me? wait on God, he is my present helpe: for he is more ready to grant, than we to aske.* For if the sonne of God make them free, than are they free indeed. An exceeding priuiledge is this to them; and therefore who seeth not, that they resting thus perswaded, may be of good comfort?

*Pla. 43. 5.*

*Iohn 8. 36.*

**B** For indeed, this priuiledge is giuen of God as a remedie, and therefore may and ought of all that haue need of it, to be receiued, and by all meanes to be imbraced. Which if it be, forthwith the wound & sore is healed, which yet without such a medicine and helpe had beene desperate and vncurable: a remedie farre vnlike to popish contrition, confession auricular to a priest, and their blasphemous satisfaction. Oh therefore, that this might enter deeply and were thoroughly settled in the hearts of such, as mourne and pine away for that they haue prouoked God to anger. Oh that they knew, that their teares are put into the bottle of Gods remembrance, and how readie he is to receiue them into fauour, and to blot out all their offences; who hath therefore said: See that yee despise not one of these little ones. And againe, Reioyce and be glad, yea that mourne in *Sion*, &c. for I will dwell in the midst of you, and to his prophets and ministers; Comfort my people, comfort them at the heart.

*It is to be lamented, that the poore Christians should loose this benefite.*

*Math. 18. 10.  
Zach. 2. 10.  
Note.*

**C** And further I say: Oh that such had beene rightly grounded in faith at the first, which hath beene as much, or rather more, the fault of the vnskillfull builder and teacher of them, then their owne. For this may most truly be affirmed, that for want of well grounding them, they haue vpon euerie light and small occasion beene shaken and vnsettled in their faith; as, in the least accusation of their conscience, in any affliction, or in the feare of death. But if they could see the bountifulnesse of Gods loue towards them, how vnwoorthy should euer they seeme in their owne eies, they should not goe so long heauie and disquieted, suffering the enemy to oppresse them, and as though there were no hope for them in their God. But yet I say this on the other side: Oh that some did not looke too hastily to be receiued into fauour, and vse meanes too slightly for the same, yea, I say againe: Oh that some did not too prophanely, or blockishly and ceremoniously seeke to God, and returne to him in hollownesse of heart: which manner of abasing themselves, doth hold them in a worse case than the other.

*The teacher is many times more in fault than the learner.*

*The want of seeing the bountifulnes of God, is the cause of great and continued heauinesse.*

*It is pitie that any doo arrogate to themselves vniustly, that which belongs not to them.*

**E** And thus (to draw to an end of this matter) I trust it doth appeare what a singular priuiledge this is, that the Lord granteth free access to those, who after their conuersion haue sinned any way against their conscience, to bewaile their sinne before him, and to be perswaded of forgiveness of the same: which being known of them, they need not hold backe from him, as manie of his deare children for a long time haue done, but come home againe, and charitably, seeing God who hath smitten them, will heale them, and he, who hath called himselfe a God of great compassion and mercie, would haue his poore people to feele and inioy it. The same I say likewise of dulnesse, idlenesse

*Exod. 34. 7.*



of mind, vnprofitable, barrenesse of the heart, and such other corruptions which are wont to quench the worke of Gods spirit in his children, and to be the seed of many cursed euils: the Lords will is, that they should belieue, that he will giue them strength to weaken them, as well as forgiue them; and that they should thereby be encouraged to shake them off, and breake out of them: which if they were perswaded that they might doe, would encourage the more heartily to resist the, or if they should not be able to preuaile; yet to be more bold to rise out of them, with perswasion that they should be forgiuen them.

## CHAP. 7.

*Of the fifth priuiledge: namely, The gracious helpes by which God hath appointed his, to grow in faith and godlinesse.*



ALL this that hath been said of these foure priuiledges last mentioned, will be graunted ingenerall to be true I doubt not. But whe this doctrine should be brought to vse of them in particulars, and when they are to be pressed with the practise of it, then manie will answer: They hope that it doth not appertaine to them, neither are they able (they say) thus to hold stedfastly the certaintie of Gods fauour by faith, and to subdue and ouercome their sins, and to lead a godly life, nor to rise vp againe when they haue fallen dangerously: (thereby shewing, that they do not looke to be led by the word in their actions: ) but I goe not about to perswade such, that they haue anie part in these priuiledges. And they might speake with good reason, obiecing thus of all other as well as of themselues, if God had not appointed and taught them by what helpes and meanes, they may do this. But therefore we are to know, that God hath bestowed this priuiledge vpon his children, ouer and beside the former, that by such meanes and helpes as he hath acquainted them with, and taught them to vse, they may be able to inioy the foresaid liberties (which without them, & by their owne strength they can not so much as goe about) and to preuaile so farre by enioying them, that they may find their liues more sweet & comfortable, then other can in what estate or condition soeuer, if they haue not their part in them.

*It is a great priuiledge, to vse the helpes which God hath giuen to his.*

*And namely prayer:*

*Note.  
Ioh. 15, 15.  
Matth. 7, 7.*

And that it may be seene that these helpes are priuiledges, (as I haue said) behold it briefly in the particular helpes, and especially such are to be vsed daily; as for example: what a benefit is it, that by prayer we may come vnto our God for whatsoeuer we haue need of, that is good for vs, and may obtaine it? that we may come to him, (I say) breake our mind, lay open our griefe, & commune familiarly with him as with a friend, when we will, he neuer being wearie of vs, nor taking scorne of vs, or reiecting vs? when yet, to haue this accessse to an earthly Prince but at sometime, and for some one pleasure or other, is few mens cases to obtaine, and hardly enioyed. But this is yet more, that we know how to come before the Lord with confidence

**A** fidence and reuerence, so as we need not doubt but he will heare and regard vs, and so to come with delight; when yet prayer is counted a cold helpe to men of the world to be vpholden by; they being glad when they haue done, and finding no other comfort in the time of their praying, but that they looke to be hard for their much babling.

*If we know how to pray.*

*Mar 6, 7*

*Also it is a goodly priuiledge to be watchfull.*

Of watchfulnesse to say a little also: what a treasure is this, that whereas the diuell deceiueth thousands, they being not wise & warie to escape his sleights; yet God teacheth his, farre greater wisdom and care to take heed to themselves? for Sathan draweth some to whoredome and vncleannesse; some to vaine and dangerous expence of the precious time in play and follie; some to

**B** hunt after the wealth of this world, with pined and hunger starued soules that I say no more: and vndoeth others after sundrie other waies; when yet our God directeth vs by watchfulnesse to shift and shunne them, and not to be taken in the snare, as others are; and the oftener that we haue preuailed against them, to be the better able to preuaile still for heereafter: and that we thus resisting and ouercomming in the greatest danger, we may much more be able to auoid the smaller. But neither our gaine by it, nor their losse who are not acquainted with it, is greatly considered of them till they haue throughlie smarted for the neglect of it.

*Note.*

And so I may say of the viewing of, and looking backe vnto our whole course of life in the daie, when we are readie to lie downe at night: what a sweet liberty is this, that whereas the most are either stung or wounded at night with the remembrance of their euill spending of the day or a great part of it, or some euill that they haue done in it; or else, thinke not of it at all, but digest it merily and forget it (which, of the two, is farre more dangerous, as that which surfiteth the) yet we may by this priuiledge of looking backe to our bestowing of the day, auoid both the one and the other of these daily sicknesses, or if we remember any thing to haue escaped vs amisse, we are readie to bewaile and acknowledge it to our God, & to pray for pardon in faith, and renounce our sinne. And yet whoseeth not, that for the most part, we shall oftentimes find little to accuse vs

*An other is, to view the day at our lying downe.*

*Note.*

**D** fearfully at our lying down, or to hinder our sleep, because we were watchful against it through the day, while we were awake: the same I may say of the rest.

For as he hath promised to blesse the vsing of these helpes, so he draweth our hearts to beleue it that he will do so indeed, and therby to looke for the accomplishing of his promise euen as certainlie, as if it were alreadie performed, euen as *Iosua* did in all the Lords battels which he fought for the people of Israell, when God had said of the whole land of *Canaan*, *I haue*, or (which is all one in God) *I will giue it into thy hand*, for he beleeuing that he would doe so indeed, was encouraged thereby to fight for it, and to goe against their

*For we beleue that which God hath promised, Ios. 1. 3.*

**E** enemies and make warre with them, in an other manner of proceeding, either in cheerfulness or confidence, then they which came against him. And so (to say the same of the particulars) when the Lord said, *I haue giuen Iericho and Ai into thy hands, the king of Ierusalem with his band of other kings and their men of warre, the king of Hasor with all the kings and people that came with him, whose multitude was as the sand of the sea shore*; what was his munition or armour; but his faith wherein lay his strength but in this, that he beleued, that the God of heauen and earth was stronger than all they, and that he which

*Ios. 11. 6.*



Heb, 11, 30.

had promised, would also doe the same although he was inuifible? For the which cause, it is written in the Scriptures, that by faith the walles of *Iericho* (a thing in reason most absurd) yet by faith, and not by batterie or strength or pollicie, fell downe. The same I might (but for auoiding tediousnesse) say of many other; who beleeuing, that God would blesse the same means, which he commaunded them to vse, haue with great courage enterprised them: as *Noah* in making the Arke, *Abraham* in offering to kill his sonne; who if they had not beleeued, that God would blesse their indeuours and turne them to their great good, would neuer haue attempted the same.

Gen, 6, 22.  
Heb, 11, 17.

And thus hauing made this matter plaine by example, I will now proceed in applying them to the present occasion. Therefore, as *Iesua* hauing promises giuen him of God, beleued them and thereby preuailed against difficulties and discouragements: so Gods seruants hauing the like promises, are strengthened by God to beleue them, as he was, and by beleeuing them, obtaine that which is promised. For God promiseth, that by the helpes which he hath giuen, he will inable his people to get victorie ouer their sinnes, to lead a godly life, and when they fall by anie infirmitie, not to suffer them either to faint and dispaire of forgiuenesse, on the one side; or to make light of their sinne and to be carelesse about it, on the other side. These promises therefore whosoever beleue, they by the helpes which they vse, obtaine the blessing, namely the thing that is promised. So that it is not the bare vsing of these helpes which effecteth much lesse meriteth any such fruite or blessing; but that they are vsed in faith, and the parties who vse them, looke constantly for blessing vpon the same, and power also and strength from God, to helpe their weaknesse.

1, Ioh, 5, 4.  
Note.  
Mich, 7, 8.Dan, 9, 5.  
1, Sam, 12, 19.

No fruit of the  
best helpes, if we  
vse them not in  
faith.  
Iam, 1, 6.

This was necessarie for me to say, how and in what case the meanes and helpes, which we vse to the constant practising of a godly life, become effectual vnto vs; namely, when we beleue God that he will blesse them to vs. And indeed otherwise, let not men looke to receiue any thing thereby, which the Apostle *Iames* affirming of one especial help, namely of prayer, is as truly said of all the rest: For he which doubteth and wauereth (when he should beleue) whether by those helpes he shall be furthered and bettered or not, let not that man looke to receiue any thing. Therefore we must learne to be acquainted with faith, euē as we desire to be acquainted with God, (for by no other means can we know him, or haue accesse vnto him:) and thereby we receiue power and strength through the helpes which we vse, to liue well and godly. These helpes what they are, and which ought to be vsed euerie day, and which by other occasions, I haue before set downe in the third and fourth part of this Treatise.

Note.

2, Pet, 3, 17.

Now, forasmuch as God hath giuen this libertie, as a singular priuiledge to his people; to vse these helpes constantly, and continually, it is our part to see, whether we do so or not, or whether we suffer our selues to be plucked away with the error of the wicked, and so fall from our stedfastnesse. For if we finde not our liues, and our whole course in all dealings and affaires through the day, to be so passed as that we haue peace to God-ward throughout, and with peace lye downe at euē, it is our owne sinne, God hath taught vs, and also prouided how it might haue beene otherwise with vs, if we had beene but

**A** as carefull to find it, as we were carefull about our liuing and maintenance, or to seeke vp a stayed beast which we had lost, and to bring it into the pasture againe.

And to speake more plainly, if we doe not so begin the day with thankgiuing, confession of sinne, and prayer when we may do it conueniently, and so arme our selues with the whole armour of a Christian, so watch and pray after, so vse Christian exercise in family, and remember Gods bounty towards vs; and lastly so looke backe to our passing of the day, that we may see by all these that we haue beene guided by God, and that we haue beene holden in our course without anie iust cause to wound our conscience; then it is the diuel

*How the day is to be begun and continued.*

**Note**

**B** who hath detained and kept our right from vs, and deprived vs of so good a portion as our God hath bequeathed vs, when he shewed himselfe willing to haue had it otherwise.

And whither through ignorance, we know not how to be safely led through the day; or that which is little better, although we know, yet for sloath, or, for that we loue darknesse more than light, we let passe manie knownen duties, or suffer sundrie offences to passe from vs in the daie: it is all one, as if we would suffer our selues to be deprived of our owne proper inheritance by some coufener; who shall tell vs that it belongeth not vnto vs, when yet we are able to shew cleare and sufficient euidence for it. For when the Lord shall

*What it is to neglect duties, or to commit offences.*

*Reuel. 3. 11.*

**C** say: Let no man take away your crowne; then the diuell sheweth himselfe manifestly in deraining it from vs. And therefore we must remember that to vse these helps rightly, is no bondage nor seruitude, as men of the world count it, who staine themselues and strue mightily to be deliuered from the holy and spirituall vse of them, and not to be tied thereto: we must rather be perswaded, that they are most pretious liberties, peculiar to Gods deereft seruants; and a singular benefit of God, that in such a dead world, and frozen age as we liue in, we may be counted meet, and made able to honour our God, (which to most men is tedious) and to haue peace with him throughout the day; and that we may be taught of him to vse the helps therto, which

*The sweetest liberties of a Christian are wrested bondage to a man of the world*

**D** others are well content not to be acquainted with.

And if we be throughlie perswaded of this; that it is a libertie, a benefit, and honour to vs, to hold our mindes willing from day to day to the reuerent vse of them, and be resolu'd, that we haue no worke more needfull to be done of vs anie day than this: we shall not need to doubt of such fruit thereof, as is not to be repented of, euen such, as will cause vs to confesse that the meanes and helps to grow in godlinesse, and a minde to vse them daily against the discouragements and hinderances of the day, are a singular prerogatiue to a Christian. And otherwise, how pretious soeuer they be in themselues; yet if we thinke not so of them, but shall be well content, by euerie light occasion to o-

**Note.**

**E** mit and neglect them, or sleightly and houerly to passe them ouer, I testifie, that we shall get no good by them, no more than the common sort do, but as they haue lost their beautie with vs, so we shall lose our fruit of them. Consider what I say, and the Lord giue thee vnderstanding.

*A sleight and formall vsing of the meanes will not profit.*

For be this knowne to the prophaneft and proudest contemner of God, which seldome, and onely for fashion doth pray or heare a sermon, that these helps, wherby we grow constant in a Christian life, are not of little account

*The beautie of the worship of God is too glorious for shew*



*dim eyes of prophane persons to beholde*

*That which is common to all, is no priuiledge. Note.*

*Who they are that are constant in the seruice of God.*

because they are so with him; but that they are so glorious, that he is not worthy of them, nor to reape the profit that commeth by them: and his light esteeming of them causeth me to set the more by them: his vnfauourinesse that he findeth in them and wearinesse of them, causeth me to commend them the more highly, and the more to admire the Lords kindnesse to me, who maketh them so sweet and gainefull to me, which are to him very gall and wormewood. For otherwise, how could they properly be called priuiledges, if they were a like pretious to good & to bad? or if they were in as good reckoning with the one, as with the other? But the euill fort are not perswaded thus of them, therefore they finde nothing. They either know not these helps, (which may truly be said of the most of them) or if they do, yet they know not how to vse them in faith, especially (I may say) not constantly, one day as another, or one of them as well as another, (that it may go better with their soules therby:) but think, that though they vse them not at all, it is no great matter, and if they doo vse them, (though it be but in ceremonie & neuer so houerly,) then they thinke, that euen for that verie cause they highly please God. Which maner of vsing them, is neuer able to proue to them, what fruit & benefit may be reaped by them.

But we who beleue in him, may know them, and rightly practise them, (though full weakely at some time we do it) and looke for fruit by them, & inioy it: and when we see what blessing he giueth vs thereof, (as he doth & that verie great, to the end that we may haue the better experience how manie waies he keepeth promise with vs, and how he enricheth vs) then we wax more constant therein, and are the more hardly withdrawn by anie prouocations from holding out in the same. This (I say) we may do, although with griefe it may be spokē, that manie euen of vs, are too far off from inioying this libertie as we might. But let all such know, that it is their owne sin, who cannot therefore praise God for this sweet helpe, while they be not the better for it. Therefore to shut vp this point, let this be perswaded to all Gods faithfull seruants, that he hath of singular fauour giuen the helps which settle them in a Christian life, as a great prerogatiue and priuiledge: and therefore, when vnder colour of weakenesse we yeeld to the waiwardnesse of our hearts, which are soone vntoward to the right vsing of these gracious helps, and wearie of them, we must repent of such vnthankfulness, and of the nourishing of such fleshly libertie as shaketh off so needfull duties. So shall we shew our selues wise, though the world count vs fooles; and be in good safetie, when their danger shall be great.

Now I would haue proceeded to lay forth before the Christian Reader an other priuiledge, which in this place would verie fitly come in; and that is, that God hath surely provided, that they who are thus far beautified and blessed of him, shall thus continue in the end: but seeing it is the last that is inioyed in this life, it shall haue the last place among the temporall priuiledges. But yet I thought not amisse to mention such a thing here, both to staie them which after the hearing of so blessed beginnings and proceedings, would be glad to heare of the end answerable to them both; & also that they may looke for it in the place assigned.

A

CHAP. 8.

Of the sixth priuiledge : namely, of the right vsing of prosperitie.

**N**ow the next priuiledges that I thinke may most fity be ioyned with the former, are, how the Lord hath taught his, the right vse of prosperitie and aduersitie, and how they may carie themselues therein with peace, and be vpright in both estates. Two of the most principall parts of our life, seeing the greatest part of it doth go through them : for the most of it is accompanied with blessings or chasticements. The right vse of both, although in

some sort and in generall may be gathered out of the former discourses, and namely, of the third priuiledge, yet because they are distinct points, and it is hard to vse them aright, and as precious as it is hard; I know it is verie necessarie to make a particular Treatise thereof. And first, more clearely to speake of the one, in this Chapter, I say : God hath exceedingly declared his mercy and kindnesse this way to his people, that although prosperitie be a slipperie path,

*Prosperitie a  
slipperie estate*

**C** and riches and honour, health and friends, with all the other lawfull pleasures, profits and liberties of this life do deceiue and vndoe the greatest part of the world, which inioy and possesse them; yet the beloued of the Lord may be free fro this danger, and so directed, that they need not be taken in these snares, nor make them their bane which are giuen them as blessings : this grace therfore if any shall be found to enioy, they may be worthilie said to be priuiledged aboue other men. Now to prooue this, that Gods children may vse the world rightly (which is impossible for any other to do) : I do not meane, that because they haue right vnto earthly things through Christ, and are heires with him of the blessings of the world, that therefore they do soberly and as they ought vse the same; for many euen of them, are ( I confesse ) farre from it, and therefore

*God teacheth his  
to stand in this  
slipperie way.  
None.*

*The wicked cannot.*

**D** that which they want I labour to helpe them to : but as they are the persons which may be perswaded and brought to the right vse of these outward liberties, ( and not the wicked, ) so God draweth their hearts thereunto by his mightie power, wherby he is able to do all things.

*How he teacheth  
his to do it.*

For when he causeth this doctrine to be taught them, of the contempt of the world, of contentation in their estate, of moderation and sobrietie in lawfull pleasures and profits &c. he imprinteth it in their hearts by the holy ghost; he maketh them able to belecue that it is spoken to them, and therefore to apply it to themselues; he maketh them prooue how this doctrine worketh in them, and trie themselues by it; that where they see they haue gone beyond their bounds, they may returne and bring their feete backe into the way of his testimonies : and he, through the same doctrine, seasoneth their hearts, and greatly possesseth them with the loue of it, that so their wants may be supplied, and they thereby may grow better practised in this sobrietie. And although the inioying of earthlie commodities be an alluring bait, and easie to make a man forget his mortalitie, as we see in *Nabucadnezar*, *Herode*, and

*First by the  
Scriptures*

*Luke. 14. 19.*

*others*



Dan. 4. 17.  
Act. 12. 22.

Also by experi-  
ence and obser-  
uation of things.

Psal. 102. 26.

Dan. 1. 8.

Iob. 1. 12

Note

By meditation  
also of their  
gaine heereby.

The effect  
heereof.

Phil 4. 12.

Iob. 31. 24

Note.

others: yet the Scripture giueth greater grace, as to *Daniel*, *Iob*, and many mo, **F**  
who determined and made a couenant with themselues not to set their hearts  
on them.

But besides this, through further benefit of the Scripture, God causeth his,  
to set oft before their eies, the daily changes of all things vnder the sunne; the  
death of noble personages, friends and acquaintance; and how the most flou-  
rishing flowers doe fade, and loose their beautie, and nothing to continue in  
one estate: and by the oft and deepe considering of these, their hearts are much  
appalled, and the pride of life greatly abated in them. And as they grow daily  
to see more cleerely their gaine heereby, and that without these meditations  
vpon examples and doctrine of death and mortalitie, &c. they cannot keepe **G**  
their hearts freed from infection by the world and earthly dealings: so doe  
they more resolute with themselues daily, to thinke of them still; and to purge  
out their old and accustomed delightings in worldly things, their dreames of  
long life, desire of ease, and increase of earthly commodities; with all which  
the diuell so stuffeth and filleth their braines and hearts, that while they begin  
to giue themselues ouer to these, they may be perswaded strongly that there  
is no other happinesse to be attained vnto, and so thereby, destruction may so-  
dainly come vpon them.

Thus (I say) the Lord frameth his, to the contempt of the world, and to  
temperance and contentation, to desire no more than their most wise & pro- **H**  
vident father thinketh meet for them, nor no longer to enioy any of their tem-  
poral liberties, than he shall see it to be expedient. Thus he teacheth them both  
in wanting, to thinke themselues (yet) neuerthelesse beloued of God; and in  
hauiing and inioying of aboundance, not to thinke themselues the better for it,  
nor to be proud of it. I say, he teacheth them, for neither bring they this grace  
with them from their cradle, but learne it; and studie how to learne it so, as  
they may practise it: and yet they learne it not by their owne wisdom, but by  
God, who is onely able to teach it them. Who by the meanes that I haue  
shewed, doth bring to passe, that they so buy, as if they possessed not; and so  
vse the world, as that they abuse it not; so vse mariage, as they are not hurt **I**  
nor hindered from godly life by it, more than if they were vnmarried, but much  
furthered and helped by it, neither neglect they thereby the caring for the  
things of the Lord: but as two are better than one, so finde they (as God hath  
appointed) much helpe therby vnto euery good worke. Neither, though they  
haue much in the world, do they therefore loue it much, but are glad to follow  
holy *Iob* in that, when he said, *If I haue made gold my hope, or haue said to the  
wedge of gold, Thou art my confidence: If I reioiced because my substance was great,  
or because my hand had gotten much, this had been an iniquitie to be condemned, for  
I had denied the God above.* Therefore if these be great riches, liberties, & priui-  
ledges to inioy, I meane, to haue contentation in our estate, yea to be thankfull **K**  
to God in all things, not puffed vp with prosperitie, but to acknowledge the vn-  
certainty of our commodities, & therefore not to rest nor put confidence in them,  
nor to desire the increasing of the simply, much lesse by any indirect means, but  
to let the serue for the necessities of our brethren as well as for our owne vses: if  
these I say, be the precious gifts of God, & yet he frameth his seruants to indeuor,  
and in some sort to do these & such like, I hope it may truly be said, that he doth  
honour

**A** honour them highly, and priuiledge them greatly, in working thus graciously in them.

*Objection.*

But when all this is said, me thinkes I heare diuers to object thus: we doubt nothing of the truth of all this, but that there haue beene such mentioned in the Scriptures, but what is that to vs? where are they in this our age who may be brought forth for such examples? I answer, if the men could not easily be found, yet that hindereth not the doctrine to be true: but further I say as the truth saith. As God hath done to others, so he will do to vs, and his goodness is not abated toward vs, more then it was in the ages past: yea rather, we haue more neere acquaintance with the will and minde of God, then many

*Answer.*

Iosu, 1. 9.  
Psa. 59. 1.

**B**ny of them who are highly commended in the Scriptures; and in this latter age, God hath visited his people in a most gracious manner, bestowing his gifts and powring out the graces of his spirit vpon them abundantly. All which laid together, what can be gathered lesse than this, that when his children heare by the preaching of his word, all things vnder the sunne to be transitorie, vaine, and soone flitting away, and themselues also with them daily drawing vnto an end, riches to be vncertaine, beautie deceitfull, health euer changing, friends alwaies dying, &c. what (I say) can be gathered lesse than this, that he causeth them to beleue it, and therefore not to rest vpon them? So when they heare, that they may not vse them as they list, (no not the lawfull

Esa. 59. 1.

Heb. 8. 11.  
Act 2. 17, 18.

*Note.*

**C**lest of their liberties, as possessions, recreations, friends, time, &c.) that is, to pride, wantonnesse, idlenesse, excesse, and to the wronging and hurting of others, but as helpees for themselues and many others vnto godlinesse; they are glad to heare their shepherds voice, and they know it and beleue it and follow it, vsing these lawfull benefits of God accordingly: I say, when they know by Gods word, how they may vse them, which sometime they did not know, and that God giueth such grace to his, (and cause the same to be published and preached) wherby they may enioy all these outward blessings of God to their right ends, and so, as they become not baits and snares vnto them; they reioyce and beleue the same with thankfull hearts, vsing their prayers and

*It is most false that some say: My goods are mine owne, and therefore I may do with them as I list.*

**D** watch with their other helpees, to practise this point of godlinesse (namely, moderation and the true vse of their lawfull liberties) as they endeouour after all the rest.

For when they once be resolued, that it is the worke which God setteth them about, and that he will strengthen and fit them for it, it doth mightilie incourage them to take in hand and go about it: euen as on the contrarie there is no stronger dismaier of them, then when they set vpon either this, or anie other part of Gods seruice by their owne strength: that is, not knowing whether they may be bold to beleue and be perswaded, that the Lord will giue them power, and harden them vnto the right performance of it, (for of

*The Christian must be perswaded that it is Gods worke which he goeth about: & also, that God will strengthen him thereto.*

**E** that point the most of Gods poore children are ignorant, or not settled in faith about it) and therefore they doubt and feare, that they shall neuer come neere or attaine to that which they seeke: by occasion of which weakenesse, the diuell holdeth them in great discomfort; that although they would doe the will of God in that which they go about, yet they stand at a staie, and are holden vnder manie heauie discouragements for a long time. And yet are these farre more faithfull and simple hearted, howsoeuer they are feared by their owne

*Note.*



owne weaknesse, then they who thinke they please God highly, if they do anie thing in their owne opinion more than others, how little wrrrant foeuer they haue for it.

*How the godly  
doe rightly vse  
their lawfull li-  
berties.*

*Who shall enioy  
this foresaid pri-  
uiledge.*

*They that attain  
not to this bene-  
fit, prouide ill for  
themselves.*

*Pro, 16, 33.*

7

*Phil, 3, 18, 19.*

*The cauillers at  
this doctrine are  
vnder heavy and  
speedy condem-  
nation.*

But to returne to that which I said, that the Lord inableth his to gouerne themselves in the vse of their goods and lawfull liberties, (which is a great priuiledge:) that I be not vnderstood amisse, I thinke good to expresse my mind more cleerely. If anie should gather or thinke, that I meane all Gods people do enioy this libertie and prerogative, I answer; that I am far from that iudgment. But as may be well seene by that which I haue saide, they who beleeue it, that God will make them fit for it, how vnfit foeuer they are of themselves, they shall enioy it. I haue propounded to proue no other thing. For by this it may appeare, that seeing Gods children may be made partakers of such a treasure, which but few of them do inioy (& of the vnregenerate not one can:) therefore they beholding what he hath bequeathed them, they shall shew, that they prouide ill for themselves, if they attaine not to that, being so great a benefit which God hath so freely bestowed vpon them. There should need no more vnto such, but this: that they may know, that he hath granted it out vnto them free lie, and calleth them euerie where, to the partaking of it: which being so, what should hold the backe from enioying it? that whereas the most are as bruite beasts, seruants to their lusts, yet these (of whom I speake) may captiuate & subdue them; especially; seeing it is greater honour to them, to ouercome their vnruely passions, than to win a Citie.

As for those who count this honour, precisenesse, and this imbondaging of their vnruely affections to be more than Christians need to be vregd vnto: what haue I to doe with them? They are the enemies of the crosse of *Christ*; they turne the grace of God into wantonnesse, they make lawfull liberties to become vnlawfull through their ill vsing of them. Of who this I say, which I will only say: that they will bring vnto the swifter damnation. To which kind of people, & to their like obiecing thus & demanding: what do these whom you commend so highly for their good gouernement & temperance in the vse of lawfull things, alwaies keep one and the same course? I say, they most of all in deauour after that; and how full of sadnesse foeuer it be and tedious to others, yet to them it is sweet and pleasant: in so much, that although they be sometime deceiued by the deuill, and driuen from their hold, yet as soone as they perceiue that they haue gone too far, and haue passed their bounds in the vse of their lawfull liberties, eating, drinking, recreation, mariage, taking pleasure in goods, trusting in friends, and making flesh their arme; they returne speedily as out of open and manifest sins, and thereby become more carefull another time: and when they see how manie buffets light vpon others, who haue small regard of sobrietie or measure keeping; they seeke their portion to be great in restraining themselves from that excesse in lawfull things, which the other keepe no measure in. And thus much be said of this priuiledge. Wherin may be seen, that the Lord hath offred great fauour to his childre (to so manie as esteeme of it) that the glorie of present things & prosperitie in this world (which vndoe manie) shall (yet) not bewitch nor deceiue his, but

**A** but they shall be able to escape these snares by the spirituall wings that he hath giuen them for that purpose, to mount aboue them, as godly *Ioseph, Moses* and many of Gods deare seruants did before them.

But if it be asked, Why hath hee giuen this grace to one and not to another? I answer: Seeing one setteth more store by it than another. I speake it to the shame of those who giue occasion, though they be otherwise well to be hoped of. For the custome and boldnesse in this sinne of intemperancie and worldlinesse which we see in the most men, doth draw after them and their example, some euen of those which are religious, causing them to haue their teeth set on edge, so eagerly to follow them in their prophane course; and the abundance of iniquitie doth coole their seruencie in seeking to weane their

*Why some of good hope want their part in this priviledge.*

**B** hearts from such poisoned and deceitfull baites and dainties as they see them so greedily to deuoure. For otherwise, though they are fraile, yet hauing receiued a taste of the heavenly doctrine, which is the onely mother and nourisher of true sobrietie, they should not so easily forget themselues and be overcome of their vaine desires. For if popish dreames and fantasies without all ground of Gods word, haue so enchanted princes and other persons of great possessions, that they haue drawne them from their pompe and many solemnities, into Monasteries and Nunries, for the deceiuable hope of saluation: should not the word of truth much more preuaile with them who haue had a right taste of it, to renounce dangerous & vnlawfull liberties? And although they were led from one errour to another; yet if errour might doe so much with them, should not the truth doe much more with the children of the truth, to abide in it and be gouerned by it? It is pitie, that any of the Lords beloued should offer such dishonour to the glorious word of God, as to refuse the gouernment of it, and giue occasion to the vnbeleeuers to say: That God dieteth his people so meanly in his owne house, that they be driuen to eate with the intemperate at their table (as it were) their poisoned dainties. But let this reproofe make any such of Gods seruants ashamed, as haue giuen occasion of it, and let them not follow the excesse of such as know no better. And when

*Note.*

**C** they shall finde this doctrine hard to be practised, that is, to vse their prosperitie rightly and soberly; if then such matter as this is, were read and well weighed of them, and the examples of those which are contrarily minded, what bondage they are in; I doubt not, but that the hardnesse which they complaine of, should in good measure be asswaged.

*Note.*



## CHAP. 9.

*Of the seventh priuiledge: Concerning the afflictions of the godly; and namely, of the first branch of the same; that is, How they may be free from many of those troubles, which doe light on and meete with the vnreformed.*



*Three branches  
of this priu-  
ledge.  
Psa. 32, 10, 11.*

*Prou 11, 8.  
1, Pet. 1, 6, 7.*

*The first branch.  
The godly escape  
many troubles  
altogether.*

*Note.*

*The greatest  
finnes bring the  
greatest punish-  
ments.*

*Gen 3, 17, 24.*

*Deut. 28, 44.*

*Gen. 19, 5, 24.*

Ow followeth the prerogative that they haue about afflictions. Of the which although they are not void, yet if we diligently marke Gods dealing with them herein, we must needs confesse, that hee sheweth exceeding fauour vnto them. Which seeing it is not one way but many and sundrie, declared vnto them: I will in some order (as I can) lay them forth particularly. And they may all be referred to three kinds. For first, hee holdeth many tribulations from them altogether in that they be his children, which others by their sinnes doe pluck vpon themselves. Secondly, he deliuereth them out of many, which otherwise would sore oppresse them, when yet he leaueth others in them still. And thirdly, he teacheth them, aright and well to beare them, when he thinketh it not meete to deliuer them. And of these three, I will handle the first in this chapter.

Concerning the which point, it may easily be gathered by that which hath beene said of the former priuiledges, how true this is; that many troubles neuer take hold of such as walke after those rules which I haue spoken of, and which inioy the said priuiledges: and seeing all Gods children be such as may doe so, therefore euen they may be deliuered from many troubles and afflictions (one as well as another) which yet the vngodly and vnregenerate cannot escape. For they whose hearts are cleansed and sanctified, so that they truly hate all manner of sinne, and more specially renounce in their liues the sinne which they know, who also in deauour to haue a good conscience in all things, and doe all this with delight; and with delight also doe daily vse the meanes to grow forward in this course: how can the plagues and calamities take hold on them, which doe on other men who are strangers to such a course? For the greatest and sorest punishments and troubles that fall vpon any, are brought vpon them by their sinne, (contrarie to the erroneous opinion of them, who think that religion is the chiefe cause of troubles) and they are nothing else but the fruite thereof; and the greater sinners that men are, the sharper and heauier iudgements outward or inward doe meet with and take hold of them, and the deeplier doth God draw his bowe against them: and wherein is the scripture more plentifull, than in this argument and matter? For sinne, came the first punishment into the world, namely, death and Gods curse, which without sinne had neuer beene knowne in all the world, with the casting off our first parents & their posteritie out of the fauour of God. Through sinne, came all kindes of plagues and punishments vpon men; as hunger, nakednesse, diseases, the pestilence, bondage to enemies and inuasion of them, imprisonment, losse of goods, losse of life, and such like. For sinne, both person & place, whole Cities and Villages haue beene destroied: from the King to the begger, both  
*Pharao*

G

H

I

K

A *Pharao* and the raskall souldiers that pierced *Christ* through and platted a crowne of thornes vpon his head, and *Judas* the purse-bearer who was also the traytour; euen all these did by sinne purchase to themselves the reward of iniquitie. All which plagues, they which were voide of those sinnes and the like which they committed, were freed from.

But I shall not neede to say much of this matter which is cleere in all mens eies; and yet I must say that which I doe in this place, because it is the ground of this discourse. For if this be true, that troubles and punishments are the fruites of sinne, and that they who decline and goe aside from the way of sinners, shall not tast of them; it followeth that the children of God who doe so,  
B haue a singular prerogatiue aboue others, and may be free from manie fore vexations. Neither should this seeme strange or admirable, forasmuch as they forsake many vnlawfull liberties and vaine pleasures which others hunt after.

*The free from  
sinne, the free  
from trouble.*

But as I haue said in handling the former priuiledges, so I must say in this: that the seruants of God may inioy this libertie; but not, that all doe so. For experience prooueth the contrarie; namely, that sundry of Gods people doe draw vpon themselves many troubles through their owne default, which they might haue beene voide of, and doe trouble themselves when God doth not trouble them: and it is one cause why I did enter into this worke, to teach such

C how they may liue more at ease, and in safety, and without many incumbrances in this world, then they doe or many thinke they may possibly doe. For a great number, euen of Gods children, doe perswade themselves through ignorance of the Scriptures, that forasmuch as they heare, that we must goe through manie tribulations to the kingdome of heauen, therefore it can be no otherwise with vs, but that we must of necessitie smart and be afflicted as oft and as manie  
D waies as we are; which is nothing so: for many troubles and dangers we might shun and auoid by taking heed to ourselues, as Gods word teacheth vs, yea and as his spirit inableth vs also to doe; which yet through our folly, securitie, sloath and such other fautes of ours, too often doe vexe and disquiet vs, and

make our liues vtterly vsauorie & vnpleasent vnto vs. For who can denie this, that many honest Christians as well as worse persons, doe cause a great part of their liues to be filled with vnquietnesse, anguish and irksomnesse, (than the which what can be reckoned greater troubles?) and that, through impatience, anger, fretting, rashly meddling in other mens matters, and intemperatly following and dealing in their owne; which vnbridled affections others of their brethren wisely and carefully seeking and labouring to resist, preuent and gouerne, are not molested nor troubled with?

Or who seeth not this; that, euen men who deserne to be well thought of for many causes, yet in some particular things refusing to be directed aright, but rather following their owne will, and being caried by their euill affections, take libertie to themselves to mispend the time in foolish iesting, idle and harmfull talking, in lightnesse, in wantonnesse of the eie, euill companionship, &c. for the which sweet meat they haue afterwards sower sauce; and by those meanes onely, raise vp in their hearts secret accusations, checks of conscience, horror and feare of death and the iudgement day, quenching of the spirit of God, and such like; and the better men they be, the sooner and certainlier

3  
*All the godly do  
not auoid the  
sorrowes which  
they might doe  
here.*

*Note.*  
2, Tim. 3, 12.

*Math. 22, 29.*

*Many trouble  
themselves greatly  
by their corrupt  
affections.*

*Note.*

*And many, o-  
ther, with those  
which over-rule  
them another  
way.*



Heb. 1, 24.

*They bring also  
vpon themselves  
outward trou-  
bles by their  
sinnes.*

*It is prooued by  
many particu-  
lars.*

Prou. 21, 17.

Notes

*God giueth grace  
so overcome  
these sinnes.  
Iam. 4, 6.*

Notes.

they are thus rewarded. Are not these troubles? which if they had been care-  
full to auoide, they might haue liued merily and with good contentation, as  
other good seruants of God haue done, and doe, who haue set more by true  
peace & quietnesse with holinesse, (without which no man shall see the Lord)  
than to loose it for a little peece of their will, and for the inioying of the plea-  
sures of sinne for a season.

But these troubles because they are inward, are not of so many, nor so ea-  
sily seene and discerned as were to be wished, although too many, both god-  
lie and wicked, doe oft both finde and feele them. I will therefore shew this  
in outward troubles; how many Christians doe as well through their sinne  
trouble and incomber their liues with them, as with the other kinde. For by  
their sinne (as wilfull blindness, carelesnesse and vnbrideled affections) euen  
they as well as men vtterly vnreformed, doe bring vpon themselves shame,  
sutes in law, pouertie, debt, diseases, imprisonment, losses, ill report, wicked  
posteritie, &c. These & such like (I am sure) the ignorantest and worst sort of  
people doe count troubles and miseries, and crie out of them, till they doe oft-  
times depriue themselves of life to the end they may be rid of them. But to  
prooue that they trouble themselves with all these by their sinnes, is it not a  
shame to them, when they be found to haue beene deceiuers, lyers, boasters,  
slanderers, and in such other behauiour offensiue and scandalous? and doe  
not the same bring ill report with them also? doth not rashnesse, hot and ha-  
stie speeches betwixt men, prouoking one another; cause sutes and contro-  
uersies which need neuer haue beene, and a rendering of like hard measure a-  
gain, as hath beene offered? doe not debt and pouertie arise of needlesse and  
excessiue spendings, going aboue our abilitie in diet, apparell, purchasing and  
building; and doth not he which loueth pastime, prooue a poore man? So by  
surfeiting come diseases; and ill posteritie by ill education; with too much  
conniuencie and libertie giuing; and by rash and vnequall marriages come  
hastie repentings; with deepe conceiued griefes, if not departings one from  
the other; and an haughtie minde causeth him that nourisheth it, oft times to  
take vp his abode within the prison walles. These are a few of a great many  
which might as well be reckoned vp, but that I would say no more than I must  
needes.

And what are the troubles of the world, if these be not? and yet who see-  
eth not, that all these and their like are drawne vpon manie Christians by  
their sinne, as sore corrections from GOD, seeing they doe, and may ea-  
sily, through want of care and watchfulnesse, oft offend thus. And true it  
is, that they might be well auoided, if sinne were taken heede of and resisted,  
and by labour and watchfulnesse the vnrule heart subdued. Neither let anie  
answere me, that this cannot be attained; for I affirme, that GOD giueth  
such grace vnto fraile men whereby it may be attained to, and teacheth how;  
and many there are (GOD haue the glory thereof) which comfortably finde  
it, who because they hate to be seruants to any sinne (although they cannot  
walke without sinne) receiue no such wages of sinne and iniquitie as others  
doe.

And by this which I say, let it be considered, what ease, peace, and  
freedome from manie troubles this sort of men inioy in their liues, which  
others

**A** others goe without; and what sorrow and calamities some fill their daies with, for pleasing themselues amisse, which they might well be voide of. So that it is not as many haue ignorantly thought, that their troubles cannot be auoided; but (as I haue said) many of them might be shunned, and their liues might be many waies and in sundry respects more pleasant and quiet than they be: which causeth some that see it to be thus with diuers Christians, (and yet that these their troubles are not for well doing, but by their owne folly and procuring) causeth them (I say) to be so farre from the loue of true religion as they be: for whose sake, if we will not do it to make our owne liues more comfortable, wee should abstaine from offences; seeing the woe that is pronounced, will otherwise, certainly come vpon vs; VVoe to him that causeth another to fall.

*What quiet some finde in their liues more than other: and howe*  
None

Math. 18.7.

But such men are readie to excuse and answer for themselues, saying, that all cannot be alike, nor all cannot doe as some may; which obiection vnlesse it be of pure simplicitie, is a signe rather that they will goe forward, then seeke to recouer. But whatsoeuer, or whose soeuer it be, I answer, Let the weake in deauour to follow the stronger: and if any haue attained to more than other, in knowledge and experience of the minde and will of God, of them let others learne and take such for their example: but let none please themselues in that which they doe, as though they could not attaine to any better, but aime at further ripenesse and measure of perfection, deadly disliking their smallest sinnes, rather than excusing and defending those which are great: and then it shall be verified that is written, to their no small comfort, *To him that hath, it shall be giuen, and hee shall haue aboundance*: and hee that seeketh in humilitie, shall finde and inioy plentifully; and he that reuerenceth the gifts and graces of other, shall haue a part in them himsele, and not enuie other for them.

*Obiection.*

*Answer.*

Luc. 8.12.

And as for the troubles which we speake of, let no man thinke that we may reioice in them, seeing we are dehorted from them by the Apostle *Peter*, saying: Let no man suffer as an euill doer; seeing they are for iust cause vpon vs

Iam. 1.2,  
1, Pet. 4.15.

**D** to vex and disquiet vs, rather than that they can be any matter of ioy and gladnes to vs, except by godly sorrow they bring vs to repentance, which (alas) is the least part of their thought who commit them. The Lord taketh no pleasure in seeing vs to trouble our selues, and by our sinnes to bring vexation into our liues; but sheweth vs in his word how greatly it displeaseth him, that we should be so much our owne foes, and vnwise for our owne benefit, and that we should by our sinnes hold so many good things from vs. For so doth the Prophet tell vs, that they are our sinnes which keepe many blessings from vs. And if they be our sinnes, that is, our knowne sinnes, our wilfull sinnes, and those which are committed through our owne default and folly, then let vs thanke our selues, and let vs charge our sinnes, and not the Lord; in that, while we suffer so great and many troubles by them, we haue reaped thereby the iust fruite of our owne labours. And seeing the sinne might and ought to haue beene auoided; therefore such troubles as they haue caused, might also haue beene preuented.

Ier. 5.25.

And this is that which I haue gone about to prooue, for the comfort of my bretheren: that many of vs who belong to the Lord, doe finde more troubles



and afflictions then we neede to doe, and that through our owne sinne. And **F** therefore I conclide, seeing it is so, that the Lord who guideth his seruants in a more holy course than many of the other sort are content to be guided in, doth thereby graunt them this priuiledge and libertie; that they doe escape and are deliuered from infinite troubles and calamities, which others who count godlinesse too strict and precise a course for them, doe oft rush & runne into.

*To whom chiefly  
the comfort of  
this doctrine doth  
appertaine.*

Oh that this might enter into them deeply and doe them good, for whose cause chiefly I haue spoken it; I meane, many of Gods people: who although they haue some loue to their brethren, and embrace the Gospell heartily and reuerently, and haue many other good things in them, (it behooueth me so to iudge of them) yea generally they propound to themselves a good course, namely to liue after the Gospell: yet particularly, are such in their liues as bring small glory to the Gospell, but passe ouer many parts of their liues with very sleight examination, as they doe also the gouernment of their hearts. Which faults notwithstanding they be convinced of, yet will they not yeeld, but goe forward in them still: and as for those things which they may lawfully doe, although they offend neuer so manifoldly in and about the same in manner of doing them, yet will they by no meanes be counselled to redresse that which is amisse; in whom it is no hard thing to see, how deare they pay for their liberties, which they will needes enjoy, whatsoeuer they cost them. And yet **H** they would hold peace with God, and doe sometimes finde comfort in good things; but when that faileth, (as it doth very oft) their liues would become very irksome and tedious vnto them, if they made not themselves merrie in some earthly and transitorie thing; and so they make flesh their arme, which is to denie the Almightye.

*Note.*

*1 Sam. 8, 19.  
compared with  
12, 19.*

*Excuses for mens  
sinnas.*

Their defence, for that they doe not more particularly direct their waies aright; is; that Iesus Christ hath giuen them libertie & set them free; and that they haue no discretion, who vige their bretheren so strictly; and such like: which all are but figge leaues to couer their nakednesse. For they see (though they would not) oftentimes, that thus liuing, they please not God; neither (if **I** they aduisedly marke it) do they please themselves. Their disquietnesse, checks of conscience and seeret accusations they cannot but fee, and many outward troubles doe meete with them; as hath bene said: and while they seeke the cause a farre off, behold, it is neere vnto them; yea at hand, euen within them: their will, their vnamed affections, the sturdinesse and vnrulinesse of their hearts, and this their sinne hath found them out.

*Note*

These therefore I exhort to consider with no worse minds than I haue written it, what hath been said; and the Lord giue them grace so to doe: yea, & let such godly Christians whose teeth yet doe sometime water at the dainties of those; though they see what sorrowe and reproch they sustaine for them, **K** thanke GOD heartily that they taste not of such poisoned dainties with them.

*Many shun to be  
truly religious,  
because they  
would avoid  
grouble.*

But now that I haue shewed, how the Lord doth preferue them from sundrie, yea infinite troubles, who set their hearts to walke with him in one thing as in another, (behold, such honour and prerogatiues his seruants may haue) I cannot passe by the diuellish (and yet foolish) policie of some who doe shun

**A** to be religious of purpose, because they would be void of sorrow and trouble. They sing the song of the rich man in *S. Luke*, that in their life time they will haue their pleasure whatsoeuer it cost them when their reckoning cometh in: and of the Epicure; Let vs eate and drinke, &c. and say with the young man in *Ecclesiastes*; *They will reioyce in their youth, and thoy the delights of sinne, though it be but for a season*. But they marke not that answere to him in the Gospell. *Thou in thy life time receinedst thy pleasure, therefore now thou art tormented*; nor to the young man, by the Preacher, what was said; *Know, that for all these things, God will bring thee to iudgement*; No such thing (I say) they doe consider; but all that they obserue, is this: How the better that men are

**B** for the most part, the lesse they are set by, as it is said; *I haue seene the iust to perishe in his iustice*: and the lesse men fashion themselves after this present world, the lesse they may (they see) depart from a good conscience, and be merrie after the common manner; which these obiectors count an irksome and tedious thing.

*Luc. 16, 25.*

*1, Cor. 15.*

*Ecclef. 11, 9.*

*The foolishnesse of them that are so.*

Againe, they see that as the most part of men among whom the godlie liue, haue them in some indignation and vile account; so that they doe by meanes thereof, sustaine mockes, taunts, checks and complaints before their betters, with cruell threatnings, and in time of persecution that they are conuicted, imprisoned, railed on, yea and oft times put to death. These things (I say) they onely looke at with carnall eyes; and therefore are easily brought to beware, that they come not neere their course: but they neither consider, that they suffer for righteousnesse sake, and therefore that they are blessed; neither, that they themselves and such as they are, liue in darknesse and after the lust of their eie and heart, and that their pleasures wanze away as the cracking of thornes vnder a pot, and afterward they must come to their heauie and vnwelcome account. Besides this, though they haue sorrow and vexation daile in their liues, by meanes of their sinne, vlesse they breake it off through foolish mirth and vanitie for a while: yet partly they see it not, neither count it any; as to be cast into fretting, frowardnesse, strife, debate, &c. And if they doe

**C** purchase any trouble by their deserts and ill doings, as shame, charge by the purse, and other punishment; yet they will choose to suffer much this way, rather than they will be driuen from their will, and the inioying of their fond liberties.

*Mat. 5, 12.*

*Ecclef. 7, 9.*

*Iob, 21, 13.*

And now let all wise men iudge, what these kindes of men haue gained by following their sinfull course: let (I say) the vttermost of their gaine and pleasure be considered, and what troubles they haue shunned in shunning to liue godly. But when they haue done, seeing the Lord hath sufficiently confirmed this: that plagues abide the vngodly, and (that they may be sure of it) that their sinne shall finde them out; let none looke to prouide well for himselfe that way, namely; to shunne and be farre from the sincere practise of a religious and godly life, to the end he may be free from troubles; for hee can no other way more certainly and speedily multiplie them. And whereas it is obiected, that the best of Gods seruants are not free from troubles, but suffer much for their profession and a good conscience; it is granted. But their troubles for those causes, are of another kinde, namely, fatherly chastisements to holde them in from perishing with the world; or trials of their patience, faith and other gra-

**E**

*Psa 32, 10.*

*Num. 32, 23.*

*1. Cor. 11, 39.*



1. Pet. 1, 7.  
Iohn, 6, 20.  
Rom, 8, 28.  
Eccles, 8, 12

ces of God in them; or such as they suffer for good causes; and so weepe & lament, when the world is iocund and merrie: and therefore they turne euer to their profit, as I shall haue occasion to shew more plentifullic in another place more fit for that purpose. And to conclude, let all know this, that though a sinner do euill an hundred times, and God prolongeth his daies; yet that it shall be well with them that feare the Lord, and doe reuerence before him. And thus much of the first branch of this priuiledge, that the godly may liue void of manie and great troubles; and therefore, that such as do not, may thanke themselues for it, whether we vnderstand inward distrust and feare, or outward punishments that are fruits of sinne.

G

## CHAP. 10.

*Of the second branch of this priuiledge, concerning the afflictions of the faithfull: namely, That God deliuereth them out of manie, when the wicked still remaine in theirs.*



THE second point is, that they may also assure themselves, that the Lord will deliuer them (and that of verie fauour) out of manie troubles, though they see not how; euen as I haue shewed, that some shall not touch them at all. For although they themselues see not how nor anie other likelihood, but that they shall long oppress them, yea vterly consume them; yet euen then doth the Lord know how to deliuer them, and hath manie waies, which they could not see, to rid them out of so great calamities: and so he doeth, either before they haue long lien vpon them, or at least, before they haue bin driuen to anie extremitie by them, & before they haue had their course as in the deliuerances of David mentioned 1. Sam. 19. 20. 23. 24. & 26. chapters throughout, is to be scene. And this he doth as oft as it is expedient, when in the meane season he dealeth not so with the vnbeleeuers, but whē the other escape, they come manie times in their roome, as the wise man saith: *The godly escape out of trouble by the Lords deliuering of them, and the wicked are come in their stead.* Now for prooffe of that which I said, (that God deliuereth them out of manie) what is more plaine than that which the Prophet speaketh, *If the Lord had not been on our side, (may Israel now say) if the Lord had not been on our side whē men rose up against vs, they had then swallowed vs up quicke, when their wrath was kindled against vs, &c. But praised be the Lord, who hath not giuen vs a prey vnto their teeth. Our sonle is escaped as a bird out of the snare of the fowler, the snare is broken, and we are escaped.* The Apostle prooueth it also in his words: *We would not haue you ignorant (brethren) of our affliction which came vnto vs in Asia, how we were pressed out of measure, passing strength: so that we altogether doubted euen of life, but God deliuered vs from so great a death, and doth deliuer vs; in whom we trust also that he will deliuer vs.*

The

God oft deliuereth his altogether.

Ioh, 16, 7  
2. Cor, 12, 9  
Prou, 11, 8.  
And the wicked come in their yeome.

Psal, 124, 1.

2. Cor, 1, 10.

**A** The dangers of Gods people vnder the gouernment of King *Ahasuerus*, who knoweth not? How had that wicked *Haman* by malice and subtiltie obtained of the king, commission to take their goods and put them to death? The day was set, and all preparation made for the bringing of it to passe: and yet before it could be effected, how did the Lord at the humble sute of *Mardocheus* and the Queene *Hester* in prayer and fasting, seeking vnto him, turne away the plague from them; and deliuering them, bring their enemies and *Haman* the first of all the rest (as hee was the chiefest) into their roome? euen as *Daniel* was deliuered out of the Lyons denne, (the Lord shutting their mouthes that they should not hurt him: ) *but his accusers being throwne in after that he was deliuered, the Lyons had the masterie ouer them, and brake their bones or euer they came at the ground of the denne.* The whole storie of the Bible is full of such examples: wherein this is most cleerely to be seene, how God hath deliuered his, trusting in him, from and out of many and great dangers and calamities. So that if God doe this for his, then his seruants may assuredly looke for it.

*Hester, 3, 13.  
& 4, 7, 10.*

*Dan, 6, 13.*

**B** And yet I would all should know, that I doe not bring these, as I might manie others to this end, onely that I might prooue that God hath deliuered his children out of troubles: for so hath he done the wicked also (as *Issmael* in the wilderness, and the Philistims from *Saule*: ) neither is that the thing which either I intend; or if I did, were that any priuiledge or peculiar blessing to the godly, forasmuch as the wicked may haue their part in it as well as they. But I bring these examples to prooue, that Gods people may be sure, that he will of fatherly loue deliuer them from many tribulations, namely, when they haue sought vnto God in them, (to God, I say, and not to creatures,) assuring themselves, that as it is he that hath smitten them, so he also shall heale them. And when they haue vsed those meanes for their deliuerance, which GOD hath taught them to vse, namely, fasting and praier with confidence, as *Mardocheus*, *Iehosaphat*, &c. and haue rested vpon God, as they did in the *Psalm* 124. 8. & 20. 7. and not on a brused reed, as oft-times Israel did; and when they doe looke for

*Gen. 21, 19.  
1, Sam. 31, 8, 16*

**C** deliuerance certainly, hauing first a promise thereof from God, as *Iosua* had against the king of *Hazor* and his companie; and *Gedeon* against the Amalekites and the Midianites; when they doe (I say) obtaine deliuerance thus, and after this manner, this is a singular priuiledge vnto them: for then they know that it cometh from God, and therefore they may haue great comfort therein, and receiue such deliuerances as pledges of his fauour.

*The godly are  
deliuered in gods  
fauour.*

*Hof 6, 1.  
Ester, 4, 16.  
2, Chro. 20, 3.*

*Hof 14, 4.  
Note*

*Iosua, 11, 6.  
Iudg. 7, 9, 15.*

**D** And thus are Gods seruants onely deliuered out of their troubles, the vngodly haue no part with them in this fellowship. And yet I doe not say, that euen they are alwaies thus affected and furnished with this grace, alwaies to beleue and looke for it, as oft as God deliuereth them out of any daungers and troubles, (that is it indeed which they should daily aime at: ) and yet they can haue no sound comfort to their hearts more than other men haue, vnlesse they doe thus waite vpon God by sound hope, and seeke to him in their necessities and distresses after this manner; but haue onely outward helpe and succour, or an end of their troubles, as the wicked may haue; little considering from whence they come, or whether they haue them in Gods fauour or displeasure.

*The wicked not  
so.*

*Yet the godly do  
not alwaies be-  
leue this.*

But



3  
Obiection.

The fathers had  
particular pro-  
mises, but so haue  
not we.

2, Chro. 20. 17.

Ios 11. 6.  
Iudg. 6. 14.

Answer.  
2, Tim. 4. 8.  
Heb. 1. 1,

God in the chie-  
fest matters hath  
spoken as plainly  
to vs as to them.  
Rom. 7. 25.  
Iam. 4. 6.

Iohn. 14. 13. &  
15. 16.  
Rom. 8. 28.

2, Sam. 15. 25.

But before I goe any further, I must here answer an obiection. For it will be demanded of me, what profit may wee reape by the examples before al-  
leadged? (whereby I proued, that deliuerances out of aduersities and dangers  
are not priuiledges, except they haue a promise thereof from God before, and  
beleuee the same :) What is that to vs will these men say, forasmuch as God  
doth not at any time speake vnto vs, as hee did in ages past vnto our fathers?  
*Iehosaphat* indeede, they say, might well and easily be perswaded, that GOD  
would giue the Moabites (his enemies) into his hand, when he by his Prophet  
had said to him: To morrow goe out against them, and the Lord will be with  
thee. So *Iosua*, and in like manner *Gedeon*: but where hath God thus spoken  
to any of his faithfull seruants in this last age of the world, personally or par-  
ticularly in trouble (say they) that he will deliuer them and remoue his afflictions  
from them? Therefore none of them can be certaine thereof, nor (by con-  
sequent,) so well ordered in their troubles as they were.

I answer: That God doth not indeede speake to vs after that manner that  
he did to our fathers, as wee are certified in the Epistle to the Hebrewes; but  
hath left his whole mind to vs in his word, wherein he hath so fully declared his  
will in all things as is sufficient, and in the weightiest matters he hath spoken  
as plainly to vs as to them. And concerning this one thing, namely, of deliue-  
ring vs out of distresses and afflictions, if they be inward (as sinnes and corrup-  
tions) he hath promised (if we beleuee the same) that he will giue vs grace to  
mortifie our sinne; and if wee doe not overcome and subdue the same as wee  
would, yet that his grace shall be sufficient for vs; and the best of our forefa-  
thers had no more. If they be outward visitations, and crosses, as sicknesse, po-  
uertie, &c. he hath promised also, that if it be expedient and for the best to vs,  
he will pull vs out of them; and howsoever he doe in our sufferings, that which  
he doth, shall be the best for vs. And there was no other thing said to the body  
of the Church in the former ages, but generall promises which were made to  
all the faithfull (excepting that for some especiall causes, some particular pro-  
mise of deliuerance was made to some certaine persons, and for waightie cau-  
ses; and yet those were not made for all times, nor in all troubles :) as may be  
seene by the answer of *Dauid*, who being driuen out of *Ierusalem* by his sonne  
*Abolon*, rising vp against him most trayterously and vnnaturally; said vnto *Za-  
dok* the Priest, Carie the arke of God againe into the Citie: If I shall find fauour  
in the eies of the Lord, he will bring me againe, and shew me both it, and the taber-  
nacle thereof: but if he thus say, I haue no delight in thee, behold heere am I, let  
him doe to me as seemeth good in his eies.

It is cleare by this, that *Dauid* in his trouble did not know whether God  
would deliuer him or no; neither did hee know what the end should be; nor  
had any promise from God, that hee should returne againe to *Ierusalem* in  
peace, and behold the arke and tabernacle any more: yet *Dauid* sought to the  
Lord, and humbled himselfe, and was not so amazed with the affliction (as  
strange as it was) but that he remembered the Lord, and prayed to him, & wor-  
shipped in token that he had made God his stay and defence, whatsoever the  
issue of his sore triall should be. The like is to be seene in the example of *Si-  
drach*, *Misach* & *Abednego*: who when they heard the straight charge of King  
*Nabuchadnezzar*, That whosoever should not at the sound of the instruments of  
musicke

**A** musicke fall downe and worship the image which he had set vp, should be cast into the midst of an hot tierie furnace immediatly, answered the King and said: *O Nabuchadnezzar, we are not carefull to answere thee in this matter. Behold, our God whom we serue, is able to deliuer vs from the hot tierie furnace, and he will deliuer vs out of thy hand, but if he doe not, be it knowne vnto thee (O King) that we will not serue thy Gods, nor worship the golden image which thou hast set vp.* We see they knew not whether God would deliuer them or no: but this they were perswaded of, that he had a most tender and fatherly care ouer them, & would shew the same in the time of their need; and yet if it were for his glory he would doe the other also.

Dan. 3. 17.

**B** And now (to returne to our selues) if we in our tribulations be thus vpholden by the generall promises of God, if we sue and seeke to him with this condition to be deliuered (if it be expedient in his eies) indeauouring to be contented with that which shall fall out on either side, we haue behaued our selues as it became vs, we haue sought to him aright as his word teacheth vs: and if wee after this obtaine deliuerance, God hath heard vs, hee hath kept promise with vs, and we haue receiued good prooffe of our faith. And who can denie, but that it is a great priuiledge when wee obtaine deliuerance thus? and thus doing, although we be not deliuered, yet we rest perswaded, (howsoeuer our weak nature hold backe) that the Lord hath done iustly & well; hoping with

Note

**C** such confidence, as of fraile flesh may be obtained, for answerable strength and consolation vnto the measure of our afflictions in our greatest neede. And if men see no great matter in this, let them wade a litle deeper, and weigh how they are vpholden by their faith that they fall not to shifts & vnlawfull means, (when otherwise they see no way to escape) as the vnbeleeuers do; and namely, *Saule* with other, who waiting vpon lying vanities, forsooke Gods goodnesse: neither are stricken with deadnesse, as *Nabal* when hee heard heauie tidings; nor with distrust and dispaire, as *Judas*; neither with complaining and murmuring at God, as his owne children sometime when they are not vpholden by faith, are forced to doe. And yet if we haue deliuerance any other way,

1. Sam. 28. 7.

Ion. 2. 2. 8

1. Sam. 25. 37.

Math 27. 5.

Psa 73. 13, 14.

Ion. 2. 4.

**D** as by carnall pollicie, subtile shifts, or the like, (as I doe not denie, but by such meanes it may come) it is so farre off that wee should count that a priuiledge or any matter of reioicing, that it maketh our affliction double, yea ten-fold thereby, which was in a manner none at all before.

And thus I conclude this other point, affirming, that as it is a singular prerogative to vs, that we may be kept from many troubles altogether, which other cannot be freed from: so it is no lesse honour, priuiledge & fauour, that we may be deliuered out of many (which others shall not be deliuered from) as I haue shewed & proued in this present point; but yet then only it is a priuiledge (as I haue said) that we may be deliuered; not when wee vse vnlawfull meanes for it, but when we looke for it thus; (If God will, and if he see it good and expedient) and therefore doe wait patiently vntill he send an issue; which grace the vnbeleeuers neuer haue, neither can haue: onely Gods children are capable of it; but for all that, few euen of them inioy it, as either neuer hauing learned it soundly and cleerely, or not beleeuing that they may possible attaine to it: which causeth so much vnchearefulnesse, discontentment, &c. in our troubles, as grudging against God, yea and indirect shifts to auoide them; and

much

**E**



Note.

much hollownesse, coldnesse and negligence in the seruice of God and christian cariage of our selues before trouble commeth, for feare that whe it commeth we shall be inconstant: wheras, if it were otherwise, much heauenly comfort might be reaped in our liues, which now is not.

## CHAP. II

*Of the third branch of this priuiledge: That we may haue much good by our afflictions.*

Psal, 119, 71.

Iohn, 16, 5, 7.

I. Pet, 1, 1, 6.

*We be resolued  
that God sendeth  
afflictions for  
our good.*

Luke, 9, 23.

Ia 1, 5, 6.



THE third branch now followeth, which is no lesse than a great priuiledge it selfe beside the two former, and that is: that the Lord teacheth his children aright & well to beare those afflictions, with which he thinketh meet to trie them & to hold them vnder. So that they may not onely indure and goe vnder them patiently and contentedly, but also receiue much good by them, as they themselues be constrained to confesse. And as the Lord teacheth his people to make this vse of their afflictions: so euerie one of his, may also learne the same, if they be wise enough to thinke so; that is, to be resolu'd that for their exceeding benefit and profit he sendeth them. For then and neuer till then, they frame & addresse themselves to receiue them from God thankfully and meekely, when his word hath thoroughly settled this thought and perswasion in them: which wisdom few haue or attaine vnto, thus to thinke, but their owne foolish reason; which (while they seeke nothing but ease and freedome from trouble) leadeth them a cleane contrarie waie, that is, to bee vtterlie vnwilling to beare them, euen discouraged and heauie hearted as oft as they thinke on them. This Wisdom therefore must bee sought for, euen of the good seruants of GOD: That they looke for them daily, and be readie to receiue them from God. This it is, that must suppress and checke all contrarie power of carnall reason, which will be otherwise in the way at all times to annoy them.

It followeth therefore next and most consequently to declare, how the poore people of God may come by this wisdom: and then to shew, how it guideth them to make such profitable and good vse of their crosses and chastisements, as no other but they are able to doo the same. Saint Iames going about to perswade the Christians which were disperfed by reason of persecution, to receiue their afflictions meekely and ioyfully, (feareng that there were not manie which could doo so) shewed them; that it was for want of this wisdom in them, whosoeuer rebelled vnder the hand of God; and that they ought to be thoroughly perswaded that God sent them for their benefit and good. And then he goeth forward to teach them, how they might come by it; and that he teacheth them thus; *If anie man want wisdom, let him aske it of God, who giueth to euerie one plentifully, and casteth*

## Of the third branch of the seventh priuiledge.

365

**A** *no man in the teeth*: but this watchword he giueth; That they must see, they aske in faith, and then they shall obtaine it. Then for our instruction and edifying let vs know, that if wee desire to be partakers of this priuiledge, to welcome our afflictions, to beare them chearefully, and to haue them turne to our great benefit, (which the most doe thinke will turne to their vndoing:) then as we hold this principle of the Apostle to be a truth; that *All things worke for the best to them which loue God*; so wee must be wise to thinke the same of our owne afflictions: and if wee cannot easily be so perswaded, (as no man is for the most part) we must be earnest with God, and that oft and from time to time, that our will may yeeld to Gods will, and wee may thinke that good for vs which he thinketh so.

*How we must take good by our afflictions.*

Rom. 8, 28.

Petic. 3.

**B** And to the end we may bring our hearts to this, let vs weigh to and fro, what we can object against it, why we neede not submit our selues vnto God: that when all our carnall reasons shall be answered, as being too weake to preuaile with vs, we may referre the whole course of our liues to be gouerned by him; and what corrections soeuer he shall thinke meet for vs, and to trie vs with, and to keepe vs from further hurt; (for he hath no worse end in chastising of vs) that then we may remember, in all things to be thankfull, and take vp our crosse readily and welcome it, seeing we know the end of it. And let it not be thought much that I say, He hath no worse end in afflicting vs: for we ought to be perswaded throughly of this, that the Lord our God louing vs, he cannot intend our hurt in the least manner, howsoeuer it shall please him to exercise vs. For we may be sure, that he afflicteth not willingly, nor at any time but when it is meet and expedient for vs. And as our Sauour said to his beloued Apostles of his bodily departing from them, (which was the greatest outward crosse that could befall them:) *It is expedient that I goe away from you, for otherwise the comforter cannot come vnto you*: so would he haue vs to thinke, that if it were not for our troubles we should neuer haue such comfort as wee haue, which doth certainly follow the patient bearing of them.

*For God sendeth them to that end.*

*Note*

Iam. 3, 33.

1, Pet. 1, 6.

Iohn. 16, 7.

Heb. 12, 11.

**D** And here consider the causes why God sendeth them to his beloued ones: which being knowne & rightly weighed, are of sufficient force to worke their great benefit and comfort. First, that they may haue experience from how manie troubles he deliuereth them; and know after, how to looke for the like help in the like trouble. Secondly, that they may haue prooffe of their faith & patience, which worketh vnspeakable comfort: thirdly, that they may not be condemned with the world: fourthly, that by them, as the body by physicke, they may be purged from their sinfull drosse, and feare him: and fifthly, that the Lord may thereby weane them from the world, (to the which they are so glued) as a child is from the brest (by bitter things) which would not otherwise leaue it. So that if we be thus taught of God and learne this wisdom of him, to belecue, that to these ends, and of very loue & faithfulness he afflicteth vs, whensoeuer he doth it, we shall be sure to find it so, to our exceeding comfort.

*Reasons why God afflicteth vs.*

1, 34, 17, 18.

2, Cor. 1, 10.

Rom. 8, 45.

Iam. 1, 3.

1, Cor. 11, 32.

Pla. 119, 67.

2, Cor. 4, 9. & 6, 9.

*Gods children are neuer forgotten, although at times they seeme to be neglected.*  
Pla. 10, 8.  
Ioh. 16, 22.

Ddd

David



2 Sam. 30, 6.

Psal. 73, 1.

Psal. 119, 71.

David comforted himselfe in his God, when wicked men consulted to take away his life. Through this wisdom which I haue spoken of, (an inseparable companion of faith) he said when his troubles were fore and great, *I haue held my peace, because thou (O Lord) haddest done it: and that God was most louing vnto him for all that.* And so when by this wisdom and faith he had waited patiently on God, he reaped experience and gladnesse as the fruit thereof, which he himselfe expresth in these words, saying: *It is good for me (O Lord) that I haue beene afflicted.* And the like speeches he vttered at sundry times in many of his Psalmes, which for breuitie sake I omit: whereby it may be gathered, that from time to time hee was thus vpholden in his troubles; and therefore that he inioied this libertie and priuiledge in his life, to finde his very crosses profitable and good vnto him.

Heb. 11, 8.

Psa. 105, 19.

Psal. 105, 18.

The same may be said of *Abraham*, both at many other times, and namely when he left his owne Country and his fathers house, to goe to a place which God should shew him: where he being a stranger & had not a foot of ground to possesse, yet hauing leasure to returne, would not; but waited vpon God to know his pleasure: which he would neuer haue done, if he had not beene perswaded, that the affliction was best for him, which God did trie him with. *Joseph* had no other thing to vphold him when he was sold, put in prison, and his feet pinned in the stocks.

Act. 2, 22.

Rom. 10, 14.

And to be short, if this trouble vs, that although these worthie seruants of God, and many other, had this wisdom to rake their troubles aright, and in such meeke manner that they seemed not greatly to trouble them; yet we may not looke to doe so: for answer to this, let the Apostles words direct & counsell vs: he saith, *If any man want this wisdom, let him aske it of God, and it shall be giuen.* Loc, he excepteth none (which doe not except themselues) of such as know what faith is, and who are able to aske in faith: (as all the Lords may be bold to doe;) for he addeth, *But let him aske in faith.* And againe, *Whosoever shall call on the name of the Lord, shall be saued; for, how can we call upon him, on whom we haue not beleueed?* So that if any such be destitute of this wisdom, they may thanke themselues, it is their owne fault.

Though God  
promiseth to turne  
our troubles to  
good, yet wee  
must not be care-  
lesse vnder them.

Note

Dan. 9, 5.

Psa. 18, 16.

Heb. 4, 3.

But to satisfie some, (who, I know, are many) which looking to the Apostles words, (*that all turneth to the best to such as loue God*) looke no further: whereupon they conclude, if God will haue our troubles turne to our good, what neede wee take any further thought about the matter? I answer: They which beleue that, will not be carelesse in their afflictions, how they be affected vnder them; whether they lie downe blockishly & senselessly vnder them, or whether they storne and be impatient in them; but will doe as *David* did in all his troubles, who laied them to heart, and praied for grace to beare them and for deliuerance out of them, though he was sure God would giue a good end of them: euen as *Daniel* also did. And if they behaue themselues wilfully, carelessly or foolishly in them, they shall see them turne to their exceeding hurt and vexation: so farre is it off, that they should reape good thereby, they know not how. For the Scripture, which teacheth that afflictions are sent them for their good, doth not profit them, if it be not mixed with faith in them that heare it.

But if they beleue that Scripture to be written for them, and applie it; then they

**A** they receiue their crosses from God as sent to them in his loue, they murmur not against him, neither refuse to be chastised of him, but are thankfull, and therefore labour for patience, that it may haue her perfect worke: yea and further, if they can finde any sinne in themselues which might draw these corrections of the Lord vpon them, they heartily turne from it with all possible speed, that so they may more confidently intreat the Lord to turne away all the tartnesse of their afflictions from them. And they which after this manner behaue themselues vnder the crosse, although they performe these duties but in weaknesse, shall finde their troubles, howsoeuer for the time irkesome vnto the flesh, yet to be gainfull manie waies and in manie respects vnto their

*How they may profit by afflictions.*

**B** soules.

For they shall giue them a prooofe of that grace, as meeknesse, trust and confidence, which otherwise they could not know to be in them. They shall teach them also experience of greater acknowledging Gods fatherly kindnes, which worketh and bringeth forth these sweete graces in them, by as vnlikely occasions, as the soft waters gush out of the hard and stonie rock: for in others, what doe afflictions cause for the most part that haue them, but rage & fretting and such like? Besides, being rightly exercised in the bearing of them, they hold them from many sinnes which others runne into. They make them more humble and thankfull: they hearten them by custome therein to beare greater, yea greater than they thought possible that euer they should haue gone vnder; and with all these, commeth most sound and exceeding comfort, in the end at least, with hope in the midst of them, which shall not make them ashamed.

*Uses of afflictions.*

1  
2

3

4. 5.  
Lam. 3. 27.

Jam. 1. 2.  
Col. 1. 11.  
Rom. 5. 4.

Therefore if the seruants of God may inioy these with many other such commodities by their afflictions, and haue so good liking of the Christian life that they will not forsake it for the greatest of the, I conclude this third branch as the two former: That the Lord hath not left their afflictions vpon them to vex them, and make their liues wearisome and vnpleasant to them; but that they should receiue much good and benefit by them. And although they be

**D** not without sharpnesse, and bitternesse, yet the Christian life hath so manie sweet fruits of them therewith, that as men are not wearie of the pleasant spring time though it be anoyed with the flea: so we doe not loath our afflicted estate being so many waies gainfull, for some bitternesse that accompanieth the same:

*Not.*

for holy securitie through the fauour of God, a good conscience, and confidence of our cause that it is good, maketh euen a hard state easie, or at least tolerable. And these priuiledges which I haue now spoken of, who can sufficiently maruell that our glorious God doth communicate to mortall men, yea vile sinners, which were once without God in the world? I confesse in setting them downe, that I am much astonished to thinke of his vspeakable kindness;

*Animi securitas, conscientia bona, cause fiducia, plurimum valens ad sustinendas afflictiones.*

**E** especially because I haue mentioned no vaine speculations or dreames of mans braine which vanish in the aire, but vndoubted truths out of the word of God, and sound true by experience of many good Christians. so that we may worthily be prouoked to seeke a part therein amongst them. And yet so much the greater they are, and better to be accounted of, inasmuch as the longer they be inioyed, the more fruite and comfort they bring to him that hath his part in them. And when wee finde not this doctrine sauourie and sweet to vs,



nor the vse of it in our afflictions, let vs not charge & chaleng the Lord for it, but consider what we haue lost through vnbeliefe.

## CHAP. 12

## Of the eighth priuiledge: Of growing in grace.



Eph. 3, 19.  
The 1. point.  
God giueth to  
his greater grace  
then they could  
aske.

Notes.

As in particu-  
lars may be seen.

Notes

Now as it cannot be denied but that these forementioned graces are singular priuiledges; so (to passe to the next) we are not to be ignorant of this, that whatsoeuer good things Gods people alreadie haue and inioy; yet he hath more in store for them; & will giue more grace & greater measure of his heauenly gifts, than they before they had them, could either aske or thinke. And this is worthie to be considered with the former, as a further increase and higher degree of the fruits of his loue, that he doth so largely and bountifully reach out his hand vnto them, that thereby they may be enriched as farre beyond the beginnings of their true happinesse, as their beginnings were beyond their first condition before it, in the iudgment of all men.

For cleerer prooffe hereof, we are to know, that he maketh them to grow in sounder vnderstanding of his will; in more assurance of faith, & strength of hope, in more patience vnder the crosse, more moderation in the vse of their lawfull liberties & benefits of this life; he giueth them better rule ouer their hearts and affections, and that in more things than at the first, and offer & easilier; and so ouer their liues and actions, their tongues, their hands, their eies, their eares. The Lord giueth them far more enlargement in prayer, than in times past, and constantly to bestow more time in all the helps to godlinesse, and to scoure off much rust and rubbish of the rebellious old man and their euill qualities, as they haue and see greater reason why they should doo so: yea, hee worketh more sound comfort by the holy Ghost, and more constant continuance thereof in them, than they were wont to be acquainted with. And (to comprehend much in few words) the whole course of their life is much better gouerned, than it was wont to be, and the image of God more liuely, and cleerely restored. And are not these (think we) priuiledges farre aboue their expectation, and greater then they could looke for?

Matth. 13, 44.

Col. 1, 9, &c.

All which the Apostle knowing that they were dainties prepared for the Lords beloued ones, and a great treasure; (although hidden from the World) did daily wish & pray for, that they might be giuen to the church of Colossa, as he sheweth in these words: *After that I heard of your faith in Christ Iesus, and loue towards all the Saints, I ceased not to pray for you, that you might be filled with all knowledge of his will in all wisdom and spirituall vnderstanding; that you might walke worthy the Lord and please him in all things, bringing forth fruite in euery good worke, and increasing in the acknowledging of God, strengthened with all might (according to his glorious power)*

vnto

**A** vnto all long suffering; and lenitie of mind with ioy. What haue I said concerning this priuiledge, which the Apostle hath not fully contained in these words? And yet what people are there, (being but lately turned to God as the Colossians were) which might not thinke, that the graces which he put them in hope of, and encouraged them to looke for, were not more and farre greater than they might possibly be partakers of? Ioh. 16, 13.

Which thing may liuely be seene in *Moses* example, if wee compare the time wherein God did first call him to goe to *Pharao* to bring away his people from the bondage and slauerie in the which hee held them in Egypt, with the daies which came after, when hee brought them from thence. For when hee should first goe, he shewed great weaknesse to be in him; himselfe an vnmeete perfon to goe before a King; and the burthen too great for him to goe vnder; as by his owne words may appeare when he saith: *Who am I, that thou shouldest send me vnto Pharao, and that I should bring the children of Israell out of Egypt?* But afterwards, how boldly did he his message vnto the King, neither fearing his threats nor countenance: but rather (as it plainly appeareth) *Pharao* was fore afraid of him? as in that he confessed to him (in great anguish of heart) his sinne, and desired that he would sue vnto the Lord for him, (acknowledging that he could much preuaile with him) that his plagues might cease. Behold herein one of the greatest matters (as is the feare & face of princes:) he which was afraid to looke *Pharao* in the face at the first; was afterward, through strength of faith by cleauing to the Lords commandement & promise, able to do his message to him with exceeding courage & boldnesse. And if in this one grace & gift of God he so increased, (which of all other seemeth the hardest) thereby ouercomming that timorousnesse and faint heartednesse which would (if it had not beene by spirituall manhood and courage expelled) haue made him vnto the discharge of so weighty a duty; what doubt is there, but that in other graces of GOD he increased also proportionably? Which doth further confirme that which I haue taken in hand to shew; that is, that the Lord giueth that grace vnto his beloued, from which they were most farre off, both in their owne sight and in the iudgement of others, and therefore (as I haue said) more than they sometime could aske or looke for. Exemplar. Ezod 4, 11. Exod. 10, 17.

**C**

**D**

And no other thing did our Sauour Christ meane, when *Nathaniell* acknowledging him to be very God for that he saw a token thereof in him, hee said; *Nathaniel, because I said: I saw thee vnder a figge tree. beleuest thou? Behold, thou shalt see greater things than these. For thou shalt see the Angels of God ascending and descending vpon the sonne of man.* That is to say, thou shalt see farre more cleere signes of my Godhead; thou shalt see my father from heauen, vpon earth to witnesse and testifie the same in most familiar manner: so that the light which now thou hast thereof, & the faith by meanes of it, and thy loue to me, and the comfort which thy soule hath thereby with other graces; are in comparison nothing to that they shall be; euen as a graine of mustard seed is vnto a tree that hath boughes & branches. And what other thing would the Lord haue vs to learne but this, by these speeches that the prodigall sonne desiring but to be receiued of his father into his house as one of his hired seruants, was taken againe as his naturall sonne? and the woman of *Canan*, which desired but with the whelps to be refreshed with the crums which Iohn, 1, 52. Note. Math. 13, 31. Luc 15, 17. Mat. 15, 37.



Numb, 11, 28.

6  
Iof, 1, 5,  
Iol, 24, 15, &c.

1, Risg, 3, 12.

Iohn, 16, 12,

Notes

ver. 93, 24, 25.

Luc, 22, 57.

Act 1, 29.

1, Theff 3, 7.

2, Theff 1, 3, 4.

Esay, 59 1.

This priuiledge  
causeth much com-  
fort, if it be duly  
considered.

Note.

fell from their masters table, had graunted her, for her great faith, all that she would, euen the childrens dainties? Euen so hath the Lord prouided wonderfull things for them that feare him; as it is said in the Psalme: *Very glorious things are reported of thee, O thou Citie of God.* And as it is written: *Who would haue said, that Sarah should giue sucke?* and that the barren should be fruitfull? so who would say, that they which had in a manner nothing, should abound in many graces? What was *Iosua* before he was chosen in the roome of *Moses* his master, to be gouernour of such a mighty people? but after hee beleueed him which said, *Euen as I haue beene with Moses, so will I be with thee*; he found that faith, courage, wisdom, experience and neare acquaintance with God, which he in no sort was like before to haue been partaker of. What was there in *Salomon* to discharge so great a prouince as he entred vpon in his father *Dauids* stead? but after that the Lord had granted him his wish and choise, he obtained the gracious wisdom which inabled him thereto, and which was matriculed at throughout the world.

The Apostles themselves the first three yeeres after they were called to follow Christ, had no great matter in them aboue other Christians: but after that our Sauour had sent them greater measure of heauenly grace frō aboue, who doth not see by the historie of their actes, how vnlike they were vnto such as they had been? I do not meane, in the visible gifts of the holy Ghost which were extraordinarie; but in faith, in ioy, and well performing the duties of their callings: as he told all the eleuen at his departure from them; *I haue many things to say to you, but you cannot receiue them now*; yea rather, you hardly vnderstand me; *but the day is at hand, when ye shall not neede to aske any questions.* And *Peter*, after he feared God, yet was dismayed at the words of a leely damsell: but after great grace receiued, he was not afraid of the mighty, no not the high Priest. So were sundry of the churches: as that of *Theffalonica*, who for all that their beginnings were famous, (as appeareth in the first Epistle of Saint *Paule*, which he wrote to them) yet did they increase mightily, as may be scene in the second. For thus he writeth to them, *We ought to giue thanks to God alwaies for you (brethren) forasmuch as your faith increaseth exceedingly, and the loue of euery one of you each to other, aboundeth: so that we reioice, yea we boast of you to other churches, because of your patience and faith in all your persecutions and tribulations that ye suffer.*

And therefore from so many testimonies (which in this matter so hardly beleueed, haue been alledged) I think I may boldly affirme, that this is another, yea and that a most worthie priuiledge, which the Lord granteth out vnto his children (and he that is wise will regard it:) That they may grow and multiply daily in the graces of his spirit; yea, that they may excell themselves by many degrees: except we will say, that Gods hand is shortned in these latter daies more than in former times; or his promise vntrue.

But I confesse I am glad to know this priuiledge for mine owne comfort, and to speake of it to the stirring vp of many my good brethren in this colde and frozen age: that wee may take some triall of our selues, what part we haue in this so great a prerogatiue, which we may inioy as well as any other. And as well for their iust rebuke I speake it, who thinke it madnesse for men to contend and strue to goe before others in godlinesse, faith and the fruites thereof, (though

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## Of the eighth priuiledge.

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**A** (though we are commaunded to excell one another :) as also to awaken them who hauing made good and commendable beginnings long agoe, yet haue taken discouragement from making answerable proceedings, although it be written, *Let thy profiting be seene of all.* And I denie not, but that the diuell raiseth occasions enough of fainting, sloath, deadnesse of spirit, of earthly mindednesse, neglecting of meanes, &c. in such as haue well begun in a Christian life: but (God be thanked) they are not left vnfurnished, nor vnprouided of all helps against the same, if they were acquainted with the will of God but as they might be. Such therefore as see themselves faultie and weake this way, let them learne of them which haue better experience in the waies of God than themselves, and which doe more chearefully goe before them, that they by their example may more soundly & constantly goe forward. For why should it not be with the Lords plants in his Orchard, as it is in an husbandmans? that as grafts and plants being set in good ground doe spread their branches and shoot forth their boughes apparently in a few yeeres, so might the Lords plants doe?

Ephes 4. 1.

1. Tim. 4. 15.

*Though there be many things so hinder it, yet there is al. much so helpe to greater grace.*

**B** Moreouer, we see in all societies one commeth awke and vntoward to an occupation, to learning, or any trade; yet in few yeeres he is able to guide others: which plainly sheweth how hee hath profited himselfe. And can anie thing be truly said, why he which is but a yong Christian only, such an one as **C** is a liuely member of Christ, though as yet hee haue neede to be thoroughly grounded in the principles of religion; yet can any thing (I say) be truly alledged, why he should not in a few yeeres be well growne and increased himselfe, and be able also in those matters to instruct and guide others? that as hee was inexpert in the word of righteousness, when he was a babe; so after experience he may be stablished?

2. Cor.

Heb. 5. 12, 14.

For to what end are all those goodly things reuealed in the Scriptures: How we may grow from faith to faith, and from grace to grace; and that such as are aged and well growne, should haue their inward senses of their minds exercised to discern good and euill; and that we should, whatsoeuer we haue attained vnto more than others, yet seeke to increase daily more and more?

Rom. 1. 17.  
Psal. 1. 3, 5.

**D** To what end (I say) are such Scriptures and many other of like sort? Are they not written for our instruction and edifying? Or else, do we thinke that they should lie by vs vnknowne, and wee not meddle with them? Which if wee will not affirme, (as indeede no wise or well aduised person will) why should wee not looke to thriue and prosper in our spirituall husbandrie, and that with much more assurance than in the earthly, (wherein yet many thousands doe exceedingly increase;) and the rather, for that our gaine and the blessing of God is farre more certaine in that, than in the other? Why (I say) should not wee of the ministerie first and principally; and than the seuerall congregations and **E** people which are taught and guided by vs, not only shine as lights in the darke world, but daily more and more, as the morning light doth vnto the perfect day? And to be so farre beyond our first beginnings in louing and obeying that which we know, that as we were then readie and forward in a little; (when we knew no more,) so wee may now giue occasion to many to praise God for vs, whiles they see the same readinesse and forwardnesse to continue in vs, as our knowledge is increased? And as wee were then carefull ouer other for the

Pl. 119. 11, 12, 13.  
Rom. 15. 4.

*The Scriptures are plentiful in prouing this.*

2. Cor.

Prou. 4. 18.



## Of the eighth priuiledge.

good of their soules, so why should we not be still of the same mind, exhorting one another daily with comfort, and prouoking to loue and to good works, & not neglect that dutie for the care of our bodies and wealth? The which I heartily wish were done but with that alacritie and cheerefulness, which I my selfe haue seene manie yeeres agoe. F

But alas, how rare a thing is this to finde either in the one or in the other? Which causeth this and other such worthie prerogatiues of the faithfull, as are spoken of in the Scripture to bee in small account, seeing fewe examples are found of this practise. And by this it may be seene what is to bee vnderstood by growing, and what this priuiledge is, in the laying foorth of the which I am now occupied: namely, that a true Christian may bee able to see and in truth to affirme, that hee inioyeth farre better liking, greater freedome, much more ease and sweetnesse in seruing GOD, and in the Christian course, than sometime he was able to doe or euer looked for. That hee seeth farre greater light in the will and Word of GOD, and beautie in the Godly life; and hath much more conquest ouer his rebellious heart in subduing the affections thereof, then euer he thought had been possible for him; which who so inioyeth not, is iustly depriued of so great a comoditie, as beside the saluation of his soule, hath none like it vpon the earth, and yet cannot be separated from that neither. G

*The Lord thinketh it not too great for his.*

And yet as great as it is, I haue shewed that the Lord thinketh it neither too great nor too good for his children, but hath bequeathed it vnto the, & giuen them free graunt of it, and so they may haue their part in it, although the greater the benefit is; the more strongly the diuell keepeth men backe from possessing it, yea, euen manie of Gods deare Children themselves, whom he holdeth in the cordes of sinne and bailes of vanitie; so that thereby they lose and forgoe a great part in this heavenly priuiledge and liberty. But how hee and they doo stoppe their proceedings in grace and Godlinesse, may bee seene in the former Treatise of the lets. Yet I cannot omit here to put them in remembrance of this one let againe, that without great heede taking they shall weaken their loue to their brethren through conceits and taking of priches one against an other, and that oft times without anie iust cause: so that they shall bee much feebled thereby from duties of loue; which (if it were well considered) had little need to be so, being sufficient to hinder euerie good enterprise, than the which there need be no greater. H

But if these and such like be not their stops and staies, let not anie object and say; that they desire with their hearts to be partakers of this priuiledge and benefit, if they knew how: for if they were willing to be perswaded, to vse those meanes with that free and readie heart, constantly & daily, which they sometimes are willing to do, their desire should quickly be accomplished, and they made partakers of that which they wish; and that is, alwaies to make reckoning of that to be their chiefe treasure, To grow in grace and in the knowledge of Christ: and therefore without ceasing to keepe their hearts vnto it, and to thinke there is nothing more to be regarded, nor of greater weight and necessitie, than to bestow the day & the seuerall K

*Notes*

**A** feuerall parts of it as they are directed, and as many of them also haue done sometime, that they may see themselves to goe forward.

I appoint to them no new or strange way; but faithfulnessse and constancie in keeping of that which already hath bene shewed them; and the same or like direction for the daily gouerning of themselves, which hath already bene set downe to them; assuring themselves, that God will not be wanting from time to time in giuing good successe in the same, vnto them. Then as the corne rooted in good ground, through the blessing of God by seasonable weather, becommeth farre vnlike that in few moneths, which it was at the new comming vp and appearing about the ground: so shall they by the same meanes daily continued reuerently and in faith, become farre vnlike themselves, which they were at their first beginning; and they shall finde (as I haue said) through the sunne shine and dew of Gods blessing, that increase, which before they neuer looked for.

*Note*

But seeing there are many of Gods deere seruants, who being by the malice of the diuell either altogether deprived of teaching, or seldome taught, or not so taught that they may grow; here I am inforced to bewaile their estate, and inbourn with them, exhorting all such, that as they see any further light and libertie then in times past, so they indeauour to goe forward, though they cannot attaine to that which others may. And withall I say vnto the other which may profit better, as hauing greater helpees, that they forflow not the time, nor neglect to reape the benefit daily, which thereby is offered them. For as in the glory of the kingdome of heauen the highest degree of happinesse shall be inioied, because men shall then be wholly subiect vnto God, and obey him willingly in all things; so the next is, to be more subiect to his will in this present world, and in more things and vpon better ground; and to be better acquainted with the mind of God and his secrets, than in times past: which may make them more forward, than when they first beleueed.

*All must be ready to grow to that grace which they may attaine to.*

As for them, which thinke there is no nearer fellowship to be inioied with God, while they are heere on earth, than they themselves haue attained vnto;

**D** nor any greater measure of grace than they are partakers of, let them inioy their opinion alone, till they be ashamed of it: let vs rather hope (to the further glorifying of God) to see that to be our ordinarie diet, which hath been sometimes our banquetting cheere; I meane, to be able better and better to reioice in all things that we goe about through the day, whereas sometime we could scarcely doe it at any time in the day; and in nothing be discouraged while we haue the Lord both in precept and promise to goe before vs. Little perswasion should need heereunto, if mens hearts were set vpon this Christian course, as they are vpon deceitfull vanities. It is not seene with bodily eie, and therefore slender credit is giuen to it. It is almost vnkowne, what beauty and contentation the beleeuing soule findeth in it, and therefore in small request, no not with many of the better sort: and therefore few grow vp to that which they might. But O earthly peace and prosperitie! (an especiall occasion of this through the deceitfulnessse of the heart) how hast thou wounded many with thy outward and flattering looke, by meanes whereof they cannot loue that which should bee their greatest glorie? And of this priuiledge thus much.

*Note.*



## CHAP. 13.

*Of the ninth priuiledge: That the beleeuers shall perseuere vnto the end.*



Ow out of this proceedeth another as necessarily, as it selfe ariseth out of the former; and that is, Perseuerance vnto the end, and continuance in faith & repentance. For as he which groweth to excell himselfe in all goodnesse, must first of necessitie make a beginning, and be rooted and well setled therein: so hee which increaseth daily more and more, shall at length make a good end, proportionable at least vnto his course of life. For the faith-

*Note*  
The godly shall  
continue to the  
end in a good  
course.  
Psa. 37. 37.

Phil. 1. 6,

Ioh. 6. 39.  
& 10. 28,

full Christian hauing obtained of the Lord a delight in his seruice, and by the same a proceeding from grace to grace; hee maketh an easie way for him to perseuerance, granting this vnto him as another priuiledge; That he shall not reuolt and turne aside with the workers of iniquitie, but shall hold out in this holy course vnto his end. This appeareth to be true by the Scripture which saith, *He which hath begun this good worke in his, will also finish and make an end of the same.* Agreeable hereunto is that saying of our Sauour: *This is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it up againe at the last day.* And againe: *None shall take them out of my hands.* Therefore if God will finish the worke that hee hath begun in his children, if he will keepe them safe vntill all danger be past; that is, to the day of the resurrection; and if none shall take them out of his hands; it is manifest that all such as are grafted into Christ by faith, and who haue beene effectually called into the number of Gods children, through the preaching of the Gospel, vnto the sure and certaine hope of eternall life, setting their faces daily toward the same; shall be safely conducted home, and abide in the same estate vnto the end.

*God letteth them  
know it that they  
shall.*

*Though it be a  
secret to the  
world.  
2. Cor. 4. 3:  
Psa. 25. 14.  
Ioh. 15. 15.*

*Note*

But as great a benefit as it is, That they shall continue to the end; yet if the Lord would hide it from them, and keepe them from the knowledge of it, it should be much lesfer: and therefore this is further to be added, that they which know themselues to be the Lords; may also know, that they shall be preserved and kept safe against all aduersarie power of the diuell & his instruments, and so perseuere vnto death. For although it seeme to be a mysterie and a secret, that the determinate will and counsell of God concerning this matter should be knowne; yet it is a secret vnto such onely as lie in darknesse and in the shadow of death, which through vnbeleefe are not able to see into it because it is a mysterie: but the secret of the Lord is not hidden from his owne seruants, but shall in time be reuealed vnto them; whom because he calleth his friends, therefore he sheweth them his will and minde in the most precious secrets which it is expedient for them to know. For by often hearing the doctrine of perseuerance plainly preached vnto them, God draweth their hearts to beleue it: that as they heare the Lord will perfect the good worke which he hath begun in his people, and withall as they doe know themselues to be his people; so they

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**A** they hold this in perswasion, though they see not how by anie thing in themselves, that he will continue his fauour towards them vnto their end. For they which know that they shall haue eternall life, must needes also know that they shall be kept by God in this present world from all power of the diuell which might hinder them from it. But all beleeuers may and ought to know, that they shall haue eternall life, as *S. Iohn* teacheth, *I write vnto you that beleene, that ye may know that ye haue eternall life:* therefore they may know, that they shall be kept to the end that they may also inioy the same.

*Reasons why they shall know it.*  
*The first.*  
*1. Pet. 1. 4. 5.*  
*1. Iohn. 5. 13.*  
*1. The. 5. 9.*

Furthermore to perswade this point more strongly to Gods children, (of whom many are long held in doubting of the same) and for that it is by the church of *Rome* flatly denied, wee ought not to doubt of this, but that as God hath beene with other of his seruants in all ages; so he will be with vs which are his in this age, or which shall be his hereafter. And therefore as he hath giuen them a good end of their pilgrimage, although not without many combats and conflicts: so will he doe also vnto vs which remaine, after we haue suffered a litle, as the Apostle speaketh. Euen as *Moses*, *Caleb*, and *Iosua* with others, suffered many things after they first became faithfull vnto the Lord; yet because hee had chosen them, and had promised to be with them, therefore hee also did gather them vp to their fathers, and they finished their course in peace.

*The second.*  
*Ios. 1. 5.*

**C** Besides this, all such as in whom the Lord maketh his word to take roote, framing their hearts to be good and honest to receiue the same into them, and so to be fit to all Christian duties; they through patience continue and holde the confidence and reioicing of their hope vnto the end, (euen as the good ground yeeldeth her haruest in due season:) when in the meane while, sundrie giue ouer, recoil and faint, who seemed for a time to be as forward as the best. And to conclude these reasons, what is hee amongst the people of God, who for any long time hath had prooffe of Gods fatherly kindnesse, in graunting him increase of knowledge, faith, peace of conscience, and the like, but in his first entrance into the Christian course hee thought it wonderfully vnlike, that hee should euer attaine to any such measure of the gifts of God as he now inioyeth? nay, it seemed vnto him vtterly impossible. And yet being nourished vp by the Lord vnder a good diet, and once learning to know by what helpes and meanes he doth cause his to goe forward, hee hath growne vp to settlednesse and constancie, hee hath found much libertie and ease (as I may say) in the true worshipping of God: euen so, it seemeth not a small matter (doubtlesse) to any of Gods faithfull seruants when they deeplie consider of it, to thinke that they shall passe safely through all temptations and tribulations, especially seeing they finde within themselves many wants and weaknesses, many feares and likelihoods of fainting and giuing ouer; and doe see without them, sundrie discouragements, allurements, perswasions, threatenings, and both by the diuell and world, many hinderances from going still forward: I say, it seemeth not an easie and small matter to them, to thinke, that they shall see a good end of their conflicting daies; yea surely it may be truly affirmed, that they who are not troubled about this or haue not beene, neuer made any good beginning. But yet when Gods children set a deepe and due consideration of the mightie power of God against their owne timorousnes and

*The third reason*  
*Luc. 8. 15.*  
*Heb. 3. 6.*

*Notes.*



How they per-  
swade themselues  
of a good end.

and frailtie, & against the strength of the diuell & world; againe, when they weigh the force of Gods promise, who hath warranted a good end vnto them, & the manie helps by which God hath prouided to bring them well home; they rest quietly, cast their care vpon him, and trust that hee which hath said it, will also do the same.

The fruit of the  
knowledge of  
perseuerance.

The which perswasion when they haue once fastned vpon, (& the offer they thinke on it, the more surely they shall hold it) it is hard to say, how it reuiueth and gladdeth their hearts: it is a treasure inualuable, when they once soundly know it (as they can bestel the price & value of it, who haue sometimes doubted of it and haue felt extreame anguish thereby: ) who, if they might haue bin assured of it in some former feares & distresse, would haue preferred it before the greatest commodities.

Note.

The 2. fruit of  
it.

These therefore, when they once know & beleue it, receiuing it with such ioy as I haue said, do not (as carnall men imagine they will) abuse this precious libertie to loosenesse and licentiousnesse, little regarding what they do, or how carelesly they looke to themselues, seeing they haue a promise from God, that they shall perseuere in his fauour and in a godly life vnto their end. They do not (I say) by this occasion wax sloathfull, worldly, idle, vaine, or anie other waie seeke to shake off the Lords yoake, as wearie of the same: (and yet I denie not, but that this doctrine is thus abused of manie) but as they know that perseuerance commeth not but by daily good proceeding, so they gather strength & encouragement from thence to goe forward more cheerefully; yea, they goe about all duties which they know to pertaine to them, and the meanes also which helpe thereto much more willingly and readily, because they are perswaded, they shall not loose their labour, beeing assured that God hath ordained the varietie of helps that they should grow therby. And indeed so they do grow: for the same means being daily continued with reuerence, by which they haue attained to anie measure of Gods grace alreadie, they become faster settled in the christian life, & wax more sound and constant, as also more fruitfull in faith, loue, patience, obedience, &c, and withstand all hinderances on the contrarie, and thus make an end of their life accordingly.

We must not  
waies iudge of  
men by the man-  
ner of their  
death.

Pl. 37. 37

It must needs the lesse appeare, (I grant) how glorious the death of many good Christians is, because they do not liue vnder the ordinarie preaching of the Gospell, who, except God do worke in them the more extraordinarily must needs die with lesse signification of faith, patience and comfort: neither doth he grant to all a like ending of their daies, nor to shew the like tokens of an happie departure; neither ought we to iudge of men thereby. But this is more certaine and sufficient to vphold vs; that of a good life cometh a good death, according to the saying of the Psalmist: *Marke the end of the righteous, and ye shall see that the end of them is peace.* And so it shall goe well with the people of God, howloeuere anie of them may as a fatherly correction, and for the example of others, receiue such a manner of death, as might breed question and doubt of the fauour of God and of an happie end: as the Prophet of GOD which came from Iuda to Bethel to rebuke the Idolatrie of King Ieroboam, for that he was not obedient to the commandement of the LORD, but did eat bread in that place which was forbidden

- A** forbidden him; and therefore was slaine by a Lion in the way. And *Iosia* the good king of *Iuda*, who for his rash going out to fight with *Pharaoh Nechoh* king of *Egypt*, was slaine of him. So it may please God for causes best known to him, (but yet alwaies iust and most certainly for his owne glorie) to take away some of his good seruants sodainly: and to visit some other of them with losse of their inward senses, vnderstanding, the vse of reason, memorie, &c. for such effects some kinde of diseases doth worke; so that, in that estate they shall speake they wot not what. In the which condition it may be, that *Sathan* may (euen as he doth in the time of sleepe occupie their braine, and delude them sometime with fearefull dreames, sometime with filthie and deceitfull:) so (I say) he may when they are waking and whiles they walke about, draw them to that, which in good aduisednesse they would not for the worlds good be brought vnto; namely, to lay violent hands vpon themselves, by drowning, by knife, or any such like way.

1.King. 13. 24  
2.King. 23. 29

Note.

A good Christian may possibly offer violence to himselfe, not knowing what he doth.

Which I do not speake, as minding in the least manner to mooue men to thinke, that it is but a light and small matter to cut off vnnaturally the naturall life, which God as a most singular earthly benefit hath given: for as it is fearefull so much as to heare it named; so all that doe it, being in perfect remembrance and knowing what they doe, shall be sure to smart for it, as for committing the highest degree of murder.

He that doth so aduisedly, is a murderer in the highest degree.

- C** But as no man blameth a young infant, nor rateth it for casting the hat or coat into the fire, as he would a childe of fiewe or sixe yeares of age; the one hauing sufficient discretion to know it doth euill, the other not: so it is with the two kindes of people, which may possibly deprive themselves of life: the one knoweth what he doth, and therefore shall be sure to pay deare for it; the other doth not: and hauing before that panguie and distraction in times past witnessed an holy and Christian heart by an vnrebukeable conuersation, he is not to be iudged according to that one action, the which he alwaies abhorred when he had perfect and sound remembrance; and when he did it, did he knew not what.

Ezech. 18.

- D** And if we doe what we can to comfort him, which against his will and through the malice and tyrannie of the diuell, was sodainly forced to vter some blasphemous word against the maiestie of God; and we thinke that by good right we ought to do so: how much more ought we to haue a charitable iudgement of him, who hauing euer since he first gaue profession to the gospell, been well reported of the brethren and of the truth it selfe; hath at one time when he wanted his right and sound iudgement, fallen into this hainous trespasse?

- And thus I hauing answered that which might seeme to breed greatest question of the perseuerance of the godly in the fauour of God, (which case through Gods goodnesse doth not fall out verie oft:) I may much more boldly affirme of other Gods children, that he will neuer forsake any of his: no, although he load them with some hard burden of sorrow end paine, yet will he will not forget them, (they being deare vnto him,) neither doth he forget himselfe in bringing a more sore death vpon any of them, but thereafter hee maketh their consolations to increase also. And wherereas persecution amongst all kindes of death is counted most grieuous, yet it is our weak faith

Note

1. Cor. 5. 1. & 6.

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that



that driueth vs to that opinion. For neither is any death more happie, than to suffer for righteoufnesse sake; and the paine of bodie vpon the death bed hath beene found oft times farre to exceed it.

*No cause to desire to liue, when we must needs dishonour God.*  
Note.

But if corrupt and sloathfull flesh should thinke it great gaine to accept of life in that danger by denying Christ and renouncing the truth, wee ought to consider, what anguish we should liue in, & what a hel, when we haue depriued our selues of all comfort from God, as hauing renounced him; and when we could not liue but with those, who suppressing and persecuting godlinesse, must needs make our life more tedious and vncomfortable than any death: which being considered, what ioy (thinke we) is this to a godly soule, to see that day when an end of all miseries is come? when he seeing that his departure is at hand, may say: This day is that, which is better to me than all that are past, seeing I am now going into euerlasting glory?

Eccles. 7. 1

Plal. 5. 15  
Mat. 10. 19

Lastly it ought to be considered, that as the three children said; *We haue a God that can deliuer vs, but if he doe not, yet we will fall into his hands, and commit our selues vnto him, as vnto a faithfull keeper.* Not being vnmindfull of his promise, which is, *Call vpon me in the time of need, and I will deliuer thee:* And againe, *When they shall draw you before rulers, for my sake, be ye not carefull what ye shall say, for it shall be giuen you in that moment, what ye shall speake.* And this which the Lord faith of his present helpe in our necessitie, he will most certainly performe, we beleeuing his promise, and waiting for the accomplishing and fulfilling of the same.

Heb. 4. 3

So that in the partaking and inioying of all our priuiledges, we see, that this faith is required to be as the hand by which we should receiue them, and whereby we hold and possesse them, and all the comfort that cometh with them: and without it, we haue no part nor portion in any of them; neither those which more especially concerne the life to come, as the saluation of our soules; neither this present life, as the other fruits of the spirit, which I haue already spoken of, seeing the word which propoundeth these from God vnto vs, must be mixed with faith, for we haue not more vse of the aire, fire nor water, than we haue of it.

Reason. 1

Mat. 10. 21

2. King. 6.

1. Chr. 10. 13

1. Thes. 5. 15

Heere therefore I thinke verie meete to admonish the Reader of this one thing, that seeing the diuell hath no greater aduantage against vs in our weaknesse, disgrace and feare, than by setting before our eies the terrible conceit and cogitation of persecution & cruell death therby: that therefore (I say) thou store and stuffe thy selfe with strong munition, I meane, variety of those Scriptures which may animate thee, & which haue inabled the worthy and holy Martyrs of God to set light by the fearefullest torments, particularly these: *Feare not them which kil the bodie, but are not able to kil the soule, but rather feare him which is able to destroy both bodie and soule in hel:* And againe, *we haue more with vs than against vs.* And, *Greater is he that is in vs, than he that is in the world.* And that in the Epistle to the Corinthians, *There bath no temptation raken you, but such as appertaineth to man; and God is faithfull, which will not suffer you to be tempted aboue that yee be able, but wil enen giue the issue with the temptation, that yee may be able to beare it.* These laid together do mightily preuaile, (we beleeuing withall, that he is faithfull who hath promised, and calleth vs heereto; who will also do the same) to quicken vs to the bearing of

**A** of the burthen, though otherwise heauie and in it selfe intollerable.

Also in another sort these: *The afflictions of this present life, are not worthy of the glorie which shall be shewed vnto vs.* And againe; *Our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glorie, while we looke not on the things temporall which are seene, but on things not seene, which are eternall.* Also, *If we suffer with Christ, we shall also be glorified with him.* All which duly considered, with the like, are able to make vs bow to the bearing of such difficulties, as our mercifull father shall see meet to trie vs with.

*2 Reason.*  
Rom. 8. 18  
2. Cor. 4. 13  
Rom. 8. 17

The examples of our Sauour, his Apostles, and other holy Martyrs, whom

**B** we count blessed which haue suffered for a good conscience, haue no small force to perswade vs. Of our Sauour it is said, when the holy Ghost wiseth Christians to run with patience the race that is set before them; *Looke to Iesus the author and finisher of your faith: who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God. Consider therefore him that endured speaking against of sinners, least ye should be wearied and faint in your mindes.* Of the Apostles, Paule writeth this: *We are afflicted on euerie side, yet are we not in distresse, we are persecuted, but not forsaken, cast downe, but we perish not, alwaies deliuered to death for Iesus sake, that the life of Iesus may be made manifest in our mortall flesh.* And againe, *Chastened, but not killed, sorrowing, yet alwaies reioycing, as poore, yet making many rich, as hauing nothing, yet possessing all things.* Of the Martyrs this is said: *They were tried with mockings and scourgings, yea moreover by bonds and imprisonment, they were stoned, they were hewen asunder, they were slaine with the sword, they wandred up and downe in sheepe skinnies and in goat skinnies, being destitute, afflicted and tormented, whom the world was not worthie of, they wandered in wildernesses, and mountaines, and denes and caues of the earth. Oh how should these glorious examples, with those who suffered death ioyfully in our remembrance for the gospell, I say, how should they draw our hearts, and encourage vs to set light by our liues, when the Lord will require them at our*

3  
Hebr. 12. 2. & 3  
2. Cor. 4. 8. 9.  
10.

**C** hands?

2. Cor. 6. 9 &  
10.  
Heb. 11. 36. 37  
38.

And to add the fourth and last kind of perswasions, to set vs forward in this worke of the Lord, which is hindred in vs not a little, by thinking what we forgoe and leaue behinde vs, (if we should be readie to suffer persecution for Christs sake) as our pleasures, profits, preferments, friends, to this I answer: Besides that our Sauour saith (*Who soeuer forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels, shall receiue an hundred fold now at this present, and in the world to come life euerlasting*;) I say, beside this, alas what a poore life is this that we lead heere? where few haue any great store of pleasures & commodities if they be religious: yet if

Mark. 10. 29

**E** they haue, they haue them with much sorrow, feare and vnquietnesse, though they haue lawfully come by them. And yet, besides the vncertaintie of them and of life it selfe, if wee consider the reproch, vnkindnesse, malice, ill will and disdaine of our betters, the lewde tongues of our inferiours, and the repining and emulation of our equals, and the wearying of vs by all sorts, vnto the which we are subiect, why should there be such shrinking and going backe at the hearing of persecution and death? I confesse, if it were not

Note



for the communion of Saints which we haue in this world with God and his Church, there is nothing of anie weight to mooue a christian to desire to liue here, especially when the Lord calleth him hence and yet the forgoing of Gods presence in this world, is recompenced largely with the inioying of it in the life to come, which is alwaies to be preferred before the best estate that may be here inioyed. Oh, it is not the least piece of our miserie, that we seeing what little good may be done of vs here, but contrarily, how great cause of complaining we haue, for that we are led by the law of our members so manie waies to euill; that we be not for all this able to say euerie day, *Come Lord Iesus, come quickly; we desire to be dissolued and to be with Christ.*

Reu, 22, 10.

Ro, 8, 38.

How to nourish  
our hope of perse-  
uerance.

Note.  
Col, 3, 1. & 2.

1, Cor, 5, 31.  
Col, 3, 5.

Lam, 3.

1, Cor, 15, 19

But to end this discourse, seeing God hath taught his childre to provide for the hardest, & how they may perseuere in a good course vnto the end, euen through great tribulations and persecutions, and much more, when they haue an easier passage without them; let this be holden as the greatest of all the rest, that they haue this as a singular prerogatiue granted them of God, and that thereby they may say in reuerence and confidence; *Nothing shall separate vs from God, neither life nor death, neither things present nor things to come.* And let not this honour and libertie be lost, which all the goods of the world cannot redeeme nor buy againe. And therefore let vs nourish daily the hope of this perseuerance: First by keeping in vs a willingnesse to die, as sometimes we do, and so shall we be fit to liue.

Secondly, that we vse oft to meditate of the vanitie of all things, and of the contempt of the world, & set our minds on things heauenly; that so we may preserue and continue that libertie.

Thirdly, that we hold fast our reioycing in Christ daily.

Fourthly, that we mortifie all sin, and keep it out of loue with vs; which is a plucking out of the sting of sin.

Fifthly, that we inure our selues to beare smaller afflictions, which is a part of denying our selues, so we shall welcome and go vnder greater when they come, yea euen death it selfe. And let vs know, that he who indeauours not to hold fast these, is like to find anie other estate harder and full of wearinesse.

And thus much be said of this priuiledge. Of the perseuerance of the godly vnto their end: and so of all the other which are inioied in this life. All which although they be of so singular price as I haue declared, yet if they had not other adioyned vnto them which are immortall & perpetuall, and should then be inioied, when these temporarie prerogatiues shall be at an end; our liues should be but miserable, as the Apostle speaketh, when he saith; *If in this life only we haue hope in Christ, we are of all men the most miserable;* and yet both together, vnmatchable.

A

CHAP. 14.

Of the tenth and last priuiledge enioyed in the life to come.

B



O that when we haue had our part in all these, then cometh the greatest, & that which maketh all these great: & that is, the pleasures at Gods right hand for euermore, and the glorie, the vnspeakeable glorie, which was prepared and laid vp for vs before the beginning of the world. And amongst all the other although this be by many degrees the chiefeft, yet I confesse, that for the excellencie thereof, and for that I cannot see into the beautie of it, as I doe somewhat into the other, whereof I haue some experience; I confesse (I say) that I cannot expresse to my contentation, my mind about the same; and do feare that in speaking of it, I shall rather make it seeme lesse, than if I said nothing: yet somewhat, seeing this place doth so require.

What this priuiledge is.  
Note.  
Psal. 16. 11.  
Math. 25. 1.

It cannot be conceived how great

It is shadowed out by earthly comparisons.

C

This estate therefore of the faithfull after this life, the Scripture setteth out by earthly comparifons and similitudes, to our capacitie, for that we are not able to conceiue the same, if in it owne nature, it were described vnto vs: and especially, by the resemblances of those things which we do most affect and delight in, as honour, treasure, riches, beautie, friends, pleasure, ioy, inheritance and possessions of our owne. Behold therefore heere prepared for thee (O happie Christian) an habitation, not made with hands, but euerlasting in heauen: an inheritance immortall, vndefiled, &c. not purchased with gold and siluer, but with a farre more excellent price. For what is more desired than to liue with our friends? But lift vp thine eies, and see how God hath prepared for thee the companie of the celestiall spirits, namely, his holy Angels, and elect people, to eat and drinke with at his table for euermore: I meane to haue fellowship with them, and to dwell with Iesus Christ and his blessed Apostles, Prophets, Martyrs, friends, kintred and acquaintance; which is the highest degree of the communion of Saints. But besides this, pleasure and ioy how are they sought after? yea, what is welcome without them? And that thou maist know, that the Lord hath liberally provided for thee this way, vnderstand, that the ioy which there is possessed, is such, as it causeth a continuall singing and thankesgiuing, and is the ioy that passeth all ioy.

Hebr. 13. 14.  
1. Pet. 1. 13

With whom their fellowship shall be.

What ioy they shall haue in heauen.

E

And what honour can be greater, than to be the kings sonnes and daughters; yea to raigne triumphantly, after we haue ouercome death, sinne, hell, & the diuell, the greatest enemies that euer were conquered? The like I might say of the rest. And all these priuiledges are so much the greater, because as their habitation it selfe is permanent and euerlasting, so are all the treasures which are enioyed therein, euerlasting also. And therefore the precious things of the kingdome of heauen are said to be such, as no eie hath seene, no care hath heard, neither is the heart of man able to conceiue. The happinesse of princes hath beene enioyed, and therefore is knowne what and how great it is;

Their honour.

Note  
An amplifying of these prerogatives.  
A further commending of the same.  
1 Cor. 2. 9  
Farre greater than princely



which prooueth, that it is in no sort to be compared to this. Neither is it any **F** maruell, seeing one day in the courts of the Lord, euen in this life, is better than a thousand elsewhere, euen in a princes palace: therefore, in the estate of glorie after this life, how much more? And yet further, this is not to be neglected, that when the wicked shall be at their wits end, and smitten with horror, weeping, wailing and gnashing of teeth; euen then shall the faithfull enioy this infinite varietie of heavenly blessings, which, if it were possible for them to haue but a dreadfull feare of losing and forgoing them, would be an exceeding and intollerable torment vnto them.

Note

Besides, we that liue now in this corrupt estate of the world, (for it was not so in the beginning) and doe behold the varietie of Gods creatures replenishing the world, the beasts of the field, the fishes of the sea, the fowles of the aire, the Sunne, Moone and starres furnishing the vpper parts about vs: the trees, corne and grasse, beautifying these inferiour parts of the earth beneath vs: if we might haue seene all these in their perfection with him, which was made Lord of them, euen man when he was yet without sinne in the world, what a glorious habitation should it haue beene? And yet, but as a court-yard or entrie into a kings palace should it haue beene, in respect of the heavenly mansion, which is the celestially Ierusalem; for this is called but his footstoole, but heauen is his throne. **G**

*The pure estate  
and incorrupt of  
things in Adams  
innocencie, but a  
shadow of hea-  
uen.*

And therefore if the Lord did so adorne this earth, as that it is yet full of **H** admiration to see but the prints of his glorie, his power and wisdom there-in; (and yet this is but for a season, euen a while to be a place of refreshing for vs:) who can thinke how magnificent the kingdome of heauen is, which with all the infinite commodities he hath made to be a perpetuall habitation and dwelling place for all his beloued ones? And so likewise it is an high degree of prosperitie, to be enlightened to see by faith but in this world the sweet life of a Christian; yet is this but a taste of heauen. When *Paule* was rapt into the third heauen, and had heard things that were not to be uttered, it is said, that he was lift up with the abundance of reuelations: and when *Christ* was but transformed, that his garments did shine as the sunne, &c. *Peter* was astonished: how **I** much more than with this glorie, which in the former is but dimly represented.

*Psa. 14. 10. &  
89. 3.  
2 Cor. 5.  
Mar. 17. 2*

*Of things vncer-  
taine we may not  
speake boldly, nor  
reioicely.*

Note.

As for the further describing of it by the particular kindes of pleasures and delights to the bodie and euerie part of it, and euerie sense pertaining to it; and to the soule likewise: (which some haue taken vpon them to affirme and set out, the Lord hauing said no such thing himselfe of the kinds of pleasures which are to be enioyed there:) I leaue it as a bold coniecture of mans braine; and fitter for the popish cleargie to teach to their superstitious companie. Who as their whole forme of their worshipping of God is outward, grosse & carnall, with Sonnets and sounds to please the eare, and praier-like sighs to de- **K** light the eie, but that worship which is in spirit and truth, is not in vse with them: so they imagine as grossly of the delights which are in heauen, that part of them are in the exceeding sweetnesse to the sense of smelling, maruelous pleasure to the sense of tasting, and so of handling they speake answerably. I will not (I say) wade further then I may wade safely, what the kindes and varietie of pleasures are particularly, which the righteous are parta-  
kers

**A** kers of in the kingdome of glory, the Lord hath not reuealed vnto me, & therefore I am not ashamed to say, I know not: It is enough, that I am sure they are so great and many, that they cannot be once thought of according to their worthinesse, no not of the wisest, who can see furthest and enter most deeply into matters:

*The ioyes of heauen cannot be conceived.*

Onely this I will say, and with this I will end; That the Lord shall there wipe away euery teare from the eies of his children; and they which sowed in teares before heere on earth, shall there reape in ioy; death shall no more raigne, neither shall there be any more lamentation, nor crying, nor sorrow: and for the glorie, beautie, pleasure and eternitie which shall be found there,

*Note,*

**B** it is compared vnto a goodly citie; whose shining is like vnto a stone, most precious as a Iasper stone, cleere as Christall, &c. And after the soule in paradise shall in her kinde haue inioyed the pleasures there, then shall the bodie be adioyned to it, (for inioying the fulnes thereof) *and made like to the glorious bodie of Iesus Christ*; and so be glorious it selfe also. The vse hereof is comfort, and such a waiting for the comming of the sonne of God for our last and full deliuerance, that we may well testifie, that in these our houses of clay we are but strangers. So that if we lay this priuiledge with the rest which I haue mentioned in this treatise, (all which are, and properly belong to the true beleeuers) who can denie but that their part and portion is great? But oh, that it were so

*Reuel. 21. 11.  
&c  
Phil 3. 20.  
2. Cor 15. 43  
1. Thes. 4. 18  
2. Thes. 3. 5*

**C** accounted of, euen among such, and yet when I, or any haue said what we can, we haue said but a little: for it is farre greater than we can set it out to be. For as the *Queene of Sheba* said to *Salomon*, when she had heard his wisdom. It was a true word that I heard in mine owne land of thine estate and wisdom, howbeit I beleued not this report, till I came and had scene it with mine eies, but loe, the one halfe was not tolde me; for thou hast more wisdom and prosperitie, than I haue heard by report: So it may be said by Gods people (who haue already in heauen a taste of the glorie of the kingdome:) It was a true report which we heard by the mouth of his preachers, concerning the tidings of saluation, and our other prerogatiues, yet the

*Note  
It may be said of the priuiledges, as the Queene of Sheba said of Salomon.*

**D** one halfe of our prosperitie and happinesse was not declared and made knowne: for we haue greater than was reported in their message. And if they finde it so great in heauen, can the taste thereof choose but be sweet & great, which we haue heere on earth? euen as *Balaam* by the spirit of God, prophesied of his people the Israelites, when he looked vpon them dwelling according to their tribes: How goodly are the tents, O *Jacob*, and thy habitations, O *Israel*? as the valleis are they stretched forth, and as gardens by the riuers side, &c.

*Numb. 23. 5*

And as all these priuiledges are great, and we haue good prooffe that God hath giuen his deare children libertie to inioy them: so this further commends their happie condition, that they may know that all these belong to them, and they haue the word of God among them, and they may also approoue of, imbrace, and delight in the same, and be able to see thereby, how they are made partakers of them all by faith, and how thereby they haue most sweet communion with him and with Christ by his spirit (which the world cannot haue) and most heavenly comfort and peace thereby, and hauing learned experience for the time to come, may get wisdom to carrie themselves in euery estate

*God reuealeth all these to his, and other things that go with them.*

*Ioh. 14. 17*



and condition after the best manner of Christians : all this (I say they haue F  
giuen them of God.

Mat, 13, 11  
& 11, 25.  
1, Cor, 1, 26.  
Esa, 6, 9.

And concerning the effectuall knowing of the will of God out of his word to beleue all the forementioned priuiledges, that it is a peculiar gift of God to his elect, and that no other (no, not the greatest & most iudiciall clarks and Deuines) haue it; that saying of our Sauour to his disciples, is a plaine and cleere prooffe : *To you it is giuen to know the mysteries of the kingdome, but vnto others not;* that the prophecie of Esay may be fulfilled, *in hearing they shall heare and not vnderstand, and seeing they shall see and not perceiue; least they should turne & I should saue them.* Whereby we may vnderstand, that it is a singular prerogatiue to Gods Children to haue the effectuall G  
knowledge of the word of God, wherby they may see their liberties, which others cannot haue.

Vnbeleeuers can  
not behold the  
beautie of them  
as Gods children  
doe.

Rom, 2, 28.

And therefore the Lord saith in *Ezekiel*, that he will take awaie from his children their old hearts & giue them new; and write his law in them, that they may see the excellent things & wonderful which are contained therein : which others do not. So that, although the vnbeleeuers and vnregenerate may haue knowledge in the letter; yet are they not led after it by the spirit which is the life of it. For what will not hope of promotion, liuing & credit do, euen with naturall men, in drawing them to take paines to seeke for knowledge; as experience in all ages hath and doth teach? when yet, for anie great matter of sound practise & comfort that manie of them haue by the scriptures besides, it is not worth the speaking of. For when by studie & learning they haue gotten the wealth and glorie of this world, they haue that which they sought : & as for the scriptures & the power of godlinesse, though they haue a shew of it, their hearts tell them, that they are not the matters which take them vp in the delight of them, for they hate to be reformed by thes; neither are they so pretious in their eies, as that which they haue gotten by them, though it be but base and temporarie. H

Psal, 50, 16.  
2, Tim, 3, 5.

2  
Psal, 19, 10.  
Psal, 119, 35.

Pf, 119, part 2.

Psal, 1, 2.  
Rom, 7, 22.  
Iob, 23, 14.

Whereas the word of God that reuealeth his will about all these, is more sweet to his seruants, the hony comb; yea, all the pleasures of the world are not in their account to be compared to the wisdom thereof : but that which is said of the man of God, that he had more pleasure in the word of God than in all manner of riches, & that they were the ioy of his heart, his matter of song and his companions to talke & solace himselfe with; it is far from the other, I meane the men of the world. Therefore when the blessed of the Lord are set forth in the Scriptures, to delight in the law of God, the wicked on the contrarie, are described to speake thus : *Depart from vs (O Lord;) we desire not, nor are delighted in the knowledge of thy waies.* I

Psal, 119, 54.  
Pf, 119, 77, &  
Psal, 16, 3.  
Note

And is not this a royall gift then, that whereas mens hearts naturally can take no pleasure in the heauenly Manna of Gods word, but soone loath & wax wearie of it; that Gods people who know the price of it, may make the same their song, their ioy and their delight, that so they may draw out of it all good things as they haue opportunity? which seeing others cannot do, therefore they seeke vaine delights to pleasure in, and that which minstreth sound delight indeed, they can in their greatest need and heauinesse haue no benefit by it. K

And

- A** And through this knowledge and delight that they haue in the Scriptures, which certifie them of all these heavenly prerogatiues, they get experience in themselves of the things which they learne therein, what is the happiest estate of life that heere can be inioyed, euen that, which hath the promises of this life and of that which is to come. They grow wise in obseruing, that God verifieth indeed all that he hath spoken in his word, and not a iott thereof doth faile; and therefore they become more resolute euerie day against all euill and sinne, because they see that God will be reuenged vpon euerie euill way; and that it is certaine, if they sinne as others doe, he smiteth: and they grow to see, that he keepeth promise towards his, who rest on him, euen in their greatest streights. Which how great a benefit it is, may be gathered by this, that it bringeth most neare communion with God by his spirit, which worketh in them, (and which the world cannot receiue) as our Sauour saith: *He that loueth me, shall be loued of my father, and I will loue him, and will shew my selfe unto him. He that keepeth my word, as he shall be loued of my father, so we will come to him, and abide with him:* whereby he meaneth, that he will make knowne his minde and will to them as familiarly, as they which vse to conuerse one with another, and eate and drinke together. For the which cause also he calleth them his friends, which doe the things that he commaundeth them, as to whom he will open euen his secrets, as men vse to doe to their friends, and not to seruants. For he loueth *Zion* (his militant Church which he hath chosen, and will dwell there and delight in her) more than all the habitations of *Jacob*, that is, than all other beside it.

John. 14. 17  
Gods people get  
experience in  
themselves of the  
things which  
they learne.  
1. Tim 6 8  
They grow wise  
thereby.  
Mat 5 18.  
Note  
Psa. 119 103  
Psal. 89. 31  
4  
They haue most  
neare communi-  
on with God.  
John. 14. 21  
Vers. 23.

- And what fruit this neare communion with God doth bring, which his faithfull seruants haue offered them, it may easily be coniectured; because, as *Salomon* saith: *The heart of a friend resteth in his friend, and a friend is nearer than a brother.* And if the perfection of loue be ioy, there must needs be great ioy to Gods faithfull people, when they are so deare to the Lord and he beloued of them so intirely. Therefore, as God giueth to his, many comforts, and that also he doth many waies, and in many respects, through the hope of eternal life, through true praier, and by a good conscience, (as hath beene said:) so, in that they know his will and haue prooffe of his familiaritie with them, (as it pleaseth him to call it) their ioy is yet more increased, especially after a longer continued acquaintance with him in his word. And what is happinesse, (such I meane as in this present life may be inioyed) if this be not; namely, to partake all these with him? thus to go in and out before the Lord, and to haue him thus the staffe of our comfort in all estates? Which maketh readie to die and fit to liue, and giueth greater gaine in both, than in any other condition or course can be found and inioyed: yea, this maketh the inioyers of it happie heere, and certaine, that afterwards they shall be happie for euer; and though *Sathan* doth much quaille this by occasion of troubles and our frailties, yet it is certaine, that it shall be recouered againe.

The fruit thereof,  
joy unspeakable.  
Pro. 18. 24  
Luke 10. 20  
John. 16. 24  
2. Cor. 1. 12.

Note

This in few words is that which I wish the true Christian Reader to meditate on and consider, which all Gods people haue so great need to inioy and partake by faith, as it must needs grieve all that doe vnderstand & loue the excellencie of it, to see so many to be void thereof, to whom yet the Lord hath graciously and freely bequeathed it. And I pray God in most seruent manner



to inlarge the hearts of all his good seruants, that seeing many mourne in **F**  
*Sion*, and are holden downe with sundrie and sore afflictions till they faint  
 againe, ( as though there were no comfort to be found for them, to the easing  
 of their heauie hearts ) that they may consider what the Lord hath provided  
 for the easing of them, euen this : to belecue, that all the forementioned pri-  
 uiledges belong vnto them, that though their sorrowes be many and great,  
 yet they may not driue them from hope in God, but send them more earnestly  
 to grone to him by prayer, that they may receiue and take these things to their  
 comfort, which he for that verie cause hath committed to writing, that those  
 his children which are brought low, and into distresse, and almost to vtter des-  
 paire, may lift vp their heads, and reioyce for so great hope of redemption and **G**  
 deliuerance at hand comming towards them.

Note.

And this will recompence abundantly all the labour that hath beene  
 taken, and need no more be lost, when it is once inioyed. And therefore  
 if the beleeuers may know by Gods word, that they haue a part in all the fore-  
 mentioned prerogatiues, and therefore delight in his word which bringeth  
 such tidings to them, if they may thereby be made acquainted with that man-  
 ner of conuersation which pleaseth God best, and maketh most for their  
 owne comfort, and by his spirit may haue communion with him ( which the  
 world cannot haue: ) I conclude ( I say ) that the beleeuers haue great preroga-  
 tiues bequeathed them, and that the priuiledges which God hath granted out **H**  
 vnto his beloued, are most precious, and worthe all labour and trauell to be  
 come by.

And that I say no more of this, it is no hard matter to conceiue, what  
 sweete consolation a beleeuing heart inioyeth, which hath experience of  
 this : for he beleeuing the promises of these things, from day to day, and  
 hauing most sweete peace of conscience with confidence, as a fruite of bele-  
 uing them alreadie, how great must his comfort needes be, which ariseth  
 from both, and especially for the hope which he hath of that which is yet  
 to come?

Note.

Rom. 15. 13

All these excel-  
 lent priuiledges  
 as they may, so  
 they should be  
 known by ex-  
 perience.

Oh that all who feare God did beleue this, as they may boldly and ought **I**  
 confidently to doe, that they might enrich themselues by hauing their part  
 in it from time to time. So that nothing is more to be lamented in the  
 world than this : that God hauing called men to be partakers of so excel-  
 lent priuiledges, and appointed for them such varietie of blessings, ( where-  
 of I haue mentioned but some part ) that they should be so ignorant, as not  
 to desire to know them, so carelesse as to reiect them; so obstinate as to tread  
 them vnder foot, and so to lead a life ( I may truly say ) full of miserie for want  
 of them.

But whiles I set downe this, me thinkes I heare some obiecting thus : How  
 can we be perswaded that God hath provided this liberty for his in this world, **K**  
 when both Scripture calleth our life heere (when we be in greatest prosperity)  
 a wandring vp and downe heauily, as in a pilgrimage or wildernesse? and a  
 sowing in teares, that is to say, full of griefe? and Christ telleth his, that in the  
 world they shall finde tribulation, and that by many afflictions and persecuti-  
 ons we must enter into his kingdom? And experience also teacheth, that these  
 things are euen so? To the which I answere, affirming all that is said to be most  
 true :

Obiection.

Psal 126. 5

A true: and therefore seeing our troubles and sorrowes are many and great, through the diuels malice, whiles we seeke to keepe our selues vnstained in this wretched world, we haue the more need of the greater comfort: neither were it possible for any godly man to goe through them, if he were not fully resolu'd, that God is with him to helpe him, and comfort his soule many waies, and namely in this, wherein he feeleth his need greatest. And therefore these afflictions which our gracious God hath appointed and promised to bring vs through, are a most sure prooffe of this which I say: namely, that he hath giuen most precious promises and prerogatiues to vs, by the which onely we can be able to goe vnder them. For all of vs must needs faint, if we did

Note  
Psal. 34. 13  
Psal. 130. 7  
Afflictions vnto  
the children of  
God, proue the  
truth of his pro-  
mises when they  
are made able to  
go vnder them.

B not confidently beleue, that he setleth our hearts in most sound ioy and gladnesse; partly by the testimonie of a good conscience, which is a continuall feast, and an experience of his fatherly loue towards vs; and partly through the daily successe and blessing which we looke for from him, the hope whereof maketh vs not ashamed.

Therefore seeing God of his vnspeakeable loue hath bequeathed to his children so large a portion, euen a taste of the heavenly ioyes in this life, which maketh his chastisements sweete, and the yoke of his commaundements easie vnto them, and all difficulties to be ouercome of them, and poureth such great peace and comfort into their hearts that loue him, and this from day to day, restraining them of it at no time (except it be more expedient for them to want it:) what shall I say more, but bewaile that so few find it; and pray God to enlarge their hearts, that they may be able to comprehend, and so inioy it, and to giue all praise to his maiestie, who hath thought no heavenly comfort too good for his, euen in this world, which is a vale of miserie?

And as for such as thinke, that it is weake reioycing, that is and may be accompanied with so many afflictions, as our life is subiect to, they must know, that such corrections are seene by our heavenly father to be meete for vs, and to keepe vs from vaine and deceitfull reioycings; and that these fatherly chastisements do not take away this heavenly comfort from vs, but they rather cause it to be seene greater benefit, than without them we could easily perceiue it to be.

Afflictions accom-  
pany the  
deare children of  
God, not that  
they can or do  
extinguish their  
ioy, but to keepe  
them from all  
vaine and de-  
ceitful reioy-  
cing.  
Objection.

Others obiekt thus; Are there so many commodities in the Christian life? How commeth it to passe then, that they shew it not forth, and that the godly of all sorts, poore and rich, one and other, do not let their light so shine among men, that they may cause them, by seeing such admirable things in them as are not to be found commonly in the world beside, to aske and haste after them? For where are they, (say these Obiekters) which haue so much grace appearing in them aboue other men? In their dealings we find it not; in their liues we see it not; neither are any parts that we behold in them such, as deserue so great commendation. To whom I answere, that all these things are true, which haue beene said of the great priuiledges and prerogatiues of the people of God, and much more according to that which is written in the Psalme, *Wonderfull things are spoken of thee, O thou Citie of God*: but yet not so easily descried nor perceiued in the persons who inioy them; and that for these causes.

Note.

Answers.

Psal. 83. 3

First



Spiritual things  
are not easily dis-  
cerned.  
Pla, 45, 14

The beautie and  
happinesse of  
Gods children  
is especially  
inward.

Note.

What the inward  
beauty of a chris-  
tian is.

Ioh, 18, 5.

The children of  
light contrary to  
the children of  
darknesse, can-  
not seeme lowely  
in their eyes.

1, Pet, 4, 4

A third cause  
why the happi-  
nesse of Christi-  
ans is not knowne.  
Pro, 14, 9.

A fourth cause  
why the godly  
seeme not beauti-  
full in the eyes  
of the wicked, is,  
because of some  
infirmities which  
they espie in thē.

First, seeing their most pretious gifts are spirituall and inward, (accord- F  
ing to that which is written; *The kings daughter is all glorious within*) and  
therefore not easily seene and beheld of such as haue but outward and bo-  
dily eyes: their comlinesse and beautie is like the curtaines of the taberna-  
cle, the outward and vpper couerings whereof were of goates haire, rams  
skinnes, and Badgers; but the inward were of fine twined linnen, blew  
filke, purple and scarlet, with the most exquisite imbrodering of the Che-  
rubins vpon them: so is the outward estate of Gods seruants in this world,  
ill fauoured and deformed in the eyes of men; but inwardly, beautifull as  
the lillie, and sweet and pleasant as the rose. Their graces therefore which G  
God hath giuen them, as faith, hope, confidence, a pure heart, a good con-  
science, a well gouerning of themselues; and with these, meekenesse, pati-  
ence, mercifulnesse, loue, &c. being not perceiued of them who neither  
know them, nor haue them, nor loue them: what maruell is it, though they  
aske for that in them, which yet is before their eyes, (as the souldiers that  
sought Christ euen when they spake to him) and though they say, They be-  
hold no such grace in them; which they cannot discern? The same may  
be saide of the inward comfort and ioy in the holy Ghost, which is more  
worth than the world.

The second cause why these obiectors see nothing worthy the following H  
in a manner, or commendable in them, is: because the gifts of God which  
appeare outwardly in their liues, do the more prouoke them to wrath and  
rage, because they see their course is not like their owne, but contrarie vn-  
to it: for they thinke themselues disgraced by them, seeing they walke not  
after the same excessse of riot that they themselues doe; & therefore speake  
they euill of them. Their innocencie and harmelesse liuing in the world, &  
that they will haue no fellowship with the vnfruitfull works of darkenesse,  
but rebuke them rather, and their Christian carrying of themselues in their  
waies with moderation, wisdom and constancie, is charged to be hypo-  
cristie, precisenesse, and new fangled singularitie.

Furthermore, the comfort which they haue in their liues, being rather I  
felt in their owne hearts than seene of strangers, and their reproch in the  
world great, and their condition counted vnfortunate: how can the happi-  
nes of them be knowen, as I haue said, although it be no lesse, yea rather far  
greater, than I haue set it downe to be? No, no, they must haue eies as cleere  
as chrystall, who can see and behold this.

And that I may leaue no doubt in anie mans minde about this matter, I K  
must desire them to thinke, that my meaning is not, that Gods children, for  
all the priuiledges wherewith God honoureth them, both heere, and es-  
pecially will do in the life to come, are therefore without their seuerall in-  
firmities and blots also, (some of them) vnto the which the rest (through  
their owne corruption yet remaining in them, and the diuels malice) are  
subiect: which (though they debarre them not of the forenamed prero-  
gatiues, seeing they are willingly brought to repent of them) is one great  
cause, why these obiectors see so little in the godly life, as either to comend  
it, or to be themselues encouraged to imbrace it. But yet while these mark  
not these things, but onely beholde the slips and blemishes in the men  
themselues,

**A** themselves, though in some more than other, & do not belecue nor regard the doctrine of the scripture, which teacheth the truth more soundly than it can be seen in the holiest persons & perfectest patterns; therefore they grow to these absurdities. And yet when their infirmities appeare, & afflictions take hold of them, ( God seeing it expedient that it be so for a season ) euen then is their estate more to be desired, than the other in their greatest flourishing. For they are beloued of the Lord \* yet still for all that, and most deare vnto him, as it is written: *I am black, O ye daughters of Ierusalem, yet comely, &c.* And of their fals and infirmities, I say, that therefore they departed from the good and perfect way for a moment, that they might therby see and bewaile their vilenesse,

Pet. 1. 6

Note.

\* Read I say, 63. 9.

Cant. 1. 4. Why the Lord suffereth the godly to fall.

**B** and so returne againe to stand more constantly after. Yet this watch-word I would giue to many which are of good hope, that diuers grosse and ranke corruptions do so broadly appeare & so mightily preuaile in sundrie (as frowardnesse, vncharitablenesse, conceitednesse, rash iudgements, breach of promise, and other heat and intemperancie of heart, &c.) to the offence of many, that they do exceedingly abate the beautie and glorie of their profession. And it must needs be confessed and granted, that few Christians are as they might and ought to be: but goodnesse is too sparing, and grace is too sore dimmed and darkened in most, euen of the best and forwardest; and few carie themselves as they might and ought to doe in their course, by giuing good example.

The fruit of the infirmities of professors, what it is. Note.

**C** And this maketh the Gospell to be lesse honoured and imbraced of many: whereas if it were a more common thing, that the well-willers of the Gospell were more faithfull, wise, watchfull, louing, harmelesse, fruitfull, &c. it would cut and would the hearts and consciences of the bad, and also encourage many of the weaker sort vnto their duties. But yet shall the liues of the be glorious before God, and shining lights to such as can see and discern; whiles they that carpe at them, and seeke to disgrace them, shall be as the mists and clouds, that shine not but hinder the light rather. And whereas it may be said, that some of them which are apparantly vnreformed, haue excellent gifts of God in them: yet to say the truth they stinke in his nostrils, for where

The fruit of the godly conversatio of professors, what it is.

**D** sanctification, the salt of grace, is not to season their gifts, they are but as a pleasant and beautifull flower growing on a dunghill; and (as *Salomon* saith) like a ring of gold in a swines snout, And thus much of the priuiledges of the true belecuers.

The end of the sixth Treatise.

Fff

E





# The seventh Treatise of the OBJECTIONS AND CAVILS WHICH G MAY BE BROUGHT AGAINST THE doctrine before set downe; and an answers to them.

## CHAP. I.

### *Of the summe and order of this Treatise.*



Ow that I haue set downe the summe of  
the matter which I tooke in hand, and haue **H**  
shewed how it behooueth the people of  
GOD to be directed and guided daily  
vnto the Christian life, and what imped-  
ments are in the way to hinder from it,  
and what priuiledges to incourage to it: I  
will now in the next and last place, (as I  
appointed in the entrance,) meet with the  
objections and cauils which may arise from  
thence; that all the Lords inheritance may  
walke after that course more resolutely and **I**  
boldly; especially when such objections as  
may trouble them, shall appeare to be but weak and vaine. As I nothing doubt,  
but whatsoeuer shew of reason may come in the way against it, shall be seene  
to be but the froth of mans braine, and carnall, sensuall and diuellish. And I  
likewise hope, that such as shall be acquainted with the doctrine before set  
downe, shall not onely be incouraged by these answers to practise it, but also  
inabled and perswaded to continue therein, till more light be given them for  
the well gouerning of themselues, and that in a more perfect manner than I  
can set downe: in the meane season, that this which I heere haue propounded,  
may helpe to direct the common sort of Christian people, as the godly lear- **K**  
ned haue beene taught of God to direct themselues. For who knoweth not  
this, that euen many of Gods deare children do and haue through ignorance  
and for want of direction, verie dimly seen into the beautie of a godly life, and  
vncomfortably gone about it, and haue made a meere toile of the seruice of  
God, which should be the greatest pleasure? And then, it may easily be gues-  
sed after what manner the common sort serue God. Therefore as it is not to  
be

Note.

**A** be doubted, but that numbers will rebell against the doctrine which rangeth them within holy compasse, and will refuse to be subiect to it; and that they which do so, will frame their iudgement to their practise, to excuse and defend that to be good which they do; how grosse so euer it be in the eyes of others; & besides, as there is no doubt, but that questions will arise in the weake beleeuers about it to trouble them; I will therefore (as I said) in this Treatise set my selfe against such carnall reasonings, answering the cauls and quarrels which they shall raise and bring for the defence of their euill liues against the former doctrine, and then remooue the obiections which weake (but yet reachable) Christians would or ought to propound for their satisfying; before I end.

**B** And I will do it in this manner; First, to answere them who object, that there is no need of any daily directing of vs, as long as we haue the Scriptures, and therefore, neither this which is before set downe by me, nor any other, is of any vse, or to any purpose: and this I will answere in the next Chapter. Then I will shew the obiections and cauls of them, who say, that neither this, nor any other like it, can be obserued, that is, daily; & set downe their reasons; and shew what great inconueniences they thinke would follow: and to these I will answer in the three next Chapters. After both, I will mention sundrie of the particular doubts, which are like to rise in the minds of such as are reachable and well disposed Christians, and arme them against the same, to the tenth Chapter. And last of all, I will shut vp this Treatise and the whole booke, exhorting all the faithfull to make vse of it, & the vnreformed, to repentance.

*The order of this Treatise.*

CHAP. 2.

*Of the first obiection: That there needs no direction daily besides Gods word, and therefore this is needlesse*

**D** And first, if any do maruell why I write any direction at all, as though God had not set downe in the Scripture a way for vs all to walke in, to this I answere, That if that were a good reason why no helpe for mens weakenesse should be set forth in writing, because it is the same which is in the Scripture, then it should follow with as great reason, that nothing should be preached, because all that which is preached (if we preach in the name and by the authoritie of God) is out of the Scripture. But seeing there can be no doubt made of that, and therefore that both preaching and writing are singular gifts of God, for the building vp of his Church, and that all helpes are not enough to holde vs on still in our Christian course: therefore all men see that this doubt is soone answered, and will grant, that it is necessarie to haue daily direction for our liues drawn out of the Scriptures, though we haue them extant amongst vs. This being so, I will proceed to shew the cause, why I haue taken in hand any such thing in this booke, and will answere particular questions and obiections afterwards. I haue considered, being conuerlant among the people, of whom, many haue receiued the gospell gladly, what great wants

*Note.*



The cause why  
this worke was  
taken in hand.

and infirmities are among them: and as diuerse of them conceiue and vnderstand that which is taught them with much a doe; so they as hardly keep it in memorie, and therefore make the lesse vse of it. So that, although all things necessarie to saluation and godlinesse, be taught one time or other, where an ordinarie ministerie is; yet, as I haue good prooffe, it must be a verie long time to bring the most part, euen of the forwarder sort, to be able to guide themselves, & to lay together in one sum those things which haue been taught them at manie times: I did therefore indeauour my selfe, to lay before them a sum of that in one view, which they haue been learning manie yeeres; that they hauing the same brought into some easie and familiar kinde of order, may through the blessing of God finde helpe and ease by it F

1. Thef. 3. 3.

Manie for want  
of direction, walk  
vnseledly.  
Note

And besides, I haue knowen manie of great forwardnesse and readie to receiue anie profitable lessons, (euen as the Theffalonians were) who hauing long wandred in sorrowfulnesse of heart, and found much vntowardnesse in their life, haue complained bitterly; wishing most willingly, that they might haue found some direction to lead them into their waie, & to hold them constantly in the same. And this they haue done, for that they were so soone vnsetled and waxed loose hearted in a small time and short space, although a little before they felt themselves in some good case, euen readie and willing to serue God; which men being directed how to keepe constant, shall not a little be eased. And if you will say, They may heare their preachers, and so learne to stay themselves; who doth not know, that they must proceed in their teaching as occasiō is offred by their text; which doth not fall out commonly such or in such maner to be handled, that it satisfieth those which be in this case, being perhaps but touched briefly? & though it do somewhat comfort them which they heare, yet it abideth not by them, through forgetfulnesse and other occasions; and yet there are verie manie that neuer heare anie such thing taught them at all, or to verie small purpose; & therefore if such may haue somewhat lying by them, to guide them in that their so great necessitie, shall it not be (thinke we) great helpe and contentment to them? G

Men loth to open  
their griefes.

Note.

Can. 5. 7. & 33

Now if you aske, why they doe not open their case & make their griefe knowne to their teachers; I say, some of them are ashamed, some are afraid to shew their estate to others, the diuell holding them in ignorance and distrust. Againe, manie of their ministers, to whom they may haue access, either for want of knowledge, or of experience, or both, are not able; and others of ill conscience are not willing to resolue them, nor staie their mindes, but wound and vex them with mockes and discouragements rather, (as the watchmen which *Salomon* speaketh of) calling them fooles for meddling with the scriptures; & this is the comfort which they find at their hands. These things when I haue weighed and thought vpon, what light, ease of heart, and consolation manie of Gods deare seruants haue been de-  
priued off for want of direction, and how many of them haue walked heauily, & with hanging down of the head, & al because they haue seene their frailtie great, felt their wants manie and grievous, and for that they were vtterlie vnable, by that which they had learned, to carrie forward themselves H

**A** selues in their Christian course by reason of their so many discouragements, and the same not prouided against: I wished most earnestly that some such thing might come forth, as might settle men more firmly in a Christian estate, that such as are willing, may be able also to direct themselves in thier daily cariage: which how greatly it may benefit them that haue a mind to please God, and how much more fit it may make them to profit by the daily teaching which is among them, (that I say nothing what good it may doe others) it is no hard thing to iudge and determine.

Besides this, such as finde no want of it, because they know not whether there be any easier way to guide them, than they already vnderstand, there is

*This direction  
may helpe others.*

**B** no doubt but many of them, if there were any extant, would keepe a more sound course in their liues than now they doe, hauing (I speake of many of them) none other helpe then their publike teaching, which in many places is both seldome and slight.

And to speake plainly, (if it be expedient to speake thus: for the loue of Gods people constraineth me) I haue my selfe languished long agoe, (though not without Christ in the world, and therefore not altogether without flitting comfort) sometimes to see such vnsetlednesse in my life, such vncertainie in my waies, so oft proposing greater proceeding and more constancie in that which is good, with more exercise of my faith in prayer, and after reioicing

*The Authors  
owne experience.*

**C** in the Lord for the priuiledges which he hath granted to vs, and yet that I could not constantly be settled in them, as Gods word exhorteth. Many yeares (I say) these and such like haue beene my desire, and much longed after: but sundrie alterations, disappointments, vnsettlings of minde haue come, with no small heauinesse accompanying the same, for that I could not attaine to that which I sought; vntill wofull experience draue me to tie vp mine affections shorter, and to obserue my whole course of life more narrowly, and then for better stay of my selfe, I drew somewhat according to my small knowledge and experience out of my reading and obseruation, to be a more certaine manner of direction for me through the day and weeke, which I may aime at throughout my life, a copy & summe of the which is set downe in this booke, if not so full & perfect, as it might be, and by some other might haue bin penned; at the least, such it is as Gods word doth lay out vnto vs, & such as if men were as fit to profit by it, as it is fit to do them good, it should not be as it is at this day with many well disposed christians. By the which whatsoeuer I haue attained vnto, I will not say, but I dare warrant the carefull & faithfull obseruer of it, (the Lord being true of his word, who blesteth the meanes which are vsed in simplicitie)

*Note.*

that his labor in the practise of it, shall be plentifully recōpenced, yea, his gain by many degrees shall be greater than his trauell. This I say now, seeing by the importunitie of many I haue made it cōmon to others which I collected & gathered for mine own vse. & therefore (to proceed) I may be bold also to say, that

*Great gaine of  
the direction.*

**E** whiles men do serue god with some care, & being called home to repentance, do desire to set forth his glory, yet when they shall not propoūd to themselves for this purpose, some certain course daily to walk in, but go on vncertainly, that is, one day giuing themselves carefully to good duties, but an other day neglecting the, & yeelding to the occasiōs of sin rather, thā resolutely armed against the same; it both caueth great distractiō & vnsetlednes in the, thogh otherwise good me,

*Hurt and losse  
for want of it.*



and bringeth much barrennes of heart, and giueth more strength to their corruption, and more aduantage to the aduerlarie, and therewithall deprineth them of much communion with the Lord and comfort thereby, and causeth that the godly life is not found and inioyed of them in many points as it might be.

*Priviledges not  
injoyed without  
such direction.*

I haue spoken much of the priuiledges of a godly life in the former Treatise, though no tongue of Angels can sufficiently set out the same: yet many (no doubt) of good hope haue not found it so, for that they haue had but weake helpes to set them forward, that they might haue their part in them, but are ignorant rather of the varietie of the good things, which God hath prepared for them that loue him, and therefore their faith and comfort are weake, when yet their discouragements and hindrances haue bene strong and many. These at sometime haue felt the fauour of God shed into their hearts, that they might not turne from him altogether; but if they haue not attained to some good order and settled course to direct themselves by, they must needs tast the more of the corruption of the world, be the more in subiection to their rebellious affections, and therefore the lesse feele the benefit of a Godly life.

For from whence are there so many heauinesses, complaints of vnsettlednes, inconstancie, yea and halting with God, but from hence in great part, that they do quench the worke of Gods spirit in themselves, and cannot tell how to quicken vp themselves againe, nor to arise when they are fallen, and to returne when they are gone out of the way, nor to guide themselves from one dutie to another?

*Not the bare  
meanes haue  
such vertue.*

I know that it is not the vertue, nor the power of outward meanes vsing, nor of any direction that can bring our liues in frame: but yet for all that, when they are reuerently and confidently vsed, God hath promised that they shall not be vsed in vaine; but they shall auaille much to our benefit. What meant the Lord Iesus else, to charge vs to watch and pray, to heare and read? and the Apostle also, in the name of God to exhort vs, whiles we are in this warfare of the world to haue alwaies our compleat and full armour, and not to walke naked and hang that vpon the wall, but that we should daily gird it vnto vs, and suffer no day to passe in the which we should walke without it? and to what other end tendeth this direction, which I am now occupied about? For if euerie day and oft in the day we looke not carefully that we be armed with it, let vs looke for no other from him who is our professed enemy, (and as able to hurt vs, as willing and watching for it) let vs looke for no other (I say) but to be dangerously foiled, as many euen of the better sort are, though some of them through spirituall slumber feele it not, neither perceiue it in a long time, till it please God to awake them.

*Foiled by sathan  
without this ar-  
mour.*

*Order is in all o-  
ther things, and  
should be in Chri-  
stian life most  
of all.*

But to returne to perswade, that it is necessarie that Gods people should be daily holden within holy bounds, it is not preposterous and lamentable that we can say, that where no order is in any thing that is taken in hand, there is confusion and danger; and yet, although there be none taken for the daily gouerning of a Christian mans life out of Gods word, which without daily direction is soonest out of order; yet there we suspect not, neither feare any confusion and danger? The husbandman cannot yeeld his rent, nor reape his yearly haruest without his daily and continued labour: neither can the captain e

*Note.*

A capitaine maintaine warre against his enemy except he renew his band, and cause daily attendance to be given by the same, and necessarie provision to be in a readinesse, and so I may say of the rest. Inlike manner, the Christian cannot looke to continue faithfull vnto the end, if he set not himselfe of purpose to continue daily his diligence in resisting his sinne, and if he gather not daily strength, by the continuance of some good meanes against the evils thereof.

Insomuch, that if a man had all the knowledge that many men haue, and should be ignorant of no necessarie point of dutie; yet if he should not with a well ordered minde, prouide and carefully looke for the right vse of his knowledge every day, as he shall haue occasion to practise it; he might quick-

B ly be too farre gone out of the way in some grosse dishonouring of God; which though it do not prick and wound him by and by, yet a time will come, when he shall wish he had borne the yoke of Christ, and kept compasse, for the end of a thing is not like the beginning.

If any should thinke me vnadvised to call in this earnest manner, for daily directing of men priuately, as though I set little by, or made small account of the helpes which they haue in publike assemblies, I haue said before, that I preferre these before the other: yet it may please them to vnderstand, that besides the benefit of them, which is verie great and singular, euery man shall finde it more than necessarie, that they be not idle nor vnprofitable at home,

C about the well gouerning of themselves in the seuerall and manifold affaires of the day, and yet shall not this be any derogating from the other, but the fruit of it, euen as necessarie for the soule, as to haue a daily good diet and ordinarie for the bodie, although it haue feasting once in the weeke. This I haue spoken generally hitherto, to perswade many that feare God, (and yet for want of knowledge doe serue him verie vncertainly, and see not therefore the excellencie & price of the estate that he hath called them vnto) that he hath not left vs so desolate and stranger-like from him heere on earth, that we should but seldome thinke of or heare from him, but that we should haue daily re-

D course to him, and throughout the day be with him, and not as the wandering man, who hath lost his way, so to be at any time out of his gouernment. And that it is not onely his pleasure, but also his commaundement, that we should so liue in the world, and so haue to doe in it, that yet all the day long (as our frailtie doth permit) we may haue our meditation on him, and on our happiness in conuersing and walking still with him.

If this state be thought too precise by some; let them consider the examples of those who are commended in the Scriptures for their constant walking with God: how they were taken vp with the loue of him, and possessed of faith, &c. for so the Apostle speaketh of the Thessalonians; that they abounded in these, and were readie to doe whatsoever he commaunded them:

E and David praied that he might not wander from Gods commaundements. What is heere commended in them, but that which these milke and speake against at this day in vs, who labour for some measure of it. Is that ill in vs, which was good in them? There want no proofes nor examples to teach what we should do in this behalfe, but the flesh rocketh asleepe euen many good Christians. But whatsoever these Obiectors alleadge, who haue not tasted of these dainties, let vs be most glad to heare, and more glad to learne, that the

Though publike  
meanes be of an  
excellent vse, yet  
priuate necessary

We are not lesse  
as strangers, to  
heare seldome  
from God, but to  
walke with God.

This is not too  
precise.  
1. Thess. 1. 3  
2. Thess. 3. 4

Psalm. 119. 1



beloued of the Lord may dwell in safetie vnder his protection all the day long. And if we haue not knowen so much, as that God hath left vs such direction to inioy his presence in some continuall maner amongst vs, then let vs now learne, and belieue it, that we may reape fruit of it accordingly; and not be so haled this waie & that waie in the world with cares and vexations; and inured and allured with earthly pleasures and delights; neither vnsetled so with vnreasonable & vngodly persons, that we can hardly once in the day, (yea, sometime through the weeke) haue libertie and abilitie, so much as one quarter of an houre to solace our selues with holy meditatio, and remembrance of heavenly things: for thus it hath been with manie of the deare seruants of God, (of such slauerie they haue bin holdē vnder) who yet I doubt not, but they shall without neglecting any necessarie businesse, shake off much needlesse tediousnes in their liues, & see their estate much altered by inioying the contrarie libertie & holy reioycing, if they will duly regard what God hath said of this daily keeping of a good course; and not what carnall obiectioners say to discourage them. And thus much of the first obiection.

## CHAP. 12

*Of answering this obiection: That no such direction can be obserued daily.*



But I hauing thus shewed the cause why I tooke this in hand, & answered the; who may think that no direction for a christian through the day is of necessity to be imposed vpon him: now I will proceed to satisfie the reasonable about this particular direction, or the like in effect by answering such obiections as may bee brought againt the same. Some perhaps will object and say: It cannot be daily obserued of anie man, neither haue they heard, that good men in other ages haue been giuen to anie such speculative life, except the monks and friers, & other of that rabble; they will not denie but it is good, sometime to giue our selues to praier & other good exercises; but euerie daie to doe it, and to be tyed vnto them and to other duties before mentioned; were a toile intolerable (they say) which no man can like of, and a taking awaie of all delight from our liues. Againe, they say: what should become of mens labour and businesse in the world? how should it goe forward? Also they say: It were a strange world to see men liue now after such a sort, all societie to be broken off, and as it were, a bringing in of Monkerie againe.

These and such like obiections although they proceed from verie euill men, & are vttered of them with a scoffing spirit; yet for want of knowledge and acquaintance with the Scriptures, they may be at the first, the thoughts of manie simple well meaning men also, for whose cause I will answere them, because I would be loath to leaue such in anie doubts, which might trouble & hinder them. But they who object thus, might more iustly haue

alleged

*Second obiection:  
This direction  
cannot be daily  
kept.*

*First cause a-  
gainst this direc-  
tion.*

**A** alleadged other reasons, why they thinke it so hard to keepe any such daily direction: that is to say, partly their owne ignorance, and vnacquaintednesse with this course and vnablenesse: and partly the taunts, mocks, and other discouragements, which prophane and vngodly men would persue them with, who should walke so vnlike other men of the world, by the practising hereof.

*The true lets which hinder many from this course.*

First therefore I will answere their doubt in this Chapter, that they thinke it impossible: and then their reasons (in the next two following,) why they thinke it cannot be without great inconuenience. If it were impossible to bring our selues to such a course; (for heere is no perfection to be dreamed of by me, but an holy directing of our selues daily towards the kingdome of heauen)

*Answered*

**B** why would the prophet *David* haue said: *Blessed is the man that exerciseth himselfe and meditateth in Gods law day and night*? Also why would he haue said it of himselfe, *That all the day long* he was considering it in his minde, that is to say, meditating on it? It is manifest (whatsoeuer particular manner or order he vsed heerein) that he did tie himselfe daily to this course, that is to say, to see that he walked homeward; that he might not be carried aside, or out of the way, either with the deceitfull inticements of this world, or any discouragements; but much hath beene said in the former treatises to this purpose.

*That it is possible to be thus guided. Psal. 1. 2 Psal. 11. 97.*

*Note.*

And such examples this present age of ours (God be praised) doth affoord, (he vouchsafe to multiply the number of them, for one an hundred) who do so passe through the affaires of this world, that the Christian life is vnto them not in word (as it is with many which deceiue themselves) but indeed, and sensible account, daily their chiefe treasure. And all that I in the name of God require is no more, but that faith and godlinesse may be continued and increased in the beleeuers, and that they provide (for the same purpose) that though the malice of the diuell doth lay many lets in their way, yet that they bridle & bring vnder their corruptions, to the maintaining of a pure heart, a good conscience and vnfained faith which worketh by loue, to the praise of God, and their owne comfort. The which will not be brought to passe through securitie and negligence, but whiles they giue all possible diligence hereunto, & set themselves in some good order and daily direction for the preserving of the same.

*1. Tim. 1. 9*

**D** that if there be any before others in this practise, who by experience haue found how mightily God hath blessed them in this estate, (who is as readie to do the same to the rest that desire it) and haue prooued that it is possible, yea and easie (through God who maketh it so) to passe the day in wel doing with peace, or when it is worst with them, to be free from euill, rather than wearisomely to giue ouer the care thereof, as the most doe: let such be patterns and examples to those which are not so forward. Let one learne of another in meeknesse of spirit, that which he hath not as yet attained vnto: and not hold this opinion, That none can doe more than they themselves doe, nor goe beyond them;

*Forwardest must be patternes to others.*

**E** who yet haue secretly at all, or verie sleightly gone about this practise, themselves.

There is no reason in it, that such as serue God in the day (as it falleth out at a venture) without any certaine and continued purpose of care, & of vsing the means for the quickning of their faith, should either find the godly life so easie, or be able to iudge of the best way to it, as they who haue painfully trauelled in it, & spent much time about it. For they must be able to report what repulses they

*The idle may not looke for such gain, as the painfull professor.*



What experience  
we should have  
in our liues.  
Note

they haue had, and how they haue recovered their strength again, what temptations, and how they haue resisted them: and what hinderances and discouragements whereby they haue beene long held backe, and yet for all that, how they haue ouercome them. They must be able to say what hardnesse is in the godly life, and how it is made easie, how fitting and soone vanishing our faith is, and how it is strengthened and confirmed: and what comfort and vnspeakable peace God giueth his, to encourage them to go forward constantly. They must haue good prooffe of their many infirmities, and how they lend them the more earnestly to GOD in their prayers, to strengthen them against the same: and to be short, they must be acquainted with the subtile and malicious practises of the diuell in seducing them, and with the falshood and deceiuablenesse of their owne hearts, and how they haue withstood them, and how deadly and loathsome the broad way that the wicked walke in, is, though it onely seeme pleasant. For such honour haue his Saints: such grace he bestoweth vpon them which seeke it of him in truth. And when God hath thus trained and made them fit for his seruice, then shall they finde that it is not impossible for them to follow daily direction, but that there is great ease and reward in seruing God after that manner, and that it is an exceeding benefit for the well ordering of their liues; yea they shall count themselves much vntiered, when any day shall passe them, which is not consecrated to God in that sort. And thus let them indeuour to do, and yet count it no toile neither, who would gladly please God (they say) as well as others, but yet all meanes are tedious to them to vse, besides such as they thinke good, that is, sometimes to pray as it falleth out: but as for any further or certainer course to honour God in, they thinke it meere impossible for them to be brought vnto, and therefore needlesse.

Mat. 2. 28.  
Psal. 19. 11.

Weakes should  
learne of others.

Best practisers  
best teach  
ers.

Note.

And as we are wont in our matters of law to resort to them for counsell, which are best acquainted with the lawes, and best experienced in them: and in dangerous sicknesses to resort to those Physicians, who besides their knowledge haue beene a long time practisers, & haue done many great cures: so in the practise of the rules for a godly life (all which be grounded vpon the word of God) none can so well teach how, as they who haue taken greatest paines in the practising of them by long experience, besides their knowledge which they haue in common with others. And therefore we are to resort to them as being best able to perswade vs, that as we ought, so we may possibly attaine to the daily practise of some certaine duties, and the reuerent vsing of the helpes and meanes for the well passing of the day: whereunto, if they who professe, yea and preachers themselves also could submit themselves, to learne how to be settled by the furtherance of such as haue gone before them, both in the searching out the way, and the practise of it, there need not bee any doubt, but that many should both find it, and with much blessing giue heartie thanks to God for it, so farre off should it be, to be thought impossible.

CHAP.

A

## C H A P. 4.

*Of answere to this reason against the practise of daily direction: That it is toile  
some and inconuenient, taking away all pleasure from men,  
and hinders their labours.*

B



Now I have shewed that it is not impossible, I wil further answere their reasons, wherby they are led to think it a toile intollerable, and that which would bring exceeding inconuenience. First therefore, whereas they are perswaded, that it would make our life irkesome and a verie toile, to bring our selues to this point, that our liues should be overlooked and regarded throughout

*Is it not irkesome  
to be thus guided  
but greatest  
pleasure,*

the day; and that we should obserue certaine rules for the well ordering of the same: the truth is, that there is no pleasure nor comfort in the world like it; no, nor (to them who know it should be so) without it, howsoeuer men think otherwise. Which If I can prooue, I hope they will be farre from this minde, to account it toile or wearisomenesse. And for prooffe hereof, they may vnderstand, that the holy Ghost giueth the verie contrarie sentence and iudgement of this matter. For whereas this right ordering of our liues, or framing them to obey Gods commaundements, is the greatest wisdom, euen greater than that of the aged, experienced, or our teachers; yet of the same wisdom Salomon saith; *All pleasures are not to be compared vnto her*: therefore if thou desirest pleasure, be wise, and provide that thy soule be safely kept from euill in the day, and throughout. For if it must needs be granted, that it is good at some time; then it followeth, that the oftner and more vsually it is kept so, it is so much the better. And if it be the greatest pleasure of all other, to haue our hearts and conuersation with God some one hour in the day:

*Gal. 6. 26  
Iam. 4. 17.  
Note*

than by many degrees is it the greatest pleasure, if we can by any good direction obtaine it for the most part, or throughout the day. Agreeably to the which, that man of God, who was so well experienced in these matters, testifieth, not of some one time of his life, but of some whole part thereof: *I haue had as much delight and pleasure in thy testimonies, as in all manner of riches.* But you will say: What is this to prooue, that he was thus minded through the day? He speaketh (I say) of his daily course in such places; as it is easie enough to see, according to that which I alleadged before: *All the day long is my meditation in thy law*, that is, (as he expoundeth himselfe elsewhere) casting and pondering in his minde, how he might keepe and might not breake it, nor wander out of the waie from the direction of it. And who so hath any practise of his knowledge and experience, what reward there is in seruing God, doth clearly iustifie this to be true.

*Psa. 119. 99.  
100.  
Prou. 8. 11.*

*Deut. 12. 18.  
& 19.  
Psa. 119. 14.*

*Psal 119. 97.  
Ver. 23. & 102*

For wherefore doth the godly Christian take order to haue his recourse to God by prayer, meditation, reading, when he can haue oportunitie? wherefore is he fearefull of ill company, and desirous of good? why dareth he not fashion himselfe after the world in their common prophane delights? why is the

the



Pfal, 88.  
Heb, 10, 23.  
& 11, 24.

Heb, 11, 24.

This is not plea-  
sure to all:

But solely to the  
vpright in hart.

the holy assembly of Saints most desired of him; but because it is the pleasure, which he seeketh about other? when no man doubteth, but that he hath both leasure as well as other, & occasions enough offred him to the contrarie, if he found not greater delight in this course than in any other I say, if he saw not great pleasure in the Christian life; & so, the more christian-like it is, the more pleasure to be in it. Why would the best Christians in all ages, suffer mocks, reproches, displeasure of their friends and betters, losse of their goods & other liberties, and in such times and places as their profession hath been pursued with imprisonment, banishment, yea, & death it selfe; go vnder all with free choise, rather than to inioy all other pleasures of sin, as other haue done?

Indeed I grant, that this is not pleasure vnto all: neither is that to be proued of me; but that it is a pleasure to those which loue the Lord, & no toile to be conuersant with him in one part of their life or other al the day long; & that with delight it may be aimed at, as at a marke, that they may please God in the things which they go about, euen throughout the daie, & may haue an eie to their actions which they do, that they may not offend him: This vnto the vpright in hart is such a pleasure, as without it there is none to them; although I denie not, but that there is much resistance against it, partly through corruption, & partly for want of the knowledge of it: who yet, when they haue further vnderstanding, are most of all grieued for this, that they wandred so long vncheerfully, because they knew no better. And as for them which are not pure in heart, though indeed they please themselves some way or other, yet their pleasures are but paine, & though they follow a way that seemeth pleasant; yet the issues thereof are the waies of death: Insomuch that not only *stolne waters*, which are commonly *most sweet*, that is vnlawfull liberties, are mixed with poison; but euen the pleasures of wealth and mariage, which are things not vnlawfull, do hold them out of Gods kingdome.

Thus it may appeare, that it is no wearisome thing to be settled in such a course (wherin we may please God) as frailtie will permit: but the sound & chiefeft pleasure rather, yea & besides, it is that only, which so seasoneth our earthly and temporall liberties, that so they become lawfull and pleasant to vs also; and the duties and workes of our callings, that they be not (as to others) burthensome & tedious. If all find it not so, yet let the truth remaine, and let such as haue thought the contrarie, learne and be perswaded otherwise. And if by the vntowardnesse & rebellion of the heart, there be sometime found vnpleasantnesse & wearisomnes in good things, euen amongst the best, so that they be overcome thereof: yet must not the vnruely heart, for all that, be yeilded vnto, but be the more strongly mastred, and all libertie which we finde to be an hinderance from the life of godlinesse, remooued.

But another reason why this course is alleadged to be absurd, and inconsistent, is this: that mens labours should heereby be hindred, and their labours neglected; and so pouertie grow vpon the land, and manie euils thereby: which were absurde, and not to bee suffred. To the which it may be answered, that godly thrift, and Christian gaining, and lawfull v-  
alleged

**A** pering in the world, doe arise from hence: when a man doth so goe to worke in the world, and follow his dealings, that he be sure, that he goeth about them with a mind which is at peace with God, and well ordered, that is, guided by him; and when hee doth faithfully and deuourly commend himselfe and his affaires euery day to Gods prouidence, and rest therein quietly; and when he doth as it were arme himselfe with circumspect heed-taking and wise regard, that he behaue not himselfe prophanely in the world, nor after the manner of men, but according to that which is written: *Whether wee eate or drinke, or whatsoener we doe, doe all to the glory of God.* And when for these purposes hee shall resolue with himselfe, in the most conuenient sort that he can, to begin

*But the best way to thine.*

*Note*

*1, Cor 10, 31*

**B** the day in some Christian and godly manner, as I haue set downe in the daily direction, that all the rest of the day following, he may fauour of the same; he shall in his duties doing about the world, please God, and he shall also (as farre as God shall see it expedient) prosper in the same, as it is written: *First seeke the kingdome of God and his righteousness, and other things shall be cast upon you.* And this is the labour, which should goe with religion. This ought Christians to indeauour to come vnto: wherein although all which feare God, haue

*Math. 6, 33.*

**C** not a like measure of wisdom and grace, yet let them all, wherein they want and be behind in any part of duty; therein be willing to see their failings and slacknesse; and so shall it goe well with them, and they shall daily come forward; and be better acquainted how to doe earthly businesse with heavenly

**H** mindes. And thus carying themselves, they shall haue much blessed experience of Gods promises, in remembring, visiting and caring for them so graciously: whereas on the other side, such as rise early and goe late to bed, breake their sleepe often, and fare hardly & barely, (which sort vse most meanes to be rich, and are most like to get the same) yet not attempting these things through Gods helpe, nor vsually and oft crauing his grace and direction, nor hauing their mindes seasoned with piety and the feare of God, not being patient, sober-minded, and watchfull against the evils which will meete with them, but

*Why many finde not Gods blessings on their labours.*

**D** prophane, rash and worldly; cannot find Gods blessing in their course. If they gaine and gather, they may (I denie not) flourish and prosper in the world a while; yet is all but as Iudas his sop, and the Israelites quails, to become bane and poison vnto them: the Lord hath heaped hot coales vpon their heads, and increaseth their damnation thereby the more swiftly; and oft-times, they are needie (that is, vn-satisfied) for all their shifts, and therefore neuer the richer: and many of them poore indeede, putting their money into a bottomlesse purse, and that although they toile for much, yet they inioy nothing. Which kinde of men provide ill for themselves many other waies, in omitting the chiefe duties which appertaine to them; for they fill their liues with much vnquietnesse, frettings, impatience, quarrels, cursings & such like: and when death cometh, (although they be little thought on in the meane season) these things will grow to some hard reckoning: and in such the prouerbe is verified, That though they be early vp, yet are they neuer the neare. For what pleasure doth God take in their toiling, when they goe to it like swine, not beginning, proceeding and ending in him; that is, by his direction?

*Note. Lam. 4, 1.*

**E** And whereas they apply another prouerbe in reproch to them which will

Ggg

first



*Labour without  
seeking first to  
God, is losse.*

*Note*

*The danger of  
such a course.*

*Note.*

*Their case is  
worst that see  
no danger.*

*A simile*

first see God serued thus throughout their course, namely this: That the furthest way about, is the nearest way home, with them; they need not be ashamed of it. For as the nearest way doth not alwaies bring a man soonest to his iournies end, when he must goe ouer hedge and ditch, through mire and water: so they who goe roundly and directly to their earthly affaires and worldly dealings, as soone as they are vp, and (as they say) from their bed to their businesse, refusing or omitting the daily duty of renewing their prayers, their purposes and care to liue godly; they may (I denie not) goe a nearer way than the other, but they doe nothing lesse than attaine that which they seeke. For as all to whom I direct my speech, are such as would faine please God, as well as be maintained in the world; so they must looke for their successe & blessing from him, and not from their owne labour, industry and wisdom: and therefore they must daily seeke it at his hands by hearty prayer; & as they must not tempt him by neglecting paines and trauell, so they must not trust to their labour alone: for so they declare, that to be all in all with them, whiles they make hast to that, and let the principall goe.

For while they doe so, they are snared by the diuell; who setteth, nothedges and ditches in their way, (for by them yet they might haue passage, though more slow) but he pitcheth nets to intangle them, & lime-twigs to hold them; that at euening they shall feele and see with heauie cheate, that hauing left God behind them, for all their hast, they are much more held backe in respect of the other; who were thought to goe a great way about. For though they haue outward successe in the things they take in hand, yet through hast and rashnesse, brawles and vexations, and mindes fraught with earthlinesse, and such like anoiāces; and remembring that they haue toiled as hirelings and slaues, and not as seruants to God by walking Christianly in their calling, (for such may goe to their worke ioyfully) they finde more sorrow at night, then the profit of the day was worth, euen in the estimation of common persons, and more losse of grace than their worldly gain can possibly recompence. But if they see not their danger, or seeing it, if they sleepe in their sinnes which brought it, and repent not of them; that is worst of all. So that oft-times it falleth out thereby, that they are constrained by the check of their conscience to cease from their labours for a time, or lose some piece of their bodily rest, to recouer their inward peace againe with the Lord, and the good mind which was in them before, (if they be such as had anie better at anie time, for of such I speake:) whiles the other who goe to worke religiously, and take direction from God, breake not off their labours at all, but goe forward, and that in quietnesse also.

Who seeth not now, that such are further set backe who thinke to be most forward, by separating Christian duties from their earthly businesse? For as he riddeth not most worke, who goeth to it most earlie, when his instruments which he should vse in the performance of the same, be blunt and dull, seeing, besides that, the wearie himselfe, the worke is slacke and marred: so he that will not frame himselfe, so to performe the duties of his outward calling, that his mind may still attend vpon God by faith, goeth about it preposterously, & shall find his successe answerable. And if it be thus with the better sort, iudge in what case they be, who, so that the penie may come in, care not though they be

**A** as like the ox and the asse in sense of good things and vnderstanding, as they be like vnto them in seruile worke and drudgerie. And by this (I hope) it appears, that godlinesse hinders not mens labours, neither decays the Common-wealth. Nay who seeth not, that such labour were rather pleasure without perill, which worldly men are not acquainted with; and the Common-wealth consequently, should flourish much more, hauing a certaine promise of blessing?

**B**

CHAP. 5.

*Of an answer to another reason against daily directing of vs; That it would breake off all societie and fellowship amongst men;*



**C**

Another reason why these obiectioners thinke that men cannot follow any direction daily, as is required, is this: They say, that it would be no world, if all men should be brought to such a mopish life; they meane, there should be no familiaritie nor good fellowship amongst men; one should haue no dealings with another; but every man like to himselfe, and so in time, traffique and merchandise would faile; and by meanes hereof, leauing off of mens callings, disobedience to prince and lawes, povertie, complaints, and such like confusion would insue and follow: and the least euill which were like to come of this new deuised fantasie (they say) would be very monkerie. This obiection I do not thinke to arise or proccede from such as know what the godly life meaneth: but least it should be cast in the teeth of some weak Christians, that this is the fruit of these fantasies and reuelations, which they call Godlinesse, and so hereby some might be troubled, therefore I will answer it. Whereas they say, it would be a strange world, if men could be brought so faire from the corrupt and prophane fashion of the common sort, that they would submit themselves to a daily direction of their lines after the word of God; it is true indeed, that it would seeme strange to those which are contrarily minded; but that would make it neuer the worse: for such count it a strange thing (as the Apostle saith) *that other men runne not after the same excesse of riot that they doe; and therefore speake they euill of them.* But though it would seeme strange, yet would it not bring an ouerthrow nor confusion in states, in order, in lawes, neither breake off societies & fellowships amongst men: but euery man should much better carie himselfe in all these, and the things themselves be stablished more purely, and the euill that cleaueth to them, be the more easily and sooner purged.

*This course would not breake off any lawfull societies.*

**D**

And as for the taking away and the breaking of ill customes, the cutting off of vngodlie fellowships, the rooting out of dissolute merrie-makings, and the corrupt and euill fashions and talke, which doe driue GOD from mens tables and companies, it were to be wished, although it should be with the murmuring and complaining of manie, yet that wee might once see it amongst vs: yea I say, it were to be wished heartily, that the notable ill practises, customes

*1. Pet. 4. 4.*

**E**

And as for the taking away and the breaking of ill customes, the cutting off of vngodlie fellowships, the rooting out of dissolute merrie-makings, and the corrupt and euill fashions and talke, which doe driue GOD from mens tables and companies, it were to be wished, although it should be with the murmuring and complaining of manie, yet that wee might once see it amongst vs: yea I say, it were to be wished heartily, that the notable ill practises, customes

*Note.*

*Good to breake off all ill fellowships.*



and fashions in townes and companies of men, which vphold and maintaine the old world & cursed fellowships in it, were ouerthrowen, and with the tables of the money changers cast downe: as houses of play & baudry, where they are knowne to be; stage-plaies, may-games, lord of misrule, morrice dancings, flockings and meetings together at victualling houses, innes and tauernes vsually, needlessly & dangerously, with superfluous drinkings & drunkenesse, swearings, quarrellings, swaggering, deriding and disgracing of sincere preaching of the word, railing on preachers themselues, & mocking of such as desire to follow their doctrine; with many other such abominatiōs: also iesters, flatterers, slanderers & prophanners of the Lords Sabbaths, in bargaining, gaming, worldly dealings and absence from the house of God, &c. Are not these with such other, the scum & kenell stuffe that poison manie thousands? and are not these for all that, the delights of infinite people? And is the remouing and taking away of these, and changing of such cursed fashions and customes into ciuill and religious orders, the breaking off of Christian fellowship? And as for other then it, what may better be spared than they? And what trafficke and merchandize is hindred by the reforming of such disorders and abuses? And were the abandoning of these, the leauings of mens callings & disobedience to prince? when who seeth not, that it were the waie to liue in obedience and to follow mens callings diligently? And what complaints are occasioned heereby, but by such as being called from their sins, & wilfully refuse to be reclaimed, are not to be pittied? Indeed daily care of well lining doth chase awaie these, euen as a whirlewinde; and God in his good time remooue them: that as the holy man king *David* saide of his seruants and subiects, *A froward heart shall not dwell in my house, him that prouly slandereth his neighbour, will I destroy; him that hath a proud look and an high heart, I cannot suffer;* and such like: so we might once see and haue them, with swearing, blaspheming, and all of like sort, execrable and odious amongst vs. And whereas they say, that it is to set vp and bring in monkerie againe, to betake mens selues to anie better course of liuing, than is commonly practised, I answer: That I cannot easily say, whether the monks in their hypocrisie, superstition and false worship of God, were greater sinners than these obiectors in their prophanenesse and Atheisme, who worship not God at all; vnlesse we will call a mocking of God, a worshipping of him. And this is the answer, which I will vouchsafe them.

Psal. 101.  
Psal. 101, 5.

Godliness, no  
monkerie.

CHAP.

K

A

CHAP. 6.

*Of the doubts and obiections which weake Christians ought to propound, vntill they be satisfied; namely, how they may attaine to such direction daily; and answer thereto: and other like, namely, that they count it hard, and what such ought to doe.*

B



Vt as I haue said before, (to let these cauls goe, as not fit to trouble them who would doe well) I thinke these and the like, the meekest obiections for such as are willing to learne: first; that they see not how they might be able to attaine to the practise of any good and Christian direction, and constantly keepe the same: and secondly, how they may, because they are vnacquainted with

*Obiections of honesty minded.*

*How they may attaine to keepe this course.*

it, be armed with patience against the mocks and discouragements of such as might dismay them from it. For the first, I answer, it is meet, that such as shall learne and practise it, be willing and desirous of it: which they may easily see cause of, if they consider what vnstedfastnesse is in their liues, and what vnfinenesse of mind to serue God, when they haue not by some good order taking for the same, resolu'd and accustomed themselues thereunto, that is, to walke with God euery day; and how much they are the worse, when they haue not done so, but neglected the same. Also it helpeth much hereto, that they make this account with themselues, that they deale about nothing of such value or importance in the world, as ought by right to hinder or draw them from it.

*First, there must be a desire.*

C

And yet when they be brought to this, they must strue much against vntowardnesse and sloath, which hangeth in their members (as if a Lion were in the way: ) and withall, they must call backe and hold in, their earthly affections and carnall desires from nestling themselues any way here below, so that they be not clogged thereby and made unfit for this worke: and then a full persuasion they must haue, that their fruit shall be farre aboue their labour. And to one thus prepared, I doubt not (God working by meane) nay, I warrant it from God, that the rules which I haue set downe, or the like, for safe conducting a Christian in his way, shall be found both possible in the beginning, and easie in time and pleasant; and the gaine of the trauell such; as he will not readily lose or forgoe againe.

*Note Secondly, strife against sloath.*

*Moderate earthly affections.*

*Beliefe of profit hereby.*

D

And before hee be thoroughly acquainted with the practise of this, let him impart his doubts to such as may most conueniently satisfie him in the same, and so commend himselfe to the grace of God in this new enterprise, betaking himselfe vterly from his former wandring & vncertaine seruing of God; and let him after a weeke, and so after a moneth, take view of his doings, to see what is amisse, and what is wanting, that it may be helped; if any sloathfull deferring or omitting of any necessarie part of dutie hath beene, that it may be restored; and if anie blessing be seene thereby, that it may be increased by procuring the continuance of it. And when hee shall haue had experience

*Impart his doubts to others.*

*Take view of his gaine.*

*Note*

E



rience of good successe therein, he shall be past the danger or discouragements which *Ismaels* progenie (I meane the generation of scornors and mockers) may raise vnto him. For as infinite swarmes of vaine and hurtfull thoughts doe occupie and fill the mindes of such as haue not earnestly set themselves against them: so through Gods grace, after they haue accustomed themselves to better cogitations, and weaned themselves of purpose from their old conuersation, they shall finde occasions enough to honour God, in doing one good dutie or other; so that, they shall neither need to be idle nor vnprofitable. Which thing if many were perswaded of, they would both tast and trie it; which now they doe not, because (as they say) if they should not suffer their hearts to wander and roue euery where as they are caried, but restraints them, they know not how they could liue.

But I will proceede with other obiections which are yet behind: among which, this troubleth many of Gods poore children, that they feare they shall neuer bring their hearts to a daily course of Christian walking, seeing they are so weake and haue so much to doe in subduing some one vnruely affection. The peruerse sort obiekt the same, who say they could like well, that men should be taught a good order & course, but in no wise can abide that it should be daily and continuall: and I haue in a manner answered it before. For what is that which they mislike herein? It is not the thing it selfe, nor the direction for their life ingenerall (they say:) but that continuall binding them to it, which is vreged, is a wearinesse that they cannot beare. But to leaue them as sufficiently answered before, I turne to these in whose name this obiection is here propounded, to whom this I say: As God in the Scripture requireth perseverance in a good course to the end; euen so, they which will faithfully submit themselves vnto that doctrine, cannot but like also to be daily settled in such an estate as leadeth thereto: (for otherwise, how shall they be sure that their master when he commeth, shall find them occupied,) and if they doe so, the hardnesse of it will soone be alaid, and they shall in short time find it a sweet & pleasant way (as Christ calleth it) to his kingdom: so that the tediousnesse (as they count it) being taken away in great part, there is no cause why they should feare that, as too hard, which shall not hurt them; or seeke to shun that as too vnpleasant, the benefit whereof they haue not proued.

Some say, they like it well, and would with all their hearts that they could practise this direction, but they haue so many lets to holde them off and cut them from it, that they doe not see, how they shall in anie meane sort performe the duties through the day, required in it. But such are to know, that the chiefeest lets of all from a godlie life (which be, the intemperancie of the minde, and vnbridled lusts thereof) are by this direction best remedied and staied: the most of other which are outward in the world, (as prouocations, temptations, and other like occasions) are heereby also, and by the well ordering of the affections preuented and auoided, or the easilier borne. And as for the third kind, which are, mens callings, dealings, labours, which (through ignorance) many doe meane when they complaine of hinderances; are none at all, but as they are made by the vnskilfulnesse, carelesnesse or other sinne of the partie which ill vseth them. And to this purpose I will tell thee what I haue heard a man of good account and long experience say: I neuer had such lets,

To keepe this  
course daily, not  
sedious.

Luc. 19, 13.  
Note.

Luc. 12, 37.

Notwithstanding  
all lets, this  
course may be  
followed.

Lawfull call-  
ings no let.

Note

A lets, as farre as I can call to remembrance, either in my particular calling, or in the whole course of my life, but if my heart had beene held in good gouernment, I might haue serued GOD with peace, and gone forward in the good course which I propounded. Which what differeth it from that in the *Pro-  
uerbes*? *Keepe thine heart with all diligence, for from thence commeth life.* So that yee see the chiefe hinderances are vnfaithfulnesse, hardnesse of heart, forwardnesse, licentiousnesse, and such like euill distemperatures of it, by meanes whereof, outward occasions of sinning doe the easilier prouoke vs; and our lawfullst actions which wee goe about, come vntowardly to passe, and so disquiet vs.

*Prou 4. 23.*

B But perhaps they will reply thus. We would sometime pray or read by our selues, or looke to some other duties which God requireth, for the well guiding of our liues, when yet we must needes goe about our owne worke, or the princes businesse, or such like lets of one sort or other call vs away, so that wee cannot performe them: whereas they which are free from these outward businesse and seruices, may take their libertie in those spirituall duties which are by God required of vs. But I aske this question of them againe: Why they should be most earnestly bent to praier and reading at such times, when they see other duties to be imposed and laid vpon them necessarily? Is it not because they see they cannot doe them, that the diuell setteth them forward so hotly at

C such a time to goe about them, that they may thinke themselues to be godlier than they be, and so be deceiued? And why are they not but euen halfe so feruent in going about reading, praying & other heavenly seruing of God in due season, when they haue time and leisure? Which if they be, it is well: let them rest with peace therein, so shall they be the fitter to outward duties; and so doing, they must not count themselues letted, when they doe that which is a part of their calling. For if they doe so, they muste knowe that they bee blindfolded on both sides; and therefore must make conscience so to do the one dutie in his season, as to pray, read, &c. that the other be not counted an hinderance of them from the same: I meane their other businesse, but be performed also, and that with cheerefulnesse, when it lieth vpon them. And that which I answer in this one, I would haue to be vnderstood of all other of the like kinde of questions; and therefore hereofenough. Onely I thinke good to put them in mind, that when two duties meet together at one time, both being of great waight, that they pray God to giue them discretion to consider, which is most necessarie (alwaies following the light which God giueth them;) and in things indifferent, to doe that which is most to Gods glorie, their owne peace and the benefit of their brethren.

*Many be letted  
by occasion of  
lawfull duties.*

E An other sort there is, who are not troubled about this, yet haue another doubt which discourageth them very much from practising such a Christian course. For when they heare that there must not onely be appointed set times to pray & meditate, but also that in our going through the whole day, we must watch against euill, & euen in particu'ar actions be circumspect that we sinne not against our knowledge, they aske whether they may haue their mindes on their worke, while they are at it? If it be granted them that they may; they say, then they shall be caried to forget God; if they may not, then they say, they shall neg'ect and spoile their worke. I say, no scruple is to be made of this, but that

*When two duties  
meet.*



*Holy exercises  
& lawfull busi-  
ness may stand to-  
gether.*

there should be a minding, and that carefully, of those things which we do, though they be not spiritual, euē as our minds ought to be wholly bent to the worship of God when we goe about it, neither needed there be anie questiō made of this, but that men haue after the maner of carnall & worldly men; in the time of their ignorance & prophanenesse, so fraught & stuffed their heads with earthly thoughts and worldly desires, when they were about their work, that they could not vnburden themselues of them, no not when they praied vnto God. And therefore when he doth afterward giue them conscience thereof, and of other sins, they are so grieued to remember their long continued offence that waie, in that they were wont to fulfill their hearts with all sensualitie and worldlinesse, that now they thinke they displease God, when they haue them set vpon their businesse at all. Euen as he that hath abused musicke, myrth, or meate dangerously, thinks afterward, that he may not vse them in anie sort: whereas they may vnderstand, that there is no such disagreement or contrarietie betwixt holy things and lawfull liberties, (neither therefore betwixt spirituall duties and the works of our calling) but that there may be recourse had from the one to the other, without quenching the gifts of Gods spirit in vs. And he that dooth both of them in their season, as becommeth him (I meane with a single and honest heart) may worship God in prayer, in hearing his word, or anie such like, and not be distracted at the same time by earthly thoughts and fantasies, so as they should interrupt and breake him off: and againe the same man may be occupied in his earthly affaires & businesse in such wise, that he comming to them with a religious and well ordred heart, need not be vnsetled; or made vnfit thereby to other duties of Christianitie afterwards, nor anie thing more earthly minded while he is at them. For why? euen they are the workes which God hath set him about: and therefore obeying him therein, he may be quiet, yea and cheerefull; which God alloweth vs freely, if we could be wise to see & vse our liberties to our good. And the same I say of recreation, when it is rightly vsed. For a godly minded man, who hath tasted how pretious and sweet a thing it is to keepe peace with God in all his waies, and hath experience how soone his heart is drawne into the world by the deceitfulnesse of sinne, will with such faithfulness keep his affection knit vnto goodnesse, as he knoweth he ought to doe, that he is not drowned in the world, so soone as he is occupied in it, nor made drunk with the commodities & lawfull delights of it, (as men of the world are) so soone as he medleth with them; & yet shall and may both think, talke and deale about his worldly affaires as far as becommeth him. This (I confesse) is a rare grace & a singular gift of God: but yet, it is bestowed vpon thē, which make account of it aboue all that is transitorie & earthly. And it requireth especiall assistance of Gods spirit, that a Christian may carrie himselfe after such a maner among men, & toward God, that both the duties to him, and the actions about which he dealeth with them, be rightly performed: namely, that with finnes of mind he be readie (as it becommeth him) to worship God, and also with sobrietie vse his lawfull liberties in the things of this life; & especially so, as that we faile not in the maner of doing it, that is, by doing the same either negligently or vnwisely. But these things being regarded, we may be conuersant in both duties,

F

G

H

I

K

*How the godly  
minde is occupied  
in earthly dea-  
lings.*

*Now*

*This wise ioining  
of both, is gr. at  
grace.*

**A** (as I haue said) in such sort as God may be pleased, (as, to labour, bargain, talke of such things as be needfull in our calling, to be occupied in the affaires of the world, and to liue in the married estate, &c.) and yet keepe our hearts in frame and good order still in the duties of his worship: *that so whether we eat or drinke, or whatsoeuer we doe else, we may doe all to the honour and praise of God.* 1, Cor. 10 31.

CHAP. 7.

*Of other obiections of the weake; as, That they cannot see how they should walke thus, while they liue in such an euill world: and of other like obiections, with answers thereto.*

**B** **V**t some cannot be satisfied in one thing which I said before: namely, that the chiefe let, that holdeth vs from the faithfull & holy keeping of our liues in good order from time to time, is our distempered heart: for they are perswaded, how well soeuer they looke to their hearts, yet as long as they liue in such an euill world as this is, they must needs be cast backe and turned out of the way. For they say, that few giue themselves to any such deuotion, as through the day to make most account of the life to come, and to haue their hearts occupied about such desires as estrange them from the earth; but rather prouocations to euill one way or other preuaile with them; and in few places examples of goodnesse are to be seene. Besides, they say, though wee be well and diligently taught by the word in the assembly; (which is the case of few good Christians) yet abroad, the doctrine which we heare is as much discredited againe by strength and boldnesse in sinne among many, and so it is caused to be forgotten and of no force: which are great causes why Christians are so cooled, as they be at this day, and in no commendable sort, suffer their light to shine: To the which it must needs be answered; that much is in these, but yet not so much, that they may thinke themselves to haue iust excuse for their wandring course and vnprofitable walking, by these discouragements and occasions. There is a farre more excellent vie to be made of them, and cleane contrarie. Did our Sauour teach his disciples and the beleeuers of his time, to make no other profit of the troubles, which they should meete with in the world? did he foretell them, that they should find tribulation in the world, to the end they should be discouraged? Nay, rather, but to be of good comfort, because he had ouercome the world. When he told them, that few should so like of the Christian way, that they would walke in it, did hee giue them leaue to stay their course also? yea rather hee stirred them vp to be the more earnest themselves to enter in at the straight gate. So when anie of their owne weakenesse did appeare, as pride of heart, dreaming of worldly prosperitie, great want of faith, and such like; did hee winke at them, because they had long bene accustomed to them? did hee not rather the more take occasion to pull them out of them, saying sometime, *O yee of little faith*. At other times, *The Lords of nations seeke after these things: but it shall not be so with you, but hee that is greatest among you, shall be least*? Euen so let vs doe; the more

*Many discouragements by bad examples,*

*They should see forward.*  
Deut. 8, 23.  
Iohn, 16, 33,  
Ioh. 6, 67.  
Math 7, 13.  
Luc 12, 25, 26.



Gen. 3, 15.

Reuel. 12, 17.

Reuel. 2, 13.  
Note

Psal. 16, 3.

more iniquitie wee behold among men, the more let vs estrange our selues from such, and haue no fellowship with the vnfruitfull works of darknesse, and take no occasion to be any thing more backward by that; for then, wee must neuer looke to doe good, seeing wee shall alwaies haue such among vs. For there shall alwaies be enmirie betwixt the seed of the woman, and the seed of the serpent: and the dragon shall make warre with them that keepe the commandments of God and the testimonie of Iesus: and their dwellings is, as was the dwelling of the church of *Pergamus*, where Sathans throne is: But let vs take occasion therefore to settle our hearts more firmly, by our living among such, in the loue of goodnesse, and set more store by them whom God hath raised vp to be as watchmen and good examples among vs: let vs loue the Saints with a more perfit loue, euen such as excell in vertue, and breake not of our fellowship with them when occasions are offered, least wee haue our acquaintance with diuels. F

They that dislike  
this, let them a-  
mend it.

If any obiect and say: Though all be not so zealous as you, nor shew it not after the same manner, neither follow any such direction; yet they may be as well occupied, and serue God as well as you, or any such: I answer, if they haue peace to Godward, and can approoue their state to be good by his word, I am glad: I enuie them not, I would the gifts of GOD were multiplied in them ten-fold. I desire the same my selfe: mine eie is not euill, to see them receiue good. And therefore let vs both ioine together, and not be diuided, seeing wee both seeke to please God; and let vs communicate one with the other, that one may helpe another, & both helpe our weake bretheren: for there should be nothing too much if all our wisdom and diligence were vsed, and if all the perswasions that we both could bring forth for the guiding and directing of Gods people in their course, were laid together; yea, all would be litle enough to make our selues fit to honour our God, and to resist the euill which we shall meet with and be allured vnto in the world. This therefore let vs doe, if there be vpright hearts in vs both; or he that refuseth, let him goe for a vaine boaster. Neither is it my meaning to call in question by this direction, mens seruing of God, as though either none practised a better, fuller and perfecter; or to tie any who know a better, vnto this: but to helpe such as doe stand in need, and to teach them to gouerne themselves in some good sort, who for want of knowledge and experience cannot (though they be neuer so willing) direct themselves. If any see further; my desire is, that he would in commiseration and pittie of the ignorance and wandring course of his poore bretheren, impart that which God hath giuen him, to their reliefe and comfort: and let this which is weakly done of me and yet soundly and to good purpose, be corrected and bettered, rather than disliked, vntill it be made more full and manifest. But if in secret pride of heart, any should swell against this, as being readier to maligne and enuie it, than to correct it; I would desire him not to hinder and hold backe such as (I am sure) for want of some certaine directing of them, are much vnsettled and inconstant in their liues, and therefore liue with the more discomfort. H

This direction  
condemneth not  
any other good  
course, but a-  
greeseth.

There are yet others, who thinke the labour to be but vaine which is taken in perswading men heereunto: because the most (they say) receiue not our counsell; and they which doe, take litle good by it, onely they may in outward shew K

- A** shew seeme to goe before others. To whom I answer, that as I looke not that the most men should receiue it, seeing I direct it onely to the children of God, who onely can vse it, though others may repent and be ashamed by it: so I doubt nothing, but that they which doe, shall be much helped forward by it to practise the godly life with more ease and readinesse, vnlesse they be such as vse it for fashion and ceremoniously; as some, which take themselves to be the Lords, may doe. I grant it may be more profitable to one than to another, according to the diuerse measure of grace which euery one hath receiued of God: but he which is a faithfull vser of it, hauing least measure, shall not goe without great blessing thereby. And if some who would do well, hold not on
- B** in stedfast watching against euill through the day, so constantly and commendably as some others doe; but through strength & superfluity of naturall corruption in them, and by outward occasions and for want of experience, doe breake out into wrath sometime, or peeuishnesse, anger and impatience, or lightnesse of heart and vnselednesse, or offend by euill speaking or ill example in their life, &c: yet must we not by and by conclude, that all which they doe, is vaine, and that they had been as good neuer to haue entred at all into the profession and couenancing of a godly course. But thus they ought to think, that if they be turned out of the way, and mastered of their affections, when they haue had a good regard of their liues oft-times, and haue taken order in the morning perhaps to keepe their hearts diligently throughout the day; they may well think & looke for it, that on other daies they shall much more grossly offend, & haue their minds more violently caried to the fulfilling of their lusts, when little or no helpe at all hath bene vsed against the same.
- Besides this, wee haue yet another benefit by bringing our selues daily to consider our waies, that the infirmities and wants which wee haue seene in our liues, do both shew vs, that we haue still matter sufficient in our selues to humble vs, and to cause vs to be charitable rather than seuerie Iudges of our bretheren; and also that we haue iust cause to continue our praiers to God, to pardon and weaken the same in vs more and more, reioicing that they please vs, not, nor blindfold vs, so, as that we be made vnwilling to see them: and hereby we shall sooner returne, if we haue broken off our course through some passion ouer-ruling vs for the time, then if we should in a carelesse and negligent estate, haue fallen after the same manner. And therefore although when wee haue read and seene what this direction is, it may raise many thoughts in vs against it, not hauing as yet any experience or prooffe of it; yet let vs not doe as many will, who if it like them not at the first hearing, they doe not wisely consider further of it, but flatly resolve not to meddle with it; who were to be requested rather, if the whole should seeme more than they could be brought vnto, at the first to take in hand some part of it, till God shall let them see further into it, and the necessitie of the whole: although I doe not say, that I would giue libertie of omitting any point of it (wittingly and willingly) to such as haue learned to see all to be needfull and necessarie.

*Though most receive it not, yet is it not in vaine.*

*Some vse it for fashion.*

*All not vaine, though some slips. If they offend that looke to their waies, much more they shall doe not.*

*Gain by infirmities.*

*Note*

*Not rashly reject it.*



## CHAP. 12

*Of the obiection of weake Christians who cannot read: and another, of them that are troubled through some scriptures: and answers to both.*

*Such as cannot read.*

*Must be more diligent in hearing, &c.*

**I**F ye will aske, what they shall doe, which cannot read, and therefore can neither inioy the benefit of this nor such other helps, in anie such ample manner as others may: I answer, that they must needs fare the worse for want of that gift, although I could wish that manie which can read, vsed it more oft, and in purer & more reuerent maner than they do. But if they be such as are to be counselled, they must (as they are able) prouide, that they may with more diligence giue both to preaching, & hearing other read, and prayer, supply that want of theirs, as far as may be; and if they cannot hope for to obtaine a gift of praying according to their necessities, then to learne some forme of prayer, as well in respect of the shortnesse thereof fit for their memorie, as in regard of the matter, meetest for their estate & condition, as it shall be ordinarily and for the most part: and when it alters by reason of some affliction or otherwise, then to learne to pray according to their present occasions and necessitie. How vnfauourie soeuer these things may seeme to some, it shall be but to such as iudge after the flesh, and like too well, & look too neerely to the examples of them who neglect these duties verie much or altogether; to follow them. And whereas they may object againe perhaps, that they cannot bestow such labour vpon these things; I say, these things are greater than they seeme to make them: but for their labour, let it be such as may stand with their callings duly followed; but let them be teachable. But if a meane worldly gaine and commoditie might bee reaped by greater labour and more time bestowed thereon; then the learning of prayers, or the attaining to the abilitie & gift of reading would require, I thinke that neither of them both would be counted hard to become by and attaine to. In few words let the take this for an answer, that if they benefit not themselues by the publique meanes by all possible diligence, also if they be not readie to profit by the helpe of other by all good occasions & oportunitie; they must needs come behinde in reaping profit or fruit, & shall hardly grow to direct themselues safely & with holy peace as it were meet for them in such a troublesome world and manie waies dangerous, as they liue in.

*Otherwise they must looke to come behinde*

*How shall we serue God all day long?  
Heb. 3, 12.*

Some (to draw towards an end) say, nothing troubleth them so much in all that I haue said, as the vrging of these speeches: *All the day long we must meditate on the law, & passe the whole time of our dwelling here in feare: Also, Whatsoeuer we do, eat or drink, &c.* And, *Take heed, lest at anie time there be in any of you an euill heart, & vnfaithfull to depart away from the liuing God,* These & such places they confesse, (in their iudgment) are vrged too sore, & they could else be content with all their hearts to glorifie God sometime, & in some

**A** Some parts of their liues as they are able: but what comfort shall it be (say they) when we haue done what we can, to thinke yet, that God is neuer the more pleased with vs; because wee know we haue omitted many things which wee ought to haue done, and committed the contrarie? I answere, The sense of the places I cannot alter; and yet least they should take discomfort by them, which are written for their comfort, I will not leaue the still in their doubt and perplexity; but for their further satisfying, I will help them to some stay & resolution.

**B** And first let them be perswaded of this, that there is nothing in these or any such like Scriptures, which may iustly dismay him that seeketh the Lord in truth; neither is anie lawfull libertie heereby denied to a Christian in such benefits, as God hath left vnto him to be inioied: onely vnto the flesh, whereto we are not debtors, are we commanded to bid battell, and that so farre as of vs fraile men (but yet indued with Gods spirit) may be performed. Yet more particularly to speake to them, I dissemble not my meaning plainly to be this:

Rom 8, 12.  
This doctrine is  
hard onely to the  
flesh.  
No time to sinne.

that if any time of the day, or part of our life, we thinke we may take anie libertie to euill and sinne, (no not then when we haue before bene best occupied; for after such times commonly doe men most giue themselues the bridle:) this cannot be done without manifest contempt of these scriptures, & consequentlie of the maiestie of God, who knowing what is best for vs, hath thought good thus to direct vs. And yet (alas) how common this is in many which goe for

Note.

**C** good Christians, we may see with griefe: who as though God had giuen them some times to offend in, and some liberties to inioy, which in his word are condemned, (which were to make him say and vsay, and to denie and affirme the same things) I say, as though it were thus, they doe by euerie small occasion let loose the raine to licentiousnesse; and yet I denie not but that they doe manie things commendable. But what doth that auaille them? For as *dead flies doe cause to stinke and putrisie the ointment of the Apothecarie*; so some ill parts of life and dead fruits mixed with commendable vertues, doe spoile them of their vertue and beautie, that they haue no fauour in the sight of God, neither giue they anie sweet smell or fauour vnto men: and as the leauen though it be

Eccle 10, 1.

**D** but a little, doth sower and leauen the whole lumpe of dough; so some strong corruptions being suffered to beare sway in the life, doe corrupt euen that which otherwise would be good. For as it is a blemish & deformitie in nature, to see in a mans body, one eie or legge small and the other great: so if there be not proportion and agreeablenesse in our liues betwixt one part of it and another, it is an vtter deformitie in the whole.

Note

They thinke it hard to be bound, (they say) to bring particularities of their liues vnder examination, and themselues to be held within the compasse of anie such rules, as debarre them of anie libertie which they shall thinke good to inioy: and that it were too foolish for them to thinke them necessarie, and too seruile to obey & follow them. But let them remember what they said: that they are willing to do what duties they can; and then let them heare me, or rather (as the truth is) the Lord by mee, what seruitude it is, I lately set downe; that is to say, the greatest freedome, to labour to stoppe the course of flesh and our owne corrupt will and affections: the which yet if wee liue after, wee *shall die*, and be cut off from our inherance with GOD and with Christ. Indeed by these meanes, wee should bridle many passions of pride, loftinesse,

Liberty to sinne,  
dangerous.

Rom, 8, 13.

Hhh

lwel



swelling; & breake off many boisterous outrages which rise vp in vs, as wrath, frowardnesse, heart-burning; and quench many ficrie darts of concupiscence, vncleane lusts, and wantonnesse; with other such fond & dangerous delights, which lead men to destruction; and cleare our liues, and season our tongues with Christian talke, as well as cleanse our hearts. And is there any man which reioiceth in the name of a Christian, who would haue his libertie in these euils? What did I say? libertie? nay, who would become a bondman (for to speake properly and truly, that is bondage in the highest degree) to his owne intemperate affections and desires? As for the varietie of good liberties, which our most mercifull God hath be trusted vs with, which are both many & comfortable in themselves, we may vse them all in the Lord, so that God haue his honour thereby: but whiles we take our part in them, the Lord may not lose the part that is due to him; which is, that we vse them soberly, and with care not to offend, and that nothing be done against knowledge and peace therein. And is not this sufficient and enough for all men which are the Lords? I am sure when men cannot be content to keepe themselves at this stay, as they pay dearly for euery stolne libertie, so they must say, when they haue had their mindes satisfied, after all: The godly life excelleth; and sing the dolefull song of them who haue learned it somewhat too late by their wofull experience; that Measure is a treasure, when their mirth is at an end. For doe we not see, that when Christians haue walked in a good course for a time; and after, haue begun to shake off the yoke of obedience, and haue againe sought libertie to the flesh, alledging this: What? must wee be alwaies pent in, to looke to our waies? see we not (I say) that God hath in some houre or day, giuen them vp into their owne hands, in hast and rashnesse to runne with greedinesse to the fulfilling of their hearts desire which they haue sought? and in that one day to lay a foundation of sorrow for many yeares after? But haue they afterwards in like hast and with ease returned againe? Nay, then they must haue shewed themselves wiser than some, who yet were wise: and more strong than *Sampson* the strongest in his time; who after hee had prostituted and made himselfe a sot and slaue to a base mistresse, recovered not himselfe againe, vntill he had ground in the prison like an horse, both his eies being put out, and seruing to make the vncircumcised pastime, when yet he had beene the joy and glory of the people of God. But to returne from *Sampson*: haue they not tried what it hath gained them, to be at their owne hand and libertie, whiles they haue thereby runne into shamefull sinnes & offences? Thoulands with grieve may witnesse this truth with me, and can say by miserable experience, that euery one seeketh to be contented with the libertie which God giueth him, remembring that which is written: *A good conscience is a continuall banquet*. Wee know, that through frailtie, forgetfulnesse and the remainder of our corruption, which is not small, the best shall too oft goe out of the way: therefore they neede not seeke occasions to doe so, but to auoid them rather, and so obey the commaundement of God, which is, *Put ye on the Lord Iesus, and make no prouision for the flesh, to fulfill the lusts thereof*.

This I trust may suffice to be said, by occasion of the fore-named Scriptures, and to answere any reasonable man to his full contentation. And let such (in the feare of God) cease meruailing, why wee should be so carefull to please

Note

We may vse all good liberties.

Falles of good Christians by boldnesse.

Note.

True libertie.

Provl. 15, 15.

Rom. 13, 14.

**A** please God, euen through the day, and one day as well as another; because besides other reasons, which in their proper place I haue set downe, this is to be weighed: that Christianitie is like to a trade or occupation, wherein no good will be done, nor profit arise, except it be thoroughly followed and with great diligence, and especially this point regarded, that one thing be not lost or neglected, whiles another is followed, nor one dutie slacke whiles another is performed. And thus I shut vp my answer to this last obiection, saying: That the fore-mentioned Scriptures and other like them, are not fearefull to Gods children, neither shall neede to trouble any, who will take heede that they trouble not themselves by wilfulnesse and grosse negligence; but doe in the simplicitie of their heart shew themselves teachable to that, which they know of the will of God, although they finde many wants in themselves, so as they groane vnder the burden of them, and be truly cast downe for the sinnes which they haue committed: for the best are vnder no better condition, although they may excell their brethren in some measure of grace; and therefore they confesse, that when they haue done all, they are vnprofitable seruants.

*Christianitie must be followed, else no good will come.*

*Note*

*Luc. 27, 10.*

**C**

CHAP. 9.

*Of the obiections: That Ministers may follow daily direction, but yet not therefore the people: and of such as object; That better counsell is giuen by the Author, than he himselfe will follow, with answer to both: and a larger answer to the first obiection in Chapter 2.*

**D**



He other obiections which remaine, are few, and shall in few words bee answered. Of the which this is one: Though you that haue nothing to trouble you, but sit quiet at your studies and leade a Scholars life, may be fit to guide your selues in such a manner, as here hath been set downe (as indeed it becommeth you well, and all doe looke for it at your hands, who should be lights vnto others: ) yet it is not therefore to be vrged vpon vs. Yea these Obiectioners do further alledge: If it be hard, euen for you Scholars and Ministers, to obserue it, who haue so many helps to set you forward ouer we haue; there is small equitie in it, that we should be inioined the same performance of duty which is required of you. Our hinderances and lets in the world being more and farre greater than yours, and our helps and furtherances fewer and weaker, as ye know. But to these I answer. As there are more helps to the learned and ministerie,

*Not only for Ministers.*

**E** and fewer lets (who for the most part haue their liuing provided them, and may be much more free (as they ought to be) from earthly intringlements, than others; except they loue to haue their hands and their heads full of worldlie dealings: ) so they haue more duties to performe besides those, which are common to all priuate Christians. For they ought not to rest in the direction aforesaid, which is common to euery priuate beleeuers: but according to their speciall calling, as they are Ministers, they ought to performe the seuerall

*Ministers and such like should must send shew duties*



duties thereof publicly & priuately, both by attendance to reading themselves, and also as watchmen to looke vnto others diligently, in exhorting, admonishing, rebuking, comforting and instructing them, as occasion shall be offered. F

Ezeck, 34, 3.

They should keep  
a register of  
Gods mercies, &c.

Further, it were meet for them to take a view of their weeks work at the end of it, to keep a register of Gods speciall mercies and deliuerances, and another of his chastisements and afflictions; and how they goe vnder them, and profit by them; that by their experience they might the better bring on others. This (I say) and some other such duties ought to be looked to of them: so that priuate persons need not thinke themselves so sore pressed in respect of them; who if they looke well to their charge; haue a double dutie to discharge in respect of others. Although I could wish, that they did in practise and in the course of their liues faithfully and carefully performe that, which is drawn out in common for euerie Christian: for with griefe

Not to stumble  
at bad Ministers.

Ioh, 10, 4.

1, Sam, 2, 17.

it may be spoken, but too truly, that manie of them liue as they list, verie offensively; and both in performing the duties of their calling, and also in giuing good example, come much behind manie of those, who by good right ought to be guided by them: but none are to stumble at the bad liues of such, for asmuch as there will alwaies be in the ministerie, offensive persons, who though they should goe before the flocke; yet come far behind them, to their iust reproach; and (as *Eli's* sons) cause their holy calling to be had in contempt, and to be euill spoken of; from whom the people are not to fetch their light, nor to take example. For though the calling it selfe be most glorious and fit to make and keep them heavenly minded, namely, seeing their labours and studies may be helpers of them to godlines, whereas other mens are full of toile, and occasions (through their weakenesse) to draw them to worldlinesse: yet except they be such themselves, as haue the vpper hand ouer their minds and hearts, and can hold them in subiection, and teach themselves when they teach the people, their studies will not onely be full redious and vnpleasant vnto them, and yeeld small profit to their flocke; but also, they shall be as readie to be deeply plunged in the world, and in idlenesse and vanitie, as others: which will surely come to passe, till preaching, reading and godlinesse be with a better conscience regarded of them, and till it be their glorie and crowne to seeke to gaine manie to God. So that it is cleere, that manie ministers (as they handle the matter) find it not so easie about priuate persons to liue godly, but are farre off from keeping of a good course daily both in their generall and particular calling; which yet is inioined the people to doe. And as for such as are more painefull in their calling, and carefull in their life to please GOD, though it must be granted that they haue manie more helps in regard of their ministerie, then priuate men; yet it is also to be considered, that their troubles and crosses are manie more and greater than other Christians are G

for the most part; for they are more shot at by Sathan and his instruments, they haue manie discouragements, vnkindnesse offered them, and hatred for their good will and for the dooing of their duty, as vnknown though known, besides their continuall care ouer the flocke of Christ. So that their crosses are manie and great, and they haue need of great grace to walke H

1, Thes, 3, 19.

20.

Good Ministers  
haue many troubles.

Luke. 22, 31.

2, Cor. 6, 9.

Gal, 4, 16.

K

**A** walke faithfully and fruitfully in their course. Therefore let none object, that the Ministers (except some few whom God doth more specially priuledge, for causes best knowne to him) may by meanes of their calling more easilie keepe a constant course in the feare of God, as though they had no lets nor discouragements: but let them knowe, that all haue hinderances enough; and therefore according to the helpes, which God hath giuen to euerie one, both minister and hearer, let them grow thereby, and one not looke vpon another to be cooled and held backe; but all cheare vp their mindes, and trusse vp their corrupt thoughts, which are euer haling and carrying them one way or other, and clogging them so, that they cannot goe forward, but are readie to stumble one at the welfare and good report of another; as *Peter* did at the libertie of *John*, which hee thinking to be greater than his owne, said, What shall this man doe? 1. Pet. 1, 23.  
Ioh. 3, 11.

Now as for them which will not mislike the counsell that is giuen them in this direction, (they say) if they could follow it, but they think the writer hereof to haue wished better to other, then he can follow himselfe: I answere, that it is no more expedient for the Author to say, what hee hath done in this behalfe, then it is wisdom for others to object or surmize: who liueth in the eyes of men, and is not ashamed to looke his greatest aduersaries in the face, although he confesseth, that this iustifieth him not, but he that iudgeth him, is the Lord. But whatsoeuer the writer hereof be, or how little soeuer that hath profited himselfe, which he hath written: let them that read it, weigh and take in good part his loue to them herein. And yet though hee will say nothing of himselfe, least any should thinke of him otherwise than he seeth or knoweth to be in him, yet (I say) hee can put them out of doubt, that this doctrine hath bene receiued, and conscionably practised of some, euen priuate Christians who haue but learned it by his meanes, to their good contentation, and (as they are perswaded) to the plentifull recompence of their labour therein bestowed, euen alreadie: who yet haue good hope, that the first attempting of it was, as the hardest to them, so the least gainfull, in comparison of that which is to be looked for; and that the best is to come. And moreover, they doe confesse, that the certaine fruit, which they haue reaped of the practising it, (in such weake manner as they could attaine vnto,) in respect of the vncertaine profit and comfort, which they receiued of their vncertaine seruing of God, before they were acquainted with it; they confesse (as they be able to iudge) hath bene very great. This I say for their better incouragement, into whose hands this booke shall come, that they may not feare, that this is thrust forth at aduenture amongst men, when no prooffe hath been taken, how it hath wrought vpon any before.

**E** And yet this is no small benefit, (whatsoeuer others haue done) that a man which desireth to please God, may know how to behaue himselfe in this pilgrimage both towards God and men: how to proceede when he hath begun; how to comfort himselfe when he is heauie; how to raise vp himselfe, when he is fallen; & how to returne when he hath gone out of the way; which (through Gods blessing) with many such fruits, he may finde heere, and inioy dailie to his comfort. I say, heere; (yet without anie arrogancie) because though many good things may be reaped of many worthe mens labours, yet they haue not

*Practise of this*

*This hath bene  
prooued profit-  
table.*

*Note*

*Singular com-  
forts of this  
course.*



Psal. 71. 9.

Faith overcomes  
all doubts and  
lets.

1, Pet. 1. 5.

1, Ioh. 1. 4.

1, Ioh. 4. 4.

No other dire-  
ction then Gods  
word.

driven at this one particular, Of dailie directing a Christian, as I have done. **F**  
 And this for the satisfying of thy demaund concerning the practise of this do-  
 ctine: and therefore feare not thou, that the Lord will leaue thee in the mid-  
 dle way, when hee hath blessed thee in the beginning thereof, if thou with-  
 drawest not thy selfe from his gouernment; but hee will shew himselfe farre  
 more gracious to thee, according to the praier which *Dauid* made in faith to  
 him, and obtained the fruite of it; *O Lord thou hast beene my hope euer since my  
 youth, Cast me not away in the time of mine old age; when my strength shall faile,  
 leaue me not.* And as this holy man of God (we see) distrusted his owne weake-  
 nesse, yet through his long experience of Gods fauour and kindnesse, con-  
 ceiued assured hope thereof vnto his end: so the best of vs all might iustlie **G**  
 feare (knowing the malice and subtiltie of our enemy, and our owne excee-  
 ding frailties) that we should neuer be brought in safetie to our end; but crie  
 out dailie against the vnlikelihoods of continuance, which we see in our owne  
 liues, if our experience of Gods loue did not giue hope (of a good end) which  
 shall not make vs ashamed. But aboue all these, either temptations and affli-  
 ctions, or the doubts and feares which come thereby, our faith carieth vs to  
 see into Gods mind & purpose, and to waite through patience for the accom-  
 plishing of his promises, accordingly as it is written; *We are kept by the power  
 of God through faith vnto saluation.* And againe: *This is the victorie that over-  
 cometh the world, euen your faith: And, Greater is he that is in vs, then he that  
 is in the world.* **H**

But yet one thing (seeing I speaking of it before, did shut it vp too brie-  
 lie) remaines necessarie to be answered more fully. For when they heare the  
 name of direction (though they who read the whole, may easilie see what I  
 meane thereby) they demaund thus: What? is there any other direction,  
 then the word of God? And is that now at the first made our direction? But  
 what Christian hath not laboured to follow that in all ages, when no such in-  
 uention as this, nor no such new found out direction, as yee mention, was  
 knowne? vnlesse perhaps ye haue found out any new thing beside the scripture;  
 or see that in the Scripture, which none before you saw. I answere, that nei-  
 ther doe I vrge any other thing than the word commaunds, nor arrogate anie **I**  
 skill, to teach and guide mens liues otherwise, then other of my brethren, who  
 doe soundly interpret and conscionably reade the Scriptures, haue found out  
 and do teach: and that is, That euery day the substance of godlinesse ought to  
 be practised of euery true Christian; and that according to his knowledge, he  
 should holily and religiously indeauour to make the same conscience of his  
 thoughts, words and deeds euerie day, which at anie time or any day he hath  
 done, when he looked best vnto them. And because the rules of Gods word,  
 and practises of mens liues doe not so commonly and easily meet together; but  
 euen among the godly it is much complained of, that they most hardly can fa-  
 sten vpon a good course, and that euen the verie knowledge of it, for want of **K**  
 plaine and daily teaching, is in many places much wanting: therefore I say fur-  
 ther, that the frailtie and weakenesse of such doth require, that there be some  
 helpe ministred to them by such as haue experience: and that which is suffici-  
 ently taught in the canonical Scripture, here & there for the directing of them,  
 had need to be gathered together both plainly and plentifully in one Treatise  
 for

**A** for them, to haue it at hand by them, and to read oft, as they shall be able, and shall see it necessarie. And that honest and well disposed Christians are not to be sent, to seeke for euery instruction which they shall haue need of, to euery booke & chapter of the Bible; which neither God doth inioine them, neither they could possibly find, though they had leifure, no nor one of a thousand, but are to be helped by the sermons and writings of their teachers. For as no man will say, there is no vse of the Apothecaries shoppe to fetch thence rootes and hearbs for necessarie vse, because they grow in fields and gardens: so neither is the writing of particular Treatises needlesse, although all necessarie points of instruction are to be found in the Canonickall Scriptures.

Note

**B** And as the sermons of many haue been penned to good purpose, to helpe such as are well disposed; some directing particularly how to pray; some how to receiue the holy communion; some how to fast, &c, so I haue laboured in this Treatise to direct men how to liue in this present world, so as they may walke with God, euen by bringing them from a generall & confused thought of Christianitie to a daily and particullar care of godlinesse throughout their whole course. And seeing (as our Sauour saith) *The light of the body is the eie*; meaning, that euen so, the light of the whole life, is the effectuall & powerfull knowledge of Gods will, and a well ordered heart, and gouerning of the vnruely affections: therefore I haue heerein declared how such knowledge must be sought, and the heart of a Christian be daily gouerned in the cogitations and desires of it, that they may draw the life in the seuerall actions and parts thereof vnto the obedience of Christ. Yet I denie not, but that men of experience, who haue long accustomed themselves to the daily and true feare of God, may direct themselves better, then that such should neede to tie themselves to these rules or such like of another mans drawing; who if they haue learning, and doe keepe a daily obseruing of their waies and affections, shall be best able thereby to gouerne and guide themselves: of which sort, I wish there were many, who could helpe forward other, rather than stand in neede of helpe themselves. But too few there are of them: for although many for their knowledge might, yet they doe not so narrowly looke to themselves, how they obey that which they know, but that a direction drawne out of the word of God by another mans labour and industrie, may doe them good. Among whom, if there should be some, who shall condemne this my writing as curious, (as there are many who cannot thinke any such doctrine necessarie) I rest in that which hath moued me to take it in hand, & am little moued what such doe say.

Chiefe scope:  
How to liue holie  
ly alwayes.

The obiections which remaine, are in regard of the persons and states of men: as, the mightie and the meane, the ruler or magistrate, the poore seruant, labourer and workman, the traualer, or whosoever he be, or in what state soeuer, hauing his hands full of businesse; (so as his calling be allowed of God, and profitable to men) of all which this I say; that which hath beene answered to the former obiections, may fitly serue for them. Namely, that all being teachable, and readie to heare what the Lord hath to say to them, may serue God daillie by walking diligentlie in their calling, and minding their worke whiles they be about it: so as they remember and keepe this in firme perswasion, that they labour and take paine therein, because it pleaseth GOD they should

Lawfull calling  
and businesse  
him creth not the  
direction.

To perswaded  
that thou please  
God in that  
doe which thou dost.



*Be watchfull to  
practise the ver-  
tues of patience  
&c. as occasion  
shall be offered.*

do so: and with all, that they be watchfull to practise in their labours, all ver-  
tues, and bring forth the fruits of the spirit, as occasion shall be offered; that  
it to say, patience, when they be prouoked to the contrarie, with long suf-  
ferance, meekenesse and humblenesse to hold vnder their proud, boisterous  
& rebellious hearts; and contentation in the blessing and successe that God  
giueth them, and innocencie and righteous dealing, with the like; as faith,  
hope loue, peace, &c.

*Direction for  
sicke persons.*

*1. Cor. 10. 13*

*1. Tim. 4. 9.*

To be short, euery true Christian may as he ought, keepe a daily course  
of liuing holily, righteously and soberly, though not all in a like measure &  
degree, yet so, as God may be pleased, his owne heart quieted, & others by  
his example not iustly offended, but edified; which is the thing that we  
ought all to propound to our selues, and aime at. And last of all, whereas  
it may be demanded, what sicke persons shal do, and whether their consci-  
ences shall be tied to such rules, when paines and diseases giue no libertie  
to the mind to thinke of anie thing but the greatnesse & extremities there-  
of; & when praier it selfe, especially long continued, cannot be admitted,  
no not of them, who haue yet in their health prayed oft and feruently, and  
with delight: to them I answer: That if the diseases & kind of paine be such;  
(as there are manie such) then know we that the direction fit for such, is to  
keepe faith, hope, peace with God, and patience, with meeknesse & thank-  
fulnesse: to watch for this, and lift vp the heart as oft (though briefly) as  
they can; by prayer for this grace, and to hold out contrarie euill and re-  
bellion against God, (euē as the martyrs, did in their extremities) the Lord  
hauing promised that he will lay no more vpon them, than they shall be a-  
ble to beare: and yet euē this poore watch-keeping (for so it will seeme to  
them) shall be a practising of that direction daily, which I haue made men-  
tion of, though it is not to be looked for, that the sicke and diseased can af-  
foord that liberall seruice to God, in other parts and duties of Christian life  
that others may, who are in health. As for those who are distracted & be-  
reaved of their senses and vnderstanding, (which may be the case of the  
dearest seruants of God) there is no question to bee mooued about them,  
what they are to doo. In the faith wherein they liued, they shall die, and  
be accepted, God vpholding them, as he hath promised, though wee doe  
not alwaies see how. And for other, whose sicknesse and diseases shall not  
be so painfull as theirs before mentioned, they besides that which hath  
bene prescribed to the other, are to take the benefit of reading by the  
helpe of others, with conference, and of meditation also, and more long  
continued praiers as their weaknesse shall giue leaue. Which grace with  
that which is meete for euery other in his estate, God, who giueth plen-  
tifully and casteth none in the teeth, vouchsafe to graunt to all that desire it,  
for his sake, in whom he is well pleased, Iesus Christ the righteous,

CHAP.

A

CHAP. IO.

The conclusion of the whole Booke, containing an exhortation to good and bad.

B



And thus much I haue thought good to say of the doubts, obiections and cauils which may be raised from or by occasion of the former doctrine, as also of the answers thereto. And now to shut vp this Treatise & the whole Booke, for conclusion, a few words in the way of exhortation I adde both to the godly and godlesse; and so I end. To them I say this: Seeing you haue some experience already, that it is no lost labour to liue vnder Gods protection and

*Exhortation to the godly.*

gouernment, but that in seruing him deuoutly, there is great reward; beware yee waxe not slacke and colde in the course wherein ye haue begun. And such of you, as haue knowne this point of truth, and made conscience of the same to practise it, I meane euery day, and throughout the same, to set your selues to walke with God, (which many and yet well minded haue not done,) hold

on your course and be not wearie of well doing; for yee shall reape the fruite thereof without wearinesse: yee haue borne the greatest brunt already, while liuing among many Atheists, Papists and carnall Gospellers, yee haue receiued their liuerie and censure, and with all disgrace that might be, (vnder the Gospell) haue reprochfully had the odious names of Precisians and Puritanes, Hypocrites, and sedicious persons, giuen vnto you, (as it hath alwaies beene the reward, which the vnthankfull world hath giuen the seruants of God.) But if raunts, mockes, reproches & discouragements haue not turned you out of the way, nor caused you to waxe faint in your Christian course, neither let any other thing heereafter vnsettle you, but holde out the confidence of your faith, and reioicing of your hope vnto the end; and so doing, I pray God, that yee may prosper and fare-well, as your soules shall prosper.

*Gal 6, 9.*

*Heb 3, 6.  
3, ep Ioh 2.  
Ps 119, 10, 11.*

And whatsoever knowledge of Gods will yee haue found by diligent seeking of it, and hidden the same in your hearts, as treasure, in the safest place, to the end yee might not so much as wander from Gods commaundements, praising him for the same; yet pray still to GOD, as the blessed of the Lord haue done, O teach vs still thy statutes: and grow in grace and in the knowledge of our Lord Iesus Christ. The blinde world seeth not the happie end of that to you-ward, which seemeth to them to be the greatest miserie, whiles

*2, Pet. 3, 18,*

E

ye arme and settle your selues to walke on constantly in the course yee haue begunne. And GOD knoweth whether he hath giuen that grace vnto you, to a further end than they once thinke or dreame of: that is to say, that when they shall see GOD to blesse you therein, many of them which are as yet of the Synagogue of Sathan, which call themselves Iewes, and are not, but doe lie, may come and worship before your seete, and acknowledge that he hath loued you. Yea, it may come to passe, that when they shall after better and more mature deliberation, see and be constrained to say; GOD is with you of

*Reu 3 9*



Zach. 8. 23.

Math. 5. 16.

of a truth; that ten of them may take one of you by the skirt, and say, as they did of the godly Iewes, in the Prophet Zacharies time, *We will goe with you, for we haue heard that God is with you.* Nay it is certaine, that your light so shining as hath beene said, *many shall see your good works and glorifie your Father which is in heauen.* More I will not say to you.

Such as looke not  
to their waies  
daily.

Either through  
ignorance.

But to proceed, such of you as haue not extended your care of liuing godly to euery day nor throughout the same; but haue taken more libertie to your selues than God alloweth, this I say to all such: If you haue done so through ignorance, & that God hath reuealed no further light vnto you, who yet were readie to do whatsoeuer you should heare to be commaunded you of him; be not discouraged, your sinne hath been the lesser, and God will not impute it to you, nor lay it to your charge. Onely shew that ye did it ignorantly, heereby; that now ye know God requireth it of you, that your care should continue one day as well as an other, to looke to your liues, and particularly to obserue them, that now (I say) ye doe so; and follow conscionably that, which ye see to be your dutie in this behalfe, as ye did before in that which ye knew. And so ioine your selues in your practise with your brethren before mentioned; and all that is said to them, take it as spoken vnto you. But to others of you, who feare God and know it to be your dutie to make conscience of your waies, one day as well as another, and yet haue not done it; or if you were ignorant of it, yet ye made no hast to know more than ye did, least yee should answer for more than yee were willing to do: the sinne of both sorts of you is great, and doth crie to God for punishment, and hee hath heard the crie of it against you, and hath a controuersie with you for it; as he said in the same case to the church of *Ephesus*, (though yet God was worshipped truly of it, but not indeed with zeale, and feruently) *I haue somewhat against thee.* And that which *S. Iohn* said to them; I say vnto you, *Remember from whence yee are fallen, and repent, and doe your former works, or else God will come against you shortly.*

Or an ill consci-  
ence, when they  
do or might know  
their duty.

Their sinne is  
great.

Reu 2. 4.

Therefore re-  
pent.

To forsake our  
first loue, what.

Notes

They smart who  
doe so.

For indeede it is not meete, that such as at the first inlightning of them by faith through the preaching of the Gospel, could not satisfie themselves in being thankfull to God for their deliuerance which they saw: should after, make a common matter of Gods loue, and leaue their seruencie in honoring him, & their first loue to him, which they thought sometime could neuer be enough. And therefore it is not to be doubted, but that such haue many complainings of their loosenesse and securitie, and many accusings of themselves, when they smart for such negligence & boldnesse in sinning against God, by such corrections as he doth inflict vpon them: And to omit all other his chastisements, (for there is now no time to mention many) euen this is one that meeteth with such: that whereas; while *they walked uprightly, they walked safely*: yet since they waxed more wearie of Gods seruice, they haue beene driuen manie times to contrarie streights, & checks of conscience, complaining that they could not find the comforts in Gods word & promises, which they were wont to inioy. And who doubteth, but that it must needs be so? For although some take discōfort without any iust cause, either whē they cannot do the good they would, or when Gods hand is vpon them by some fore afflictions; in which cases their griefe ought not to exceede: yet that it doth so, when men walke not soundly with God, & follow not that which they know they should, what maruell is it?

It

- A** It is their wisdom for both to amend, and that speedily: the one, his error, that he knew not; but both of them, their carelesse halfe serving of God which they had offered him, and to bring themselves to this, that they hold and account it their greatest worke they haue to doe, and the chiefeest care; that they be afraid to offend continually and euery day: yea and for this cause, that euen their *reioicings be in trembling*. This is that, which they must indeauour after. *Amend, & that speedily.* *Plal. 2. 12.*
- And to conclude my speech to them, let this that I say be regarded the more, by how much they are in greater danger of the diuels deceivable allurements, which now in this our renewed peace and longer hope of the continuance of it, they lie open vnto. Seeing it will be plausible, not onely to the bad, but also a fore temptation to the better sort, that now we haue escaped the perill which we feared when the yeares of our late deceased Soueraigne, the Queenes Maiestie grew full, and therefore not like long to continue: now (I say) we haue obtained of the Lord this mercie, to haue a religious and godly king to sit vpon the throne, and to defend vs; it will seeme a needlesse matter to looke so narrowly to our selues as then wee did. But let all such know (howsoeuer others haue no cares to heare it) that if, now our feare of earthly danger is taken away in some sort, we increase not and double our feare of offending God; and also if with enlarged hearts wee set not our selues daily (as wee haue good cause) to testifie our thanksgiuing, by all possible fruites thereof, with honest and blamelesse conuersation; and that much more than we did before, let such know, I say, that the last end of these blessed times will be worse to them, then the beginnings of them were, when they had not yet so deeply sinned: And it will be verified in them, which was spoken in the daies of the Prophet *Amos* to the children of Israel, *You onely haue I knowne of all the families of the earth, & therefore I will visit you for all your iniquities*. For where much is receiued fro God, he looketh that much fruit should be yeilded to him againe. *Double our care and thankfulness.* *Note* *Or else the end shall be worse than the beginning* *Amos. 3. 2.*
- And I say this the rather, for that GOD hath warned vs already (if anie warning will serue) this first yeare of our peace & prosperitie, to continue. For what hath befallen numbers, who made full reckoning, that they would now set themselves to liue merrily in deed, and sing (care away,) now that they saw they were settled to liue safely vnder their vine and vnder their figge tree? I say, whiles they thus grieuously tempted God, and so sore prouoked him by their more than heathenish vnthankfulness, saying with the Epicure in the Gospel; *Soule, liue at ease, eat, drinke and take thy pastime*; what came to passe? *Luc. 12. 19.* How many of them fell in few daies of the vnwelcom visitation of that plague? being taken (as a man may say) euen as the Israelites, who died with their meat in their mouthes, which had caused them so sore to tempt God. I say not that all which were taken away by that contagion, had sinned in that manner, but that many of them that so died were such offenders, & were heard to vtter such prophane speeches as I haue mentioned, too many both in the Cities & in the Country where they were swept away, are too true prooffe & witnesses. Of the good that died (though the manner of their death were vncomfortable) who can denie, but that they made an happy change of their life, & that they are taken away (as the prophet saith) that they should not see the euils to come. But for the rest (euen the worst) they were not sinners aboue many thousands of other that remaine. Who, seeing they amend not by their example, it is to be feared,
- E*



feared, nay vnlesse they repent, it is out of controuersie, that their end shall be more wofull than theirs: of whom I hope, that manie repented, when these that liue, & as great sinners as they were, do indeed that which the other did but intend, that is, not redeeme their time, nor serue God with ioy for the aboundance of his blessings, but set themselues resolutely to passe their daies securely & boldly, in all kind of intemperance, as if they had made a couenant with hell, and a league with damnation.

*Exhortation to the vngodly.*

*To consider what a fearefull estate they are in.*

Luk, 13, 3,  
1, Pet, 4, 18,

Hos, 1, 9,  
Eph, 2, 12,

Ioh, 6, 70,

Prou, 1, 28.

*Destruction & destruction speedily.*

Now I haue spokē to the godly; I turne to the other, who either haue only a false perswasion of their saluation; or else, confesse that they haue no knowledge at all, What shall become of them after this life. Both sorts are earnestly to be desired, to consider in what fearefull estate they be, who hauiug not made so much as a beginning in the practise of a godly life, (for so it may truly be said, if they haue not true & vnfaigned faith) are farre off from this daily walking with God, which I haue shewed to be required by him of all his faithfull seruants. They are also to weigh, how they can answer this saying of the Lord Iesus, *Except ye repent, ye shall all perishe.* And that of Saint Peter, *if the righteous be scarcely saued, where shall the wicked and vngodly appeare?* For besides that their estate shall be in the world to come, eatelesse and remedlesse, what is it that they desire heere, for the which they can bee content to debarre themselues of the blessed immortalitie of the soule, and the glorious resurrection of the bodie, and to go to the place of torment? doe they not see the slipperie and vncertaine condition of all things heere below? and that they cannot promise themselues continuance in one estate, seeme it neuer so prosperous, till the next morning? and that they are (whatsoever they imagine) *without GOD in the World*, the vilest of all creatures, the most cursed, except the diuels, and yet diuels incarnate. themselues also? And if they thinke they may repent when they will, (beside that late repentance is dangerous, if they might attaine to it) do they not see, that they shut vp the waie thereto from themselues whiles they may heare the Lord speaking thus to them: *Because when I called vpon you, ye would not heare, you shall crie your selues, and I will not heare, saith the LORD?* And if they should perswade themselues, that their sinnes are not so great, what is more ridiculous? And what should I say more? For if it were but the depriuing them selues of the infinite good things which are to be inioied euen in this life, they are worthily to be reprooued and chalenged by that speech of Salomon, *O ye fooles, how long will ye loue foolishnesse, and ye scorner delight in scorning, and ye vnwise hate wisdom?*

And as great folly it is, to hope that punishments and troublesome times heere, shall passe as they haue done, and as they think they will, euen like vnto a shower of raine. But as Noah told the people of the old world, that when God meant to bring the flood that should couer the earth, it should not rain one day, & cease another, but without intermission forty daies and forty nights; which the people thought would not haue been so, but it did come to passe: euen so shall their confusion be, and when God will bring their destruction, it shall come swiftly as a whirle-winde, and consume them vtterly, as the fire dooth the stubble, before it make an end. And

**A**s Nabuchaddnezzar had twelue moneths granted him to repent in, but at the end of them, when he went forward in his sinne, euen while he was priding himselfe in his great Babell, the same houre he heard Gods sentence on him, and had it executed; so that he was driuen from men, and did eate grasse as the oxen, and his bodie was wet with the dew of heauen, till his haire were growen as Eagles feathers, and his nailes as birds claws: so God will surely come and not delay, at his appointed time, and doe as hee hath said, to the sonnes of men, who are workers of iniquitie, and they shall not escape; and in the meane season their damnation sleepeeth not.

Dan. 4. 31. 32

And why will God deale thus with them? Verily because they by continuing in their sinne, put him in minde of the iudgement threatned against them, to execute it: whereas a man would thinke, that so many examples, both in

why God deale  
thus so.

**B** Scripture, and in their owne experience, wherein they haue seene the fearefull execution of his threatnings after mens sin, hath growen to ripenesse, should driue them to preuent their destruction. And as none are without warnings one time or other, and those also fearefull ones for the time, by sicknesse, diseases, feare of death, wounded consciences, and other such accusations: so a man would thinke, in the time wherein they are sent, that they would remember such warnings while they liue, and neuer forget them. But like a wonder that lasteth but nine daies, so is there repentance, which vanissheth away as the

Note:  
Gods warnings  
sore forgotten.

**C** dew of the morning by the heat of the day. Much like the foules which are afraid of the scar-crow, when it is first set vp in the field, but in time, will stand vpon the head thereof, and picke strawes out of the nose of it. I would haue thought my selfe, that many monstrous persons whom I haue visited in their sicknesse, when Gods wrath being vpon them, caused them to crie out, and promise amendment, would haue prooued rare examples to others, of true conuersion to God; but to my great grieve, and to teach me experience, what becommeth of such vntimely fruits, they haue turned backe againe, as an arrow from the stone wall, and as the dog to his owne vomit: which causeth me to write that, which I haue often vttered with an heauie heart, That we had

**D** need to haue the doctrine of repentance after than any thing else, for that, sinne being rooted in vs, sticketh so fast. If we be warned of any thing but sin, one warning will serue: but many hundred sermons cannot purge that out, nor chase it away from vs. For when they heare that which sometime casteth them downe, yet as though they had beene beside themselves, while they were in such good moodes, they come to themselves againe, that is, to their olde course, and say: Shall we forgoe our pleasant life, our merrie companie, our braue stomackes which make vs famous, and to be spoken of? yea the meanest haue somewhat to holde themselves in, as it were in chaines, that they may not returne to God, least he should

Note.

**E** saue them.

But now I haue shewed them their estate, euen their shame, and the woe which they are in, and what varietie of spirituall and heauenly delightes they haue forgone, by refusing to walke within the compasse of Christian dutie from day to day, (which sweetnesse of holy delightes God giueth his seruants as a taste of heauen in this life) what remaineth but this, that all (which will not shew themselves desperate, and wilfully to seeke their owne



Lay it to heart.  
Mal 50.22

Math. 26.22

Act. 9.5.

1. King. 20.32.

But otherwise  
shew reprobates.

1. Pet. 1.23.  
Rom 6.17.

Deut. 28.46.

Of a good life  
comes a good  
death.  
Plal. 37.37.

confusion) consider this that I haue said, though they haue long forgot God, **F** and lay it to heart: and that they say with the Apostles euerie one seuerally, when Christ their maister told them that one among the rest should betray him; *It is I maister* and with *Paule*, when he was smitten downe at the gates of Damascus; *Lord what wilt thou haue me to doe*? yea and let them doe as the seruants of *Benhadad*, when they were in great feare of their liues by the king of Israell, *They put halters about their neckes, and came and humbled themselves before him*, and said they were his seruants, to the end they might finde fauour at his hands. Thus (I say) let them seeke the Lord while he may be found, and say: *Spare thy people, O Lord, and be no longer angrie with the sheepe of thy pasture*. But let them doe it in truth, till the promises of God be beleueed of **G** them, and applied to them, and piercing to the heart, and taking hold of the affections, so that they may see themselves to be of the number of Gods people, and to go beyond all reprobates, and till the same word of God which they haue heard preached, hauing beene the seed of saluation to them, may be the mould of their conuersation also, which they being cast into, may be fashioned after the doctrine of it. And the rather, for the renewed peace and defence of the Gospell, by the happie succession of our most gracious Soueraigne the kings Maiestie, as well as the hope we haue for the time to come, of *living safely under our vine and figge tree*: least if they serue not the *Lord with ioy and a good heart for all such good things, they procure such plagues, as shall manifestly* **H** *shew that he is angrie with them*. Now to shut vp all, if it be said to me, that I haue shewed, how men may liue happily, but nothing hath bin said about happy dying, be this for an answer. An happie life bringeth an answerable death, and the learning and accustoming of our selues to die and contemne the world while we liue, shall lead vs the way to eternall and blessed life, when we must die. For that knowledge, faith, hope and other grace is to vpholde and guide vs at death, which was the staffe and stay of vs in our life, which God shed plentifully into our hearts both in our life, and at our death, to make vs blessed in both.

And of this Treatise, and of the whole  
booke thus much. **I**

A SWEET





# A sweete Meditation of the authors (long agoe) of the benefite of reading, conference, musing on holy things, and praier containing a complaint, that these holy exercises are neglected for that which is worse than no- thing, euen mens sinfull will.

1. **O** H, what a blessed thing it is  
with godly learned to talke,  
By reading and by conference,  
both as we sit and walke!
2. And oft to thinke upon the ioy  
by God for his prepared,  
And eke to pray with groanes to him!  
the like hath not been heard.
3. It doth reuiue our hearts most dull,  
and bring our minds in frame:  
It doth indue our soules with light,  
made fit to praise Gods name.
4. It causeth vs our time to spend  
in fruit, and heavenly sort:  
It keeps from euerie euill waie,  
and so from ill report.
5. It holds our minds from earthly thoughts  
and vanities most vaine:  
It doth become pleasant and sweet:  
instead of irkesome paine.
6. By this, ill tidings are not feared,  
afflictions are not heard:  
But from impacience and ire,  
hereby we are preserved.
7. By meditation and reading,  
with prayer annext thereto;  
We make our gaine of that which we  
are leath once to forgoe.
8. It maketh vs a sauour sweet  
in places where we come;  
That some are gained to God thereby,  
and folly hath no roome.
9. Blessed is he whose portion this,  
instead of: cile is giuen,  
Whereby some cannot read a line  
from morning vnto euen.
10. And as his lot in fairer ground  
is cast, whom this behigheth,  
In reading and in studie sweet  
that ioyfully delighteth:
11. So he that seeth not this a grate,  
and priuiledge most great,  
Sorrow and shame shall him pursue,  
and folly be his meat.
12. I speake of those, whose calling is  
by learning for to liue:  
Whom God would haue be free from  
and good example giue. (world,
13. And so of euerie one, as he  
hath libertie and leaue,  
That he do not for fond delights  
himselfe hereof bereaue.
14. But Lord; what grieve it is to thinke  
that this so happie a lor,  
Should be trod downe, as pearles of  
of manie a drunken sot! (swine
15. That



## A sweet Meditation.

- |   |  |
|---|--|
| <p>15 That this deceitfull merchandise<br/>of profit and of gaine,<br/>Should darken so and blinde mens eyes.<br/>that they should loath this paine :</p> <p>16 That some should dreame of honour<br/>and of promotion, so: (high,<br/>That this sweet state with all her<br/>they should gladly forgo: (fruits.</p> <p>17 That neither Scripture giue by God<br/>nor books by learned made,<br/>Can cause them be in loue with them,<br/>and so forjake their trade.</p> <p>18 Indeed it doth require the heart<br/>from euill to be brought, (God.<br/>That louers of pleasure more than<br/>may come to better thought :</p> <p>19 I meane, that they may sin abhorre,<br/>of enery loathsome kind:<br/>And that their cheifest ioy may be,<br/>from thence to weane their mind:</p> <p>19 And with no lesse delight of heart<br/>they wisdom may imbrace,<br/>till godlinesse hath got in them<br/>a roome and settled place.</p> <p>20 Such shall it find a pleasure sweet,<br/>their yeeres and time to spend<br/>In Authors holy and diuine,<br/>untill their life do end.</p> <p>21 And such therefore may be full sure<br/>the forenamed fruites to reape:<br/>And to inioy all good delights,<br/>in measure and in heape.</p> <p>22 If anie thinke this too great toile,<br/>and state of life too hard:<br/>Let him againe thinke, that full great<br/>and sweet is the reward.</p> | <p>23 As for my selfe with Salomon<br/>this one thing I may say:<br/>That I haue had experience<br/>of manie a happie day :</p> <p>24 Such as deceitfull world doth yeeld<br/>to such as it imbrace;<br/>Yet neuer saw I pleasure like<br/>vnto this heavenly grace.</p> <p>25 What did I say, Not like to it?<br/>no, nor to be compared:<br/>For one it yeelded twentyfold<br/>in pleasure and reward.</p> <p>26 And least I should be thought to say<br/>(like to the Poets vaine)<br/>More then the truth in praise thereof,<br/>and so should seeme to faine.</p> <p>27 Full manie a thousand, euen of them<br/>who haue their time ill spent<br/>And vnto vaine delights their yeeres<br/>and all their strength haue lent.:</p> <p>28 And haue not chose the better part<br/>in wisdom for to grow;<br/>Haue cried out fearefully at length,<br/>and said, It hath been so.</p> <p>29 All pleasure folly they did call,<br/>which heretofore they found:<br/>And sorrowed that they had no part<br/>in that which was most sound.</p> <p>30 They haue cried out of idle life<br/>and of their youth mispent:<br/>That to the reading of good bookes<br/>their hearts they haue not bent,</p> <p>31 For what though men should set<br/>to seeke a pleasant life: (themselves<br/>In all things ease and peace to finde;<br/>and to be voide of strife.</p> |
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## A sweet Meditation.

- |   |   |
|---|---|
| <p>32 Full true it is, that without this,<br/>their pleasure is but paine:<br/>Right soone it shall depart from them,<br/>and sorrow come againe.</p> <p>33 Where are the mighty and the proude<br/>and flouting ones become?<br/>Some hundred yeeres agoe they died,<br/>and such as had their roome.</p> <p>34 The rolls of kings and princes great<br/>and Chronicles of late,<br/>Record to vs full many a one<br/>who liued in pomp and state.</p> <p>35 A time they had, their time is gone,<br/>their glorie is decayed:<br/>And since to such as did not well,<br/>a wofull hire is paid.</p> <p>36 And as for men of lower place,<br/>whom better we did know,<br/>Whose crowne Was beautie ease and<br/>and did in dainties flow: (wealth,</p> <p>37 Behold it is with them, as if<br/>they neuer heere had been,<br/>As if no pleasure or no pompe<br/>of theirs had once been seene.</p> <p>38 And such as do remaine as yet,<br/>and liue as they haue done, (found<br/>Shall find the same which they haue<br/>when once their rase is run.</p> | <p>39 So that small cause there is, we see,<br/>this kinde of life to choose,<br/>And for the same the saour sweet<br/>of heuenly life to loose.</p> <p>40 But such as do in wisdom ioy,<br/>and take delight therein,<br/>Shall haue with peace a place on earth<br/>and greater gaine shall win.</p> <p>41 Therefore mine owne desire shall be,<br/>to take this for my part (sweet,<br/>The water streames and pastures<br/>of Gods word, with my heart.</p> <p>42 And such as these few reasons may<br/>perswade vnto the same,<br/>I wish them that which to my selfe:<br/>at this that they may aime.</p> <p>43 Then happie we throughout our life<br/>what euer vs befall:<br/>Thrice happie eke, when we go hence,<br/>and God vs home shall call.</p> <p style="text-align: right;">(thee,</p> <p>44 Let the words of my mouth please<br/>and thoughts of heart, O God:<br/>And in the same continually<br/>let me make mine abode.</p> <p>45 As haue the dayes of sorrow been,<br/>so may our comfort be:<br/>That as we did not praise thee then,<br/>so may we now praise thee.</p> |
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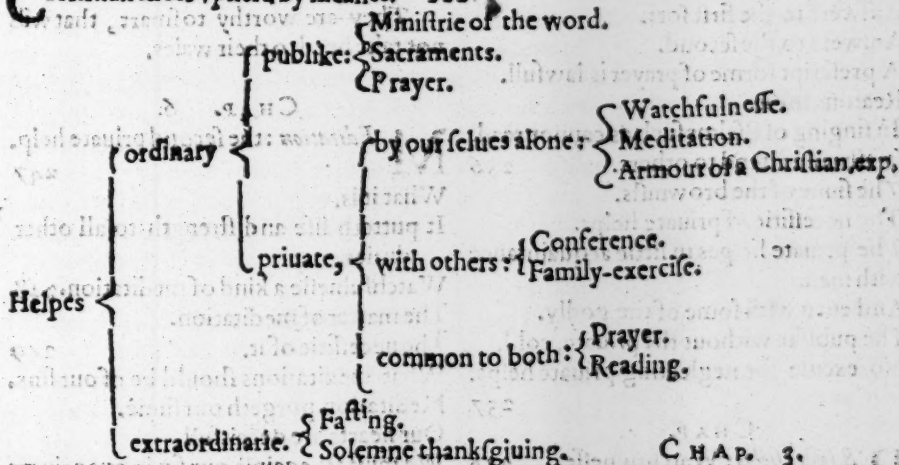
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1. That the godly may know their riches, and inioy them.

2. That the wicked may see what they goe without. § 18

3. That both sorts may haue the Christian life in better account.

These priuiledges { In this life, or  
are inioyed of { In the life to come.  
Christians. § 19

The first prooffe : that we take too liberall vse of lawfull things.

The first : that we haue had little feeling of the wants and miseries of others. § 02

The first cause of these defaults : An euill heart.

What corruptions may be rooted out, & what are so hereditary that they cannot.

Second cause : the letting loose of our harts, & therein pleasing our selues. § 03

Third cause : looking so narrowly vpon bad examples, & neglecting good. § 05

Fourth cause : no care of our companies. § 06

Fift cause : not nourishing our delight in the benefit of our redemption.

Sixt cause : idlenesse.

#### CHAP. 14.

**T**He first remedie : to fast and pray. § 07

The second : to know our harts better.

The third : to watch our hearts better. § 08

With watching there must goe feare of offending. § 09

Fourth remedie cōpounded of many. § 10

To auoid occasions, vse meanes, &c.

Fift : once in the day to meditate and pray alone. § 11

Sixt remedie : to obserue what fruite by these. § 12

Perfwasions to vse these remedies. § 13

1. Heereby we obtaine a holy fellowship with God.

2. The worthiest Christians haue highly

neither left off, nor vsed for custome onely. § 14

#### CHAP. 2.

**T**He first priuiledge : That the beleeuers may know in this World, that they haue eternall life.

A Christian may haue better assurance of his saluation, then anie man can haue of the things he holdeth in this life. § 20.

This priuiledge is the greater, seeing the longer we enioy it, the better we know it.

God requireth nothing more then an vnfeined care to please him.

Obiection against the sure holding of this priuiledge, answered.

One cause of doubtfulnesse is, the neglect or carelesse vsing of the meanes whereby faith is confirmed.

A second cause is, distrust. § 21

This priuiledge is the greater for the ioy it bringeth.

Also by considering the woe of the reprobate, who want this.

For want of the ioy of this priuiledge, the vaine delights of the world are hunted after. § 22

This priuiledge is yet greater, seeing it may be inioyed daily and to our end.

#### CHAP. 3.

**T**He second priuiledge : That God is with his alwaies, after he hath assured them of his fauour. § 23

God hath a speciall care of his, euen in this world.

And in this safetie they are, when his anger is kindled against others.

Behold the greatnesse of this priuiledge in one part of it.

Namely, the honour that they are in thereby.

The greatnesse of this priuiledge is set forth also by this title that Christ giueth them, of being called not seruants, but friends.

Also in that they are sonnes, heires and fellow-heires with Christ. § 24

Furthermore, the godly are the treasure of the



## The Table of the sixth Treatise.

the Lord, and therefore the delight of his heart.

They are also called kings, for their honour.

God will continue this honour to them.

The wicked haue no part in it.

Whom God once loueth, he loueth vnto the end. 525

The estate of the poorest child of God is far better than the best of the vngodly.

Experience teacheth the truth of these things.

Why they inioy not this constantly.

Men either know it not, or faintly beleue it.

All the priuiledges of the godly are no more than God saw needfull for them.

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**T**He third priuiledge. 526

The first branch of it. Gods children haue grace to liue well.

The reason.

Why som good people inioy not this. 528

God hath not taken care of his, to leaue them in the mid-way.

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No wicked man can liue godly.

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**T**He second branch: They may be kept from great falles. 530

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Examples in the new. 531

The freer from sinne, the freer from punishment.

They may serue God with ioy & delight.

The want of delight makes godlinesse wearisome.

In all kinds of particular callings.

The godly much troubled with rebellion, though they serue God with ioy. 532

Vnruly affections interrupt euery good course entred into. 534

By not curbing the olde man, wee offer wrong not to our selues onely, but also to the maiestie of God.

An vnualueable priuiledge: to follow earthly businesse with heauenly minds. 535

The godly find a strife betweene the flesh and the spirit, for three causes.

No Christian while he fighteth with sinne

and Sathan, though he receiue many & great wounds, yet not giuing ouer, can be said to be vanquished.

Examples.

536

*Iob* sinned of frailty, not of set purpose.

The weightinesse of *Iobs* affliction considered, argueth his patiente to be greater than his impatience.

*Peters* deniall of Christ was only in word, his heart not consenting. 537

The causes of it were two: Rashnesse, and feare of danger.

*Peters* faith was neuer lost.

They that are honoured of God, are most honourable. 538

this & all other priuiledges are no more than euery Christian hath neede of, to passe through this vale of teares.

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**T**He fourth priuiledge: If any beleuer be turned out of a good course, hee may boldly returne. 539

We offend highly if we doe not.

Proofof it.

What a benefit this is. 540

this doctrine must wisely be receiued. 541

We may not be imboldened to sin by it, two points are principally to be obserued.

1. Gods mercies are not sleightly to be sought for.

2. When God is rightly sought vnto, there ought to be no doubt of obtaining mercy.

Experience teacheth how such haue languished who haue wanted this benefit. 542

God is highly honored by this doctrine.

The hard-hearted haue no benefit by it.

It is to be lamented that the poore Christians should lose this benefit. 543

The teacher is many times more in fault than the learner.

The want of seeing the bountifulesse of God, is the cause of great and continued heauinesse.

It is pittie that any doe arrogate to themselves vniustly, that which belongs not to them.

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**T**He fifth priuiledge: The gracious helps, by which he hath graunted them to grow in faith & godlines. 544

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*FINIS.*

*Deus 7<sup>o</sup> 8<sup>o</sup>*

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## ¶ Admonition to the Reader.

**H**umble Reader, I could not attend on the Print, and diuers faults by meanes thereof haue escaped: as points made in the sentence where they should not be; and one word wanting a letter, or hauing one too many: which yet may be knowne what they be, easily. These amend, if thou canst, as thou findest them. The other, which not being amended, would change the sense, I haue for the most part, and as my little leasure at this time suffered me, corrected. By the which patterne if thou amend the booke before thou readest it, in the pages wherein the faults are quoted, it shall be the easiest way, to reade with profit and good: and marke this, that seeing this word (reade) shall be oft vsed, after it be twice or thrice vsed, this letter (r) shall stand for the word (reade:) and so (p.) for pag. & (l.) for line.

### Faults in the first Treatise, correct them.

**P** Ag. 13. line. 20. read haue. p. 15. l. 39. read an happy. p. 20. l. last. r. estimation. p. 21. l. 28. r. farewell to. p. 25. l. 37. r. distrust. p. 26. l. 8. r. them that haue. l. 26. r. and in his. l. last. r. braines. p. 27. in marg. r. point. l. 30. r. shall euer. p. 29. l. 15. r. by it. p. 30. l. 24. r. when by catechising. l. 25. r. the one. p. 32. l. 24. r. in him. p. 38. l. 10. r. may not deceiue. l. 25. r. we must. p. 39. l. 27. r. receiue. l. 44. r. forward. p. 44. l. 39. put out (our). p. 49. l. 1. r. accompanieth it in marg. r. forwardnes. p. 50. l. 14. r. censures. p. 52. in marg. r. willes. p. 54. l. 5. r. and then in marg. r. forwardest. l. 16. put out (hope). l. last. r. this is their. p. 57. l. 22. r. enemies. l. 35. r. giuing. p. 58. l. 45. r. vnto you. p. 59. l. 10. r. deceiue. l. 34. r. attained. l. 37. r. melancholike. p. 62. l. 15. r. put out the parenthesis. p. 63. in marg. r. companion. p. 66. l. 5. r. reason why. l. 25. r. were not. p. 67. l. 21. r. Phillip did. p. 73. l. 19. r. carefully. p. 74. l. 12. r. vncertaine. p. 76. l. 14. r. are set downe last line. r. the first Treatise.

### In the second Treatise.

**P** Ag. 79. line. 5. r. thus much. p. 80. l. 16. r. case. l. 23. r. preferres. p. 81. l. 23. r. commonnesse. l. 26. r. prone by his fauour. p. 84. l. 4. r. saying. p. 89. l. 19. r. verball. l. 39. r. in this matter. p. 90. l. 23. r. if they did that well, they could in some. p. 97. l. 15. r. from another. l. 23. r. freely made. p. 100. l. 24. r. I haue said. l. 44. r. not be. p. 103. l. 40. r. greater. p. 104. l. 25. r. this. p. 107. l. 28. put out (is). p. 108. l. 31. r. members. last line. r. properly. p. 111. l. 40. r. and to burie it. p. 120. put out the first marginal note last line. r. dispoint. p. 127. l. 12. r. as the Apostle. l. 25. r. beene. p. 133. l. 23. r. least he be found. p. 134. l. 44. r. children. p. 136. l. 38. r. in which feare. p. 142. l. 37. r. them to his. p. 143. in marg. r. godly. p. 146. l. 33. r. their reason. l. 41. r. put out (shall). p. 140. l. 28. r. that it set. p. 150. l. 41. r. inuring. in marg. r. an ill gouerned hart. p. 155. l. 34. r. beene as the. p. 157. l. 13. r. gone about. p. 159. in marg. r. first in an heartie. p. 161. l. 7. put out (yet). p. 162. l. 6. r. with our. p. 172. l. 36. r. lasts. p. 177. in marg. r. first com. p. 180. l. 30. r. by a course. in marg. r. The first com. p. 184. l. 34. r. which is to liue. p. 185. l. 5. r. about. p. 197. l. 20. r. lawfull. p. 198. l. 34. r. are diuerse. l. 39. r. euery one. p. 220. in marg. r. foule fallies.

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